

THE
WAY
TO
SALVATION:

OR,

The Doctrine of Life Eternal
Laid down in several Texts of
Scripture Opened and Applied ,
Having a mutual dependance
on each other :

Fitted to the Capacity of the meanest Christian ; and
Usefull for all Families.

By J. Hufsey.

Luke 10. 25.

What shall I do to inherit Eternal Life.

1 Tim. 6. 12.

Fight the good fight of Faith, lay hold on Eternal Life.

Rev. 22. 14.

*Blessed are they that do his Commandments, that they
may have right to the Tree of Life, and may enter in
through the Gates into the City.*

LONDON, Printed for Nathaniel Ranew,
and Jonathan Robinson, at the Angel in
Temen Street, 1668.

THE

W A

TO

SALVATION

The Doctrine of the Holy Spirit

Laid down in several Tracts

and the Opening and Application

of the same to the Soul

By the Rev. Mr. John Wesley

Printed in the City of London

By J. O. S. at the Sign of the

Three Kings in St. Pauls Church

Yard 1739

Price 6d.

For the Right of the Copy

Printed by J. O. S.

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Three Kings in St. Pauls

Church Yard 1739

Price 6d.

To my dearly Beloved People, the
: Parishioners of B. and to who-
soever else shall please to read
the ensuing Discourse.

Brethren,



My hearts desire and prayer to
God for you is, that you might
be saved: In order whereun-
to I here present you with a
form of wholesome words,
which contain the knowledge
of Salvation, and shew the way to Everlast-
ing life. They are a few of those many
Sermons, which in so long a course of my
Ministry I preached among you. They are
necessary Truths, not controversial but fun-
damental, containing the very vitals and es-
sentials of Christianity. They are handled
with all plainness of speech, easie for your
understanding, fitted to the lowest capacity.
They are composed into a certain Order and
Method, a chain of Truths linked together,
depending one upon another, for the help of
memory, but not intended for a compleat
body of Divinity, only certain chief heads
thereof. They begin with *Eternal Life*, dire-
cting the means leading to it; and they con-
clude with *Eternal Life*, shewing the excellen-
cy of it, and who shall inherit it. The sum of

The Preface

all here treated of, is, *The Knowledge of God in Jesus Christ*, & the knowledge of our selves according to the four-fold estate of Man :

1. *In his Innocent Estate.*
2. *In his Corrupted Estate.*
3. *In his Restored Estate.*
4. *In his future and final Estate*; where are handled the 4 or rather 5 last things, *Death, Resurrection, Judgment to come, Hell, Heaven.*

This labour I have undertaken for your sakes chiefly, my dear people, that you may have these things alwayes in remembrance, that you may know them thoroughly, and may be established in the present Truth. To write the same things which I have formerly delivered, *to me indeed is not grievous, but for you it is safe*, as the Apostle speaketh, *Phil.*

3. 1. And now I beseech you, Brethren, suffer the word of Exhortation which I have written to you, be at the pains to read, and study well these heads of Doctrine, with their several applications, and make better improvement of them at second hand, then you did at first, according to the saying, *Second thoughts use to be better and wiser*. Remember how you have received and heard, and hold fast, and repent that you have been no better proficient in the School of Christ. For, give me leave to mind you of this one thing, that you are a people who have enjoyed the preaching of the Gospel as long a time, and have been as happy in a succession of painful pastors,

to the Reader.

pastors, as any Country Congregation in your Neighbour-hood. You have been planted in a fruitful soil, you have sat under the droppings of heaven; you, with *Gideons* fleece, have been wet with the dew from above, when other places have been dry; with the children of *Israel*, you have had light in your dwellings, when some of your neighbours have been plagued with *Egyptian* darkness; you have been made partakers of the fatness and sweetness of Gods house, when others have been as a barren wilderness. *And now Israel*, to use the words of *Moses*, Deut. 10. 12, 13. *What doth the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the Commandments of the Lord and his statutes, which I command thee this day for thy good.* Let not that which the Prophet layeth to *Israels* charge, be charged upon you, *Isa.* 5. 2. *He looked that it should bring forth grapes, and it brought forth wild grapes.* How sadly doth God in that place expostulate with his Vineyard for their barrenness? How terribly doth he threaten them? *Vers.* 5, 6. *And now go to, I will tell you what I will do to my Vineyard; I will take away the hedge thereof, and it shall be eaten up, and break down the wall thereof, and it shall be trodden down, and I will lay it waste, it shall not be pruned, nor digged, but there shall come up bryars and thorns; I will*

The Preface

also command the clouds that they rain no rain upon it. To prevent which dreadfull judgement from you, O my dear people, let me commend unto you these few Directions.

Let every soul amongst you search his own heart, and try his wayes, examine himself to this purpose, If that should have brought forth grapes, have not I brought forth wild grapes, Ignorance for knowledge, unbelief for faith, disobedience for obedience, worldliness for godliness, an empty profession for practical holiness? am not I an empty vine, bringing forth fruit to my self? am not I a wild olive in the midst of the garden of Eden? am not I one of those people who draw nigh to God in Ordinances, but do not sanctifie the Lord in my heart, and in the holiness of my conversation? Have not I quenched the spirit, grieved the good spirit of God, striving with me for my conversion? Have not I abused the patience of God and his long suffering, waiting on me year after year? where are the fruits of all Gods Ordinances? where are the fruits of so many years preaching? what do I more then others? am not I as carnal as others? as proud, as covetous as others? do I walk uprightly in the midst of my house? do I pray with my family? Are my children and servants better taught then others? Are my affections better ordered, my passions subdued? Is my heart a good treasure? is my Tongue a tree of life? Have not I frustrated Gods expectation?

Am

to the Reader.

Am not I one of those who by unfruitfulness have provoked the Lord to lay his vineyard waste? Have not I caused the way of truth to be ill spoken of, the name of God to be blasphemed, Holiness to stink among the prophane, and ordinances to be worse thought on by Sectaries? *Is my conversation such as becometh the Gospel of Christ?* Beloved, God where he planteth, watereth, manureth, expecteth fruits; *Bring forth therefore fruits meet for repentance*, Matth. 3. 8. *Hereby is my Father glorified, that ye bring forth much fruit*, Joh. 15. 8. *The fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth*, Psal. 72. 16. *All Christs sheep bear twins, there is none barren among them*, Ca. 4. 2.

2. Be humbled for your unfruitfulness, for non-proficiency, decays in grace, leaving your first love, for luke-warmness, formality in profession, or any other sin, for which God threatens to remove the candlestick, to spew a people out of his mouth, Rev. 2. 5. 3. 16. Fruitfulness is the glory of a tree: It is the glory of a Christian to walk answerably to his profession, to flourish in his own station, to shine in good works. The barren lives of professors are the disgrace of their holy profession, and open the mouths of the wicked in such speeches as these, *Art thou also become weak as we? art thou become like unto us?* Isa. 14. 10. In times of calamity God will take care of fruitful trees, as Deut. 20. 19. Israel was commanded

The Preface.

in time of war, not to destroy the trees that bear fruit. So though Gods judgments come among us, he will have special care of his children that be trees of righteousness, that be planted in the house of the Lord, and flourish in the Courts of our God, *Ps. 92. 13, 14. They shall still bring forth fruit in old age, they shall be fat and flourishing.* But the Ax of judgment is laid to the root of barren trees : *Every tree that bears not good fruit is hewn down and cast into the fire, Mat. 3. 10.* And however God may bear with barrenness in want of means, he will not indure it in the enjoyment of plenty of means of grace. Better to be a bramble in the wilderness then in the orchard; nothing will bear us out, but fruitfulness, *Heb. 6. 7, 8. The Earth that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and bryars is rejected, and is nigh to cursing, whose end is to be burned.*

3. Love truth for its own sake, for its authors sake, let truth have a friendly part within every soul of you, so will you with meekness bear the reprochs of the word. If the heart begins to swell at the sharpness of an admonition, the friend within thy bosome will answer, dost thou well to be angry now? is the Minister thy enemy, because he tells thee the truth? where the word is esteemed for its own sake, for its authors sake, it will
not

to the Reader.

not be less esteemed for its nakedness and simplicity, though it be not set forth with excellency of speech or humane wisdom. Gold needs not be guilt, nor pearls painted. It becometh not the gravity of a judge to play the Orator, nor doth affectation of speech become a Divine. If thou be a new-born babe, thou wilt desire the sincere milk of the word. Plain milk without sugar is as wholsom and nourishing as that which is sweetned with Art.

4. Walk up to these divine truths, adorn them with an holy conversation, bring forth fruits of righteousness, new obedience, *Lu. 12. 48. Where much is given, of him shall much be required;* and to whom men have committed much, of him they will ask the more. *Cant. 8. 11. He let out the Vineyard to keepers; every one for the fruit thereof was to bring a thousand pieces of silver;* A large proportion of rent for so little ground, amounting to ten times more, then ordinatily the best land in *Europe* affords, as the *English Annot: on the Bible.* By the same reason we may judge, God expecteth a large proportion of fruits from his Vineyard, when *Salomon* expecteth so much of every of his tenants, *Phil. 1. 27. Only,* that is, principally, above all, *let your conversation be as becometh the Gospel of Christ.* A conversation becoming the Gospel is a walking suitable to the Gospel. As the Gospel is a holy Gospel, so let Christians be holy in all manner

The Preface

ner of conversation. As the Gospel is a heavenly Doctrine, so let Christians be heavenly, according to that, *Our conversation is in heaven*, Phil. 3. 20. The Gospel is a glorious Gospel, let professors shine as lights in the world. The Gospel is a doctrine of love, peace, meekness, humility, let Christians walk in love, serve one another in love. The Gospel is an exact rule, let Christians walk circumspectly *ἐπιπορεύεσθαι*, exactly. Such walking would bring much glory to God, credit to profession, and comfort to souls in the day of accounts.

That I may persuade you to a right improvement of these divine truths, consider that Gospel truths, ordinances, are the glory of a people, and where they are improved they make a people exceed in glory. The ark is called *the glory of Israel*, 1 Sam. 4. ult. The law was glorious; but the Gospel much more, 2 Cor. 3. 9. what renders a place or people glorious? Not so much the presence of a King, or his Court, not fertile land, good water, wholsome air, rich mines, but the enjoyment of the Gospel with power: This made Jerusalem a valley of vision; this exalted Capernaum to Heaven. But not improving means of grace, brought woe and destruction to Jerusalem, Hk. 22. 1. *Woe to the valley of vision*. Impenitence under the Gospel thrust down Capernaum to Hell, Mat. 11. 23. England is famous among forreigners for her sweet Rings of bells; more famous for the joyful sound of the Gospel,

to the Reader.

Gospel. *Tyre* was a famous mart of the nations, who traded in her markets, commodities of all sorts, silver, iron, tinne, lead, vessels of brass, &c. But *England's* spiritual markets have been traded in with the precious things of heaven, with wine and milk of the word, the bread of life. In her Pulpits are preached the doctrine of justification by faith, the fine linnen, clean and white; the fine linnen is the righteousness of Saints, *Rev. 19. 11*. Her people are invited to the marriage of the kings son: The riches of the covenant of grace, the best things of the kingdom of Heaven are tendred to them without money, and without price. The lot is fallen to us in a pleasant place. But if the glorious Gospel be our portion, and the things of our peace be hid from our eyes, if in this our day we know not our gracious visitation, if the Sun of righteousness arise upon us with healing under his wings, and we be not healed, nor converted, what will all this avail us? The fairer was our possibility for Heaven, by reason of Gospel-enjoyments, the more dreadful will be our downfall, if we be tumbled into Hell for our un-Gospel-like conversation. Better it had been for us to have been born or brought up in *America* where the Devil is worshipped as God, by poor ignorant Heathens: or in *Turky*, where that abomination of desolation is set up, the false prophet and impostor *Mahomet* is adored by his deluded followers; or in *Papery*, where

The Preface

where people are taught to creep to crosses, and to bow before Images, to worship Gods of Gold and Silver, of Brasse, Wood and Stone, which can neither see, nor hear, nor walk: better we had never heard of the glad tidings of salvation, if through our own foolish ignorance the Gospel be hid from us, or through our own carelessness we neglect so great salvation, *Mat. 11. 24. But I say unto you, it shall be more tollerable in the day of judgment for the land of Sodom then for thee.*

2. Consider that the Gospel is not hereditary to any people: Gospel ordinances are not so entailed upon any Nation, but unworthy walking may cut off the entail, *Joh. 12. 35, 36. Yea little while the light is with you: walk while ye have the light, lest darkness come upon you. While ye have the light, believe in the light, that ye may be the children of the light.* In Judah was God known, his name was great in Israel, *Ro. 11. 21. And if God spared not the natural branches, take heed lest he also spare not thee.* Rome was sometime a flourishing Church of Christ, but now is become the seat of *Anti-Christ*, the habitation of Devils, the hold of every fowl spirit, and a cage of every unclean and hateful bird. The *Grecian* and *Asian* Churches were sometime golden Candlesticks; but now the light is extinct, and in place thereof succeedeth darkness, & the shadow of death. How soon this may be our case, God only knoweth. *Therefore be thou instructed O Jerusalem,*

to the Reader.

Salem, lest my soul depart from thee. And wo be to us, if God and the Gospel depart from us, ere we have made due improvement of the means of grace, or have been brought to Christ by them.

3. Let us consider at what rate the Gospel cometh to us. Every Ordinance, every Sermon every divine Truth is the price of blood. The Covenant of grace, with every priviledge thereof cost Christ dear, *1 Cor. 11. 25. This is the New Testament in my blood.* If Christ had not died and ratified the Covenant with his blood, there had never been Gospel preached, repentance and remission of sins had never been published, there had been no word of reconciliation, no offer of peace, no tender of mercy made to sinners; Gods Prophets had never been reputed troublers of *Israel*, had never been tormentors of the inhabitants of the earth, but sinners might have slept quietly in their sins, and gone to Hell without disturbance. O my beloved, take heed how ye sin away, sleep away, or trifle away a most mercifull visitation, a day of Gospel-grace, which is to us most freely and graciously offered, but cost the *Lord Jesus* his dearest hearts blood.

Lastly, know that the Lord computeth and reckoneth how long a people have enjoyed the means, and what answerable fruit they bring forth, *Luk. 13. 7. Behold this three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground?* *Jer. 25. 3. From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day (that is the three*
and

The Preface to the Reader.

and twentieth year) the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking, but ye have not hearkned. God may wait long, but he will not wait alway upon an unprofitable people. Forty years he bare with the ill manners of Israel, so long was he grieved with that generation, but sware in his wrath they should not enter into his rest. It is a high provocation, a great aggravation of a peoples sin, to remain impenitent under means, and to abuse the long-suffering of God. No outward priviledges, nothing but fruitfulness, will secure us from the curse of barrenness, or the AX of Gods severity.

Be intreated therefore, *My dearly beloved*, to give the more earnest heed to the things which ye have heard, least at any time ye should let them slip, Heb. 2. 1. Hold fast the faithfull word, as ye have been taught, Tit. 1. 9. Hide the word of God in your heart, hold fast the form of sound words; keep it as the apple of the eye, lay it up safe as a treasure, more worth then thousands of Gold and Silver: keep it in your understanding, keep it in your memory, ponder and meditate on it in your heart, keep it in your life and practise, live upon it as the bread of life, the food of the soul; Hold it forth to others: holding forth the word of life, Phil. 2. 16. If we keep thus, the word of Gods patience, God will keep us from the hour of temptation which shall come upon all the world, to try them that dwell on the earth. Now to him that is able to keep you from falling, & to present you faultless before the presence of his Glory with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, now and ever. *Amen.*

So praying above all things that you may prosper, especially that your souls may prosper and be in health, I remain

*Your servant in the Lord, for the good
of your souls, while I am*

I. H. H. H.

The Texts of Scripture handled.

Joh. 17. 3.

1. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

Gen. 1. 27.

2. So God created man in his own image, in the image of God created he him, male and female created he them.

Rom. 5. 12.

3. Wherefore as by one man sin entered into the World, and death by sin; and so death passed upon all men, for that all have sinned.

Joh. 17. 3.

4. And Jesus Christ whom thou hast sent.

Luk. 24. 26.

5. Ought not Christ to have suffered these things, and to enter into his glory?

2 Cor. 1. 20.

6. For all the promises of God in him, are yea, and in him Amen, unto the glory of God by us.

Luk. 11. 13.

7. How much more shall your heavenly Father give the holy spirit to them that ask him?

Luk. 8. 18.

8. Take heed therefore how ye hear.

Joh. 3. 3.

9. Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born ag ain, he cannot see the kingdome of God.

Matth.

The Texts of the Scripture handled.

boldred **Mat. 11. 28, 29** *1921X9 1 311T*
10. Come unto me all ye that labour and are heavy laden, and I will give you rest.

1921X9 1 311T
Take my yoke upon you.

2 Cor. 1. 9.

11. But we had the sentence of Death in our selves, that we should not trust in our selves, but in God which raiseth the dead.

Acts 17. 31.

12. Because he hath appointed a day, in which he will judge the world in righteousness, &c.

Mat. 25. 46.

13. And these shall go away into Everlasting punishment, but the righteous into Life Eternal.

From which Texts are handled these
 subjects following:

- | | |
|--|--|
| 1. A Deity.
2. Trinity in unity.
3. Providence.
4. Scriptures Authority.
5. Mans Integrity.
6. Mans Fall.
7. Original Sin.
8. Mans misery by Nature.
9. Of Jesus Christ.
10. Christs humiliation
11. Christs exaltation.
12. Covenant of Grace.
13. Adoption. | 14. Giving of the holy Spirit.
15. Of Prayer.
16. Of hearing the word
17. Regeneration.
18. Repentance.
19. Faith.
20. Obedience.
21. Pardon of sin.
22. Death.
23. Resurrection.
24. Judgment to come.
25. Hell.
26. Heaven. |
|--|--|

There

There is a GOD.

John 17. 3.

And this is Life Eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

BY the Fall of *Adam*, amongst other losses, we lost the favour of God; Righteousness and Eternal Life. So much God testified to our first Parents, when he drove them out of Paradise, *Gen. 3. ult.* and placed at the East end of the Garden of *Eden* Cherubims and a Flaming Sword, which turned every way, to keep the way of the Tree of Life. By the second *Adam*, the Lord from Heaven, Believers have restored to them with advantage, whatever priviledges they lost in *Adam*. To them hath the Gospel opened the way to the Cœlestial Paradise, and the Tree of Life in the midst of the Garden of God, *Rev. 2. 7.* by a new and living way consecrated by Christs blood. *This is Life Eternal, &c.*

In the three next precedent Chapters our Saviour directeth his speech to his Apostles by way of Consolation, which he knew they would need in his absence, when the Bridegroom should be taken
B away;

away, then would they have cause to mourn and fast; as also by reason of the worlds hatred and persecution, which he foretold them of: Many grounds of comfort he lays them down for their better support in hard times: As,

1. He assures them of Heaven. *In my Fathers house are many Mansions, Chap. 14. 2.*

2. Their prayers shall find acceptance, and their requests be granted, Chap. 14. 13.

3. God will send the Holy Ghost to be their Comforter, *they shall not be left comfortless, v. 17, 18.*

4. Peace, Christ leaves them as a Legacy, *better Peace then the world hath any, v. 27. Even the peace of God which passeth all understanding.*

5. He instructs them in the near union that is betwixt Christ and his Members, as between the Vine and the Branches, Chap. 15.

Lastly, He assures them, his going away, which was to them so grievous, even the very thought of it, was expedient for them in divers respects, Chap. 16. 7.

In this Chapter he directs his Speech to God by Prayer:

1. He prays for himself, v. 1, 2, &c.

2. For his people, his Apostles especially, for all the faithful, not onely who believe now, but for all believers to the end of the world, v. 26. He requesteth for them that they may be preserved in unity and truth here, and glorified in heaven hereafter.

In thus praying for his, our Saviour sheweth himself a good Master of a family, who being to take leave of his household, recommends them to God, who is able to keep them, whereby he testifies his love and tender care of his Disciples; though he must leave them, yet he will leave them under the eye of

God,

God, lay up for them a stock of Prayers, and Arguments of strong Consolation. A pattern for all Pastors, well worthy their Imitation is this example of Jesus Christ the good Shepheard, who after his utmost diligence in Preaching, Counselling, Comforting his Flock, layeth up for them prayers in Heaven, by vertue whereof all Instructions, Exhortations, may receive blessings from God; for *Paul* may plant, *Apollas* water, but God must give increase. In our Lords Prayer, observe how here he puts in practise himself, what elsewhere he taught us, viz, to pray to our Father in Heaven, so he himself lifteth up his eyes to heaven, denoting the ardency of his affections, that his heart was in heaven, for *Ubi Amor, ibi oculus*, where the heart loves, the eye looks that way, teaching us that our hearts abstracted from terrene and earthly things should be wholly carried up to God in Heaven. Elsewhere he fell upon his face and pray'd, to commend to us humility and low debasing of our selves before the Lord, by the lowly posture of the body, nourishing in our selves all humbleness of mind.

The Text falls within that branch of the prayer in which our Saviour prays for himself, v. 1. Father glorifie thy Son, &c. where observe,

1. The petition, Father glorifie thy Son.
2. Arguments inforcing it.
 1. The seasonableness of it, the hour is come, the time determinate in thy Counsel: Not unlike that in *Psal. 102. 13.* For the time to favour her, yea, the set time is come. Hereby we are taught to stay Gods appointed time for the obtaining of mercy: we are not onely to pray, but wait. He that believes, he that prayeth in Faith, makes not hast: And because times and seasons are in the Fathers hand, and we

are not worthy to be admitted of his Council; therefore we are to contain our selves within compass of duty, though all the dayes of our appointed time we should wait, as *Job* speaks.

2. The end of our Saviour's petition, that thy Son may also glorifie thee. He requesteth nothing but what may consist with his Fathers Glory, nay, nothing but so far as he may promote his Fathers Glory: So he teacheth in the Lords Prayer, which beginneth with Hallowed or Glorified be thy Name, and concludeth with, thine is the Kingdome, Power and Glory. Gods Glory should be *Alpha* and *Omega*, the beginning and end of all our petitions, desires, motions and endeavours: It was Christ's meat and drink to do his Fathers Work, to promote his Glory, and it should be ours. *Father Glorifie thy Son.* The meaning of our Lord in this petition, seemeth to be this, O heavenly Father, as thou hast begun to glorifie thy Son whom the world despiseth, by a voice from heaven at his inauguration into the Ministerial Office, *Mat. 3. 17.* by a further Divine Testimony, *This is my beloved Son, hear him, Mat. 17. 5.* By many signs and wonders thou hast born witness to him, that he is the Messiah, the Prince and Saviour, *a light to enlighten the Gentiles, and the Glory of thy People Israel;* So Holy-Father go on to perfect the work begun, by giving him strength to persevere to the end, to hold our in this last act of his suffering, to go through the bitter agony, bloody sweat and ignominious death, that he may be declared mightily to be the Son of God by his Resurrection, Ascension and sitting on the Right Hand of God. Jesus Christ glorified his Father on earth, by preaching Mercy, and Gods willingness to be reconciled to fallen Man: The Father glorifies the Son

in heaven, by manifesting and shewing forth his glory: now he that took on him the form of a Servant, need think it no robbery to be equal to God; he that was rejected of men, is now acknowledged the Eternal Son of God, God blessed for ever; and all men are commanded to honour the Son, even as they honour the Father. The Glory which Christ requesteth for himself as Mediator, belongeth partly to his humane nature, as the raising up, and glorifying of his body, his ascending to heaven, sitting on the right hand of God, &c. Partly to his divine nature; as the manifestation of his glory and divinity, according to that *John 2. 11.* He manifested his glory, and his Disciples believed on him. He prayeth that he may be published to the world, and known to be not only a righteous and innocent man, but the true Son of God, even true God, and the Saviour of the world.

Vers. 2. The second verse contains another reason of the petition, why Christ prays to be glorified of the Father, that he might give Eternal Life, &c. which he could not do except he were raised from the dead, and ascended into Heaven, &c. For if Christ had not been raised from death, believers were still in their sins, *1 Cor. 15. 17.* And if he had not ascended up to heaven, he could not appear for believers in the presence of God as their Advocate and Intercessor. This reason is illustrated by the Authority which God hath given to Christ to give Eternal Life to those whom the Father hath given him. *as I say, sicut,* hath the force of a causal particle, as *Piscator* observes, because, or forasmuch as thou hast given him power; so *Jansenius*: *All flesh, that is all men, as Isa. 40. 6. All Flesh is Grass.* The meaning is, seeing all Power and Authority in heaven and

earth is by thee O Father committed to me, and thy will and command is, that I should give Eternal Life to as many as thou hast given me, that I may perform this, do thou first glorifie me.

Vers. 3. Having mentioned giving Eternal Life to his Elect, he sheweth wherein it consisteth. Thus stand the words of the Text in their dependance on the former Verses.

The words contain these two things:

1. The great end which all aime at, Happiness, or Life Eternal.

2. The principal means leading to that end, the knowledge of God, the true God, and Jesus Christ.

The divine truths in this Text held forth are these;

1. There is Life Eternal, an everlasting happiness to be obtained: but to that I shall not speak in this place, but only to the means of obtaining it, which is the second part of the Text, which hath in it these Doctrines:

1. That there is a God.

2. There is one only true God.

3. Jesus Christ is sent of God, sealed, authorized to give eternal life to the Elect.

4. This is life eternal, to know the onely true God, and Jesus Christ whom he hath sent.

1. Of the first of these: There is a God, a principle necessary to be believed, as being the foundation of all religion and divine worship, *Heb. 11. 6.* He that cometh to God, in a way of worship, must believe that God is. This is the first Article of faith, *I believe in God*: This is the first Commandment, *Thou shalt have no other Gods before Me.* Gods excellent method (as one well observes) in giving the Moral Law, is first to require the acknowledgement of his Sovereign authority, and to take him for our onely God,

God, which is called the first and great Commandment, and then to require particular subsequent duties.

This great truth is denied by none but fools, such as *David* speaks of, *Psal. 14. 1. The fool hath said in his heart, there is no God.* They are Atheists in heart, rather than in opinion, in life and practice, rather than in their judgement. Amongst the *Pagans* few have been found contemplative Atheists, and even those few condemned by the wiser sort of Heathens themselves: But practical Atheists the world is full of, men of corrupt lives, and cursed principles, as the Psalmist describes those fools, for whom it were well if there were no God to take vengeance on their brutish lives: Who if they do escape the judgement of God in this life, as some of their Predecessors have not (*Lucan* is said to be eaten of Dogs, *Machiavel* to rot in Prison, *Julian* to dye blaspheming, being struck with a dart shot by an invisible hand) yet are sure to be convinced in the world to come, by suffering the vengeance of eternal fire from the justice of that great God, whom in this life they deny.

Arguments demonstrative that there is a God, besides testimony of Scripture, which in every leaf of it, Chapter, Verse almost, proves this truth; I shall not need to produce many. The first is, that very light of nature, which was never so extinct, nor wholly obliterated, but that the most barbarous of the Nations ever acknowledged a Deity, their very Polytheism, or multiplicity of Gods, is a confutation of Atheism, *Jer. 2. 10, 11. Pass over to the Isles of Chittim, and see and send unto Kedar, and consider, &c. Hath any Nation changed their Gods, which yet are no Gods? Go from North to South, from*

East to West, and see if there be any Nation without some God or other. The *Philistines* had their *Dagon*, to whom they offered sacrifices, and gave thanks for delivering *Sampson* their enemy into their hands, *Judg.* 16. 23, 24. The *Zidonians* had their *Asteroch*; the *Ammonites* had their *Milcam*; the *Moba-bites* had their *Chemosh*, *1 Kings* 11. 5, 7. Every Nation made Gods of their own, *2 Kings* 17. 29. Had their several Deities, Rites, Ceremonies, Religious worship. And new Nations are discovered daily, without Law, without King, or Civil Government, living *sub dio* without Houses, as Beasts in Woods, yet none of them without a Deity, as if a *Numen*, the acknowledgement of a God were more natural then Society, Houses, Policy, Civility.

2. A second Argument to prove there is a God, is, from his works ordinary and extraordinary, of Creation and Providence. By these the Heathen knew there was a God, though they glorified him not as God, *Rom.* 1. 19, 20, 21. The heavens declare the glory of God, and the Firmament sheweth his handy work, *Psal.* 17. 1. Those glorious Creatures do not onely prove there is a God, but they shew forth his glory, his glorious power, wisdom, goodness in their Creation.

1. The works of Creation prove a Creator. Can there be an effect without a cause, a house without a builder, fruit without a tree? could this glorious Fabrick of heaven and earth be reared by chance? Could the Sun, Moon and Stars of light be formed by any other then the Father of Light? Who could hang the Earth upon nothing, but he that upholdeth all things by the word of his power?

2. The comly order of things argueth the wisdom of the great Disposer of all things, who hath made every

every thing beautiful in it's season. It is he that hath established the earth, and it abideth, *Psal. 119. 90.* It is he that stretcheth forth the heavens as a Curtain, He appointeth the Moon for Seasons, and the Sun knoweth his going down. The day is his, the night also is his; He hath made Summer and Winter; by his appointment Seed-time and Harvest, Cold and Heat take their turns. He setteth bounds to the Sea, and saith, *Hitherto shalt thou come, and no further*, here shall thy proud waves be stayed, *Job 38. 10, 11.* He adorneth the earth with Trees, Flowers, Herbs, whose variety argueth a Deity, for Nature is determin'd to one: But of herbs, some are medicinal and healing, some are poysonous and hurtfull, some are sweet, some bitter, some hot, some cold, so that the very grass of the field proves there is a God.

3. Moreover, the beginning of Man, of the Atheist himself, might sufficiently confute him, if reason might but rule: For let me demand of thee, who made thee? not thy self, for nothing can make it self, nothing can be cause and effect of it self, then the same should be both before and after it self. If thou answer, thy Father begot thee, and his Father begot him, thou must of necessity rest in some first Father, or else run in *infinitum*, which were absurd. *Luke 3.* The Evangelist carrieth up the Genealogy of our Saviour according to the flesh, from one Generation to another, untill he arrives at the first Man *Adam*, and there he stays; which was the Son of *Adam*, which was the Son of God: Further, if thou wilt acknowledge no other Parent, but thy Natural Father and Mother, the parents of the flesh, as the Apostle calls them; whence is the spirit, by which thou art a living soul? What method was used in the

the forming of thee? Whence is the hardness of the bones, the tenderness of the flesh, the roughness of the sinews? The beating of the pulse is no more in thy power, then in the power of another man. Thou canst not tell, nor thy Father who begat thee, the secrets of thy frame, the powers of thy soul, the contrivances of thy brain, nerves, arteries, veins, how the blood, animal spirits, and the nourishment is conveyed from part to part, from member to member. How little dost thou or thy parents know concerning the curious workmanship of thy owne eyes, and a thousand things more secret and mysterious in the frame of thy body? how little a portion whereof thou understandest? Whereas every Work man and Artist perfectly understands the secrets of his own Work or Art, which are mysterious to others; And if ought be out of order, suppose in a Watch, the Work-man who made it soon espieth where the fault is, can take it in pieces, and set it in order again: But if thou be sick or lame, neither thou nor thy parents know whence it proceedeth, perceive not the cause of thy infirmity, nor can apply fit remedies, nor restore health and soundness, nor prevent death. So that if a man will but use his reason, and contemplate the heavens above, the earth beneath, the Creatures on every side, or but study himself, his own original, he cannot but be convinced that there is a God, and say with the Psalmist, *Psal. 139. 13, 14.* Thou hast covered me in my Mothers womb. I will praise thee, for I am fearfully and wonderfully made, &c.

4. To this head of the works of God, let me add the great work and wonder, even the preservation of the Church from the beginning to this day, which will be the clearer proof of the point in hand, if we consider,

1. The

1. The paucity and smallness of her number, *Mis. 7. 1.* few as the gleanings of Grapes after the vintage, as the remnant in comparison of the whole piece, *Isa. 1. 9.* a very small remnant, a little flock of sheep, *Luk. 12. 32.* Or,

2. If we consider her feebleness and impotency to help her self, for which respect she is resembled to a Vine amongst the trees of the Forrest, a Lamb amongst Wolves, a Lilly amongst Thorns: Or,

3. If we consider the multitude, potency, irreconcilable enmity of the Churches adversaries, it may be admired, that it hath not long ago been their lot, which *Jacob* was affraid might befall his family, *Gen. 34. 30.* I being few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, I and my house. The ruine of the poor Church hath been often design'd, to cut off root and branch, *Gen. 32. 11.* I fear him (said *Jacob* concerning *Esau*) lest he will come and smite me, with the Mother and the Children. Such was the plot of *Haman*; of which saith *Queen Esther*, I and my people are sold to be destroyed, to be slain and to perish, *Est. 7. 4.* Such was that combination against the Church, *Psal. 83. 4.* They have said, Come, Let us cut them off from being a Nation, that the name of Israel may be no more in remembrance; Yet have all these with many more devices of enemies proved abortive, like the untimely birth of a Woman, which never saw the Sun, *Psal. 58. 8.* Thou hast thrust sore at me, that I might fall, may the Church say, but the Lord helped me; The Lord is my strength, and my song, and is become my Salvation. Many a time have they afflicted me from my youth, may Israel say, Many a time have they afflicted me from my Youth, but they have not prevailed against me, &c. *Psal. 129. 1, 2.* If you demand,

mand, How comes it to pass that the Worm Jacob is not crushed and trod to dirt, let the Prophet return answer, *Isa. 41. 14. Fear not thou Worm Jacob, &c. I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.* Why is not this silly Lamb, the Church devoured? Because it hath a mighty Shepherd, even the Shepherd of *Israel*, who neither slumbers nor sleeps. Why is not this creeping Vine rooted up? *Isa. 27. 3, 4. the Lord keeps it, I will water it every moment, lest any hurt it, night and day will I keep it.* If any attempt against the Church, they will put their plots in execution either by night or by day; but both night and day the Lord keeps it. Though the Church in the eyes of the world be mean and despicable, like a Cottage in a Vineyard, *Isa. 1. 8.* Yet this Cottage is founded on a Rock, against it the Gates of Hell shall never prevail. I will conclude this Argument with that which is said of Joseph, *Gen. 49. 23, 24. The Archers have sorely grieved him, and shot at him; and bated him, but his bow abode in strength, and the armes of his hand were made strong by the hands of the Mighty God of Jacob.* Therefore I conclude there is certainly a God in Heaven, or there had been neither Name nor Memorial of Church upon earth long before this day.

3. I will but touch upon one Argument more to prove there is a God, and that shall be taken from the testimony of every mans Conscience, which is as it were Gods Deputy within man; and if it have but light, and right information, will encourage a man in well doing, and check him when he doth amiss. Heathen men by light of natural principles had their Consciences bearing witness for or against them. What were their suries (*Feris agitantis Ores*)

flus) but terrours of Conscience pursuing and tormenting the Guilty? which they supposed to be a greater punishment then the pains of Hell. Which Furies cease not to haunt men that commit wickedness, though never so secretly, when no eye seeth, yea, though the persons that perpetrate it be above the reach of humane laws, and so need not fear to be convented before the tribunals of men, yet are they not exempt from the gripings and gallings of the worm of Conscience, which by night or day will be rubbing them, and remembring them of their faults, when they have little list to give ear, *Et surdo verbera cadit*. What needed *Adam* to fly Gods presence, and to hide himself? Who could accuse him, or say to him, what doest thou? what needed *Cain* to torment himself with fear of every one he should meet with, when there were few men on the face of the earth, and none at all to call him to account for his Brothers blood? What caused *Caligula* the Emperour, who had impiety enough to affront heaven, when it lightned to hide his face, shut his eyes, if it thundred to run under a bed, but that his Conscience affrighted him, and guilt flew in his face? What else moved *Antiochus*, who a little before sickness arrested him, thought he could reach the stars of heaven, might command the waves of the sea, and weigh the high mountains in a balance. break out into these speeches, *It is meet to be subject to God, and that a man that is mortal should not proudly think of himself, as if he were God*, 2 Macc. 9. 12. What caused *Felix* the judge to tremble at the word preached by *Paul* his own prisoner, but that Conscience told him there was a higher then himself, before whose tribunal he must one day appear? Conscience is in every man, Heathens, Epicures, profligate

gate sinners, which they may think to swear away, swill away, swagger away, whore away, yet cannot be rid of it. *Achisophel, Judas*, may hang themselves, but cannot hang Conscience. The backslider cannot so make ship-wreck of it, as quite to lose it for ever; the drunkard cannot so drown it, nor the covetous man sell it, but that it will stick as close to him, as the skin to his flesh, or his flesh to his bones: Conscience is never absent from a man, by night nor day, at home nor abroad, in Church it is with him, to the market it follows him, it sees, yea, writes in the dark, it writes down all a mans actions, his thoughts, his whispering, the words spoken in his bed-chamber; It records the Drunkards songs on the Ale-house bench, the Scoffers jeers and derisions of godliness and zeal; the dishonest persons frauds, countenage, false weights, and false measures in buying and selling; the Hypocrites dissimulation at holy duties. And this it doth impartially, without all respect of persons; and though it be silenced, smothered, stifled now, and not suffered to speak out, yet sometimes it will be checking and gibding, and at the great day of judgement, it will give in evidence for God, and against the sinner, and be instead of ten thousand witnesses.

Use. Of Instruction; If there be a God, it must undeniably follow there is a Providence, a wise Government in the world, whereby the great Creator doth order all Creatures, with their actions, to his own ends.

1. This will appear by those terms and titles, wherewith the world with its inhabitants are set forth in Scripture, with reference to God, as when it's called his Army, and he the Lord of Hosts, *Ps.*

470 7th his family, and he the master of the family; his Kingdom, and he the King, for God is King of all the Earth; his flock, and he the great Shepherd, *Psal. 100. 3. We are his people, and the sheep of his pasture.* Now it conduceth much to an Army, a Family, a Kingdom, a Flock, that they be well and carefully Governed.

2. We shall not in the least question Divine Providence, if we grant Gods power to be Almighty, his wisdom infinite, Sovereignty absolute, and his goodness all-sufficient; to deny any of which, is to deny the very being of God.

1. God is great in power, *Psal. 146. 5. Great is our Lord, and of great power, even Almighty, he hath done whatsoever he pleased, Psal. 115. 3.* Commanders are not alwayes able to rule their Armies; hence are mutinies. Kings are not alwayes of power to govern their subjects, some Rebel whom they are not ever able to reduce into order and obedience. But to God nothing is impossible, *Luke 1. 37.* He is able to preserve his Subjects from violence and spoil, and to reduce or destroy Rebels, which are the two great ends of Government. The world is a large and vast Dominion indeed, but Gods Kingdome ruleth over all, Heaven, Earth, Sea, Winds, Waters, *Psal. 103. 19, 20.* The Angels in heaven excell in power, yet they do his Commandments, hearkening to the voice of his word. *Rev. 20.* The Devil in Hell is a mighty Rebel, yet God hath a Chain for him; no doubt then but the inferiour Creatures are at Gods beck, *Psal. 148. 7, 8.* Dragons and all deeps, fire and hail, snow and vapour, stormy wind fulfill his word: So we see God wants no power to govern the world.

2. He is perfect in knowledge, *Job 37. 16.* His under-

understanding is infinite, *Pf. 146. 5.* Solomon knew that to the management of the Government of a great people was requisite more then an ordinary wisdom, whereupon being put to his choice to ask, he begged wisdom, for saith he, *Thy Servant is in the midst of this great people that cannot be numbred for multitude, give therefore thy Servant an understanding heart,* Kings 3. 8. 9. Much more to the Government of the World is required wisdom, infinite wisdom. *Now God is one wise,* Rom. 16. 27. As our Saviour saith, *There is none good,* so there is none wise but God, that is, originally, and of himself, (for the wisdom of Creatures, Men or Angels, is by participation and derivation from God, a Rivolet from his Fountain) essentially, for Wisdom is Gods Essence; the wisdom of the Creatures is a quality separable from their beings infinitely and transcendently God is wise; there is no searching of his understanding, *Isa. 40. 28.* *Lord thou knowest all things,* John 21. 17. He knows all the Creatures, for they are his Army, Kingdome, Family, Flock; he telleth the number of Stars, and calleth them all by their names, *John 3. 24.* He knew all men, he knew what was in man. He knoweth every individual person in the world, their nature, dispositions, actions, intentions, principles, ends, their secret plots, cunning contrivances; *He takes the wise in their own Craft,* *Isa. 44. 25.* He frustrateth the tokens of the Lyars, and maketh Diviners mad; turneth wise men backward, and maketh their knowledge foolish: In a word, he searcheth the heart, and is a discerner of the thoughts and intentions of the heart, *Heb. 4. 13.* Neither is there any Creature that is not manifest in his sight, for all things are naked and open in the eyes of him with whom we have to do. So we see God is wise enough to govern the World.

3. God hath right to govern the world; it is his peculiar dominion, and he is Sovereign Lord of it: So Christ taught us to acknowledge in the Lords prayer, *For thine is the Kingdom, &c.* so David expresseth it, 1 Chron. 29. 11. *Thine O Lord is the greatness, and the Power, and the Glory, and the Victory, and the Majesty, for all that is in Heaven and Earth is thine, Thine is the Kingdom, O Lord, &c.*

Earthly Kings are stiled Sovereign, and so they are in respect of their Subjects, but in respect of God they are but Substitutes, his Vice-gerents. Pharaoh King of Egypt is reproved for saying, *My River is my own, I made it for my self,* Ezek. 29. 3. But God saith, *My Vineyard which is mine,* Cant. 8. 12. *The Kingdoms of Men are received from him,* Dan. 5. 18. The most high God gave Nabuchadnezzar thy Father a Kingdom, Dan. 2. 37. *The God of Heaven hath given thee a Kingdom.* God is an absolute Sovereign, Kings hold of him, he only is Supream, they Subordinate. *Reges in ipso imperant est Jovi.* So then God hath good Authority to Rule.

4. In God there wants no care to Govern, he is goodness itself, God all sufficient, he preserveth man and beast, Psal. 36. 6. *He feedeth to the beast his food, and to the young Ravens which cry,* Psal. 147. 9. *His Providence reacheth the most minute Creatures, to the little Sparrows, and the very hairs of mens heads,* Mat. 10. 29, 30. Actions most contingent are directed by Divine Providence to great ends many times. Pharaoh's Daughter intends a walk by the River side to wash her self; this action of hers, God orders to save the life of Moses; an Infant exposed to the mercy of the Water. The Arabian travel about their Merchandize, Providence brings them in a good hour to rescue Joseph from death, and so to preserve the

the Country, and *Jacob's* Family from perishing by Famine. The *Philistines* invade the Land, the news whereof causeth *Saul* to cease pursuing *David* in that nick of time, when he was ready to lay hand on him. *Augustus* taxeth all the *Roman Empire*, this brings *Mary* to *Bethlehem* great with Child, and so fulfill the Prophecie that Christ should be born there. *Augustine* was out in his Sermon, this digression proves the Conversion of *Faustula Manichee*. A dark passage in a Letter occasions the discovery of the Gun-powder Treason. The deception of sight, or a mistake of water for blood in the *Mosby*, puts a Victory into the hands of the King of *Israel*, 1 Kings 3. An imaginary fear delivers the City *Samar* ready to starve with Famine, 2 Kings 7. 7. We must needs acknowledge the Divine Providence over-ruling humane affairs, except we be more *Atheistical* then the *Pagan Sorcerers* of *Egypt*, who confessed, *This is the finger of God*, *Exod.* 8. 19. or then heathen *Nebuchadnezzar*, who after he had put off the bruit, and put on man, gave to God the Glory of his Providence, saying, *He hath according to his will in the Army of Heaven, and amongst the Inhabitants of the Earth*, *Dan.* 4. 35.

Obj. But against this Doctrine of Providence the Heathen excepted; That it stands not with the Majesty of Heaven to keep so low, as to take care of so small matter on Earth. Aristotle and some others of them thought it more decorous for the most High God to imitate the Persian Kings, who took state on them, and seldom came abroad, but committed the care of low things to their Satraps, and inferior Officers.

But this is easily Answered, That it were much better both for Kings and Subjects, if they could manage their Government by themselves: but because their

their power is limited, and their knowledge is not infinite, they are forced to see with other mens eyes, to hear with other mens ears, and to act with other mens hands: but there being no defect or imperfection in the most High, it maketh much for his Honour and Majesty to Rule the World by himself, and not by Deputies, though he have Armies of Angels at his command: *Who is like unto the Lord our God, who dwelleth on High, who humbleth himself to behold the things that are in Heaven and in the Earth, Psal. 113. 5, 6.* Was it not excellent in *Mithridates*, that could call a great Army, even the Common Souldiers, by their own names? Was it any disparagement in *Philip the Macedonian*, to provide for the very Scullions that belonged to his Army, to see to the bag and baggage, and the Asses provender? No more is it to a Colonel to take care for the mending of the boots, shoes and arms of the meanest Souldier; or for a Gardiner to attend as well to Leeks, Lettice and Parsly beds, as to the Rosemary, Peaches and Apricocks in his Garden. Are not all Creatures the work of Gods hands? Why should it be thought to be below the Supream Majesty to take care of Oxen, much more of his people that serve him?

*Deus ita curat unumquemque vestrum, saith Augu-
stine, tanquam solum curaret, & ita universos, ut singulos.* God so takes care of every one of us, as if he took care of one alone, and he so takes care of all in general, that he regards every one in particular. I had often lien in the streets, saith a good man, if providence had not been by Hostesss, and provided me lodging.

Obj. But the great stumbling block to the Heathen was, that they observed, that it fell out often bonis malis;

sc. malis bene: Marmoreo tumulo *Craſus* jacet; at *Cato* parvo, *Pompeius* nullo; quis putet eſſe deos? *Craſus* had the honour of a Marble Tomb, *Cato* had but a mean Sepulture, *Pompey* none at all; who would think there is any God?

This *Salomon*, *Ecc. 8. 14.* reckons amongst his vanities, that there be juſt men to whom it happens according to the work of the wicked. Again, there be wicked men to whom it happens, according to the work of the righteous. The Prophet, *Jer. 12. 1.* pleads with God on this very account, *Why the way of the wicked ſhould prosper*: And the Psalmiſt almoſt ſtumbled hereat, *Pſal. 73. 2.* Yet the Prophet layeth down this as an undeniable concluſion there, *Righteous art thou O Lord*; and the Psalmiſt affirms, *God is good to Iſrael however*.

Anſw. To this Objection may be answered, that this inequality of Gods proceedings, as ſeemeth to us, overthrows not the divine providence, neither is there iniquity with God; the judge of all the earth will do right.

To the one branch of this Objection, concerning the way of the wicked prospering, we are to conſider,

1. That God is a God of patience, *Rom. 15. 5.* full of goodneſs, bounty, clemency to the worſt Servant in his houſe, *Mat. 5. 45.* He cauſeth his Sun to ſhine on the evil and good, ſendeth rain on the juſt and unjuſt. The Sun ſhineth on the Dung-hill, as well as on the garden; the dew falleth on briars and brambles, as well as on the graſs and herbs. And theſe influences of divine beneficence ſhould produce effects answerable in the hearts of men; and the goodneſs of God ſhould lead them to repentance, as the Apoſtle ſpeaks, *Rom. 2. 4.*

2. But if men be so dis-ingenious as to despise the riches of Gods goodnels, and forbearance, and long-suffering, and turn the grace of God into wantonness, they shall dearly rue it, *when patience abused is turned into fury, and the prosperity of Fools shall destroy them*, Prov. 1. 32. They are the men that have their portion in this life, Psal. 17. 14. *Son, remember that thou in thy life time receivedst thy good things*, Luk. 16. 25.

3. God hath appointed a day in which he will judge the world in Righteousness; then will he bring to light the hidden things of darkness, then he will rectifie those things which to the distorted judgments of men seem crooked, Job 21. 30. *The wicked is reserved to the day of destruction; they shall be brought forth (as Malefactors out of prison) to the day of wrath. Upon the wicked he will rain snares, fire and brimstone, and an horrible tempest; This shall be the portion of their Cup*, Psal. 11. 6.

2. Concerning the afflictions of the righteous, they are so far from impeaching the Doctrine of Providence, that if the matter be duly weighed, they establish it.

1. For the condition of the Church requires them. Gold needs the furnace, wheat needs the fan, shrowd Children need the rod, 1 Pet. 1. 6. For a season, if need be, ye are in heaviness through manifold temptations.

2. Gods love and care of his people is clearly seen in his correcting them for their good, so preventing their eternal ruine, 1 Cor. 11. 32. For he judgeth and chasteneth them in this world, that they may not be condemned in the world to come. He knows that fulness breeds diseases, which fasting cures: idleness causeth the Gout, which labour prevents; Peace and

want of employment makes Souldiers insolent and unsufferable, which sharp service remedieeth. In all this God meaneth his children no harm, but exerciseth and traineth them up, that they may be fit for service and use here, and for glory hereafter. *Joseph* by long afflictions was made wise, and fitter to mannage his high place afterward. *David* by his persecutions gained much experience, whereby he was better able to mannage the Rule and Government when he came to it. A School-master tasketh hardest his best wits. A Father inureth his Son to labour of body, and study of mind, to whom yet he intendeth the inheritance. The best Sailer is known in a storm, the bravest Souldier in the sharpest encounter, and the experienced Christian in deepest trouble; The way to Heaven lyeth through much tribulation.

I have been something large in this point of *Providence*, because the worthiness of the Subject would have required a distinct handling, and a Text by it self, but my intended brevity would not permit that.

Use. 2. I shall insist the briefer on the uses following, the next whereof is a Use of Reproof, to condemn all Atheistical thoughts or speeches unworthy of God, *Job 42. 7. Ye have not spoken of me the thing that is right.* Hither I refer those ignorant and popish people, that conceive too grossly of the Divine Majesty, as if he were an old man sitting in Heaven, *Acts 17. 29. We ought not to think that the Godhead is like unto Gold or Silver, or Stone, graven by mans Art or device.* *Job 10. 4. Hast thou eyes of flesh, or seest thou as man sees?* What else do they think, that in their Devotion offer to God, their lips, their knees,
their

their body without their soul, words and expressions without their heart? Whereas God is a Spirit, and they that will worship him aright, must worship him in Spirit and in Truth: An Hypocrite is a great Atheist.

2. Unholy thoughts of God are to be reprov'd, as if God were a Patron of sin or sinful practises. So *Dionysius* having a prosperous voyage after his robbing of the Temple, concludes, that the gods approve Sacrilege. The Poets describe their Gods Lascivious, Sodomitical, Adultrous, Theeves, Cruel, Rapacious, charge them with enormous crimes fit to be punished by the Judge. But is there unrighteousness with God, how then shall he judge the world? If God were the Author, how could he be the avenger of all such things, as the Apostle saith he is, *1 Thes. 4. 6.* Unworthy are the conceits, ignorant and carnal people entertain of God, who is most holy. In the midst of their actings of impiety, and committing things to be abhorred, *Deut. 29. 19.* they blesse themselves, and say, *They shall have Peace, though they walk in the Imagination of their heart, and add drunkenness to thirst.* And when they hear the words of the Curse, the Justice of God, his hatred of Sin, the Lake of fire, and hanging in Hell, they tremble not a whit; but as the *Turk* said of the *Pope's Bulls*, they were witty Epigrams, so these are pretty devices of Preachers; but they will not be so frightened out of their pleasant sins, because God is merciful, nor is he so strict as Preachers make him to be. The Psalmist, *Psal. 50. 18, 19.* brings in the wicked thieving, whoring, lying and slandering, and then will needs force on himself this perswasion. that God alloweth his doings well enough, because he keepeth silence. But he will find himself mistaken.

This is a piece of *Atheisme*, to deny the holiness of God, or to divest him of any other of his glorious attributes, which are his essence, which to deny, is to ungod him; better say, there is no God, then to grant a weak God, who is not Almighty, an unclean God, an ignorant God, away with all conceits unworthy of God. Give unto God the Glory due unto his Name, *Psal. 29. 2.*

3. *Atheistical* practices, such as the Psalmist mentions, *Psal. 14. 1.* when he hath said, *The Fool saith in his heart, there is no God*, immediately he adds, *Corrupt are they, and have done abominable works*; No marvel if *Corrupt* and *Atheistical* principles produce *Corrupt* and *Atheistical* practices.

And what are some of their practices there mentioned?

1. They seek not God, they are irreligious, they understand not, they call not on God, *Psal. 14. 2, 4.* Pray take notice O all you Families, that call not on the Name of God, you Duty despisers, who live without God in your houses, that are so grossly ignorant, you cannot pray, or so prophane and graceless, ye will not pray; See to what root the Holy Ghost refers you, to what Topick you of right belongs, even to the bitter and cursed root of *Atheism*, to the root of *David's* fools, that lay in heart, wish, hope, there is no God. Though you profess never so to know God, yet in works you deny him, being abominable, disobedient, and to every good work reprobate, *Tit. 1. 16.*

2. The next sort of *Atheistical* practices touched in the Psalm, are Oppression, Cruelty, *Vers. 4.* They eat up my people as they eat bread: So *Ovid* describes the Gyants that fought against heaven, a Race of *Atheists*, *Contemptrix superum* — *et violenta fuit*; See what were the fruits of those mentioned, *Psal. 10. 4.* They seek not after God, God is not in all their thoughts;

thoughts; that's their *Atheism*, the bitter root: what are the fruits, *Vers.* 2. The wicked in the pride of his heart doth persecute the poor, murder the innocent, *Vers.* 8. lieth in wait secretly as a Lyon in his Den; and much more of like nature you may read there; and *Vers.* 11. It is added as the cause of all this; he hath said in his heart, God hath forgot, he hideth his face, he will never see it, *Atheism* was at the bottom: so *Psal.* 94. 7. They break in pieces thy people O Lord, they afflict thy Heritage. They slay the Widow and Strangers, &c. Yet they say, The Lord shall not see, neither shall the God of Jacob regard it.

3. A third Character of *Atheists*, there mentioned, *Vers.* 6. is despising those that fear and trust in God; Ye have flamed the counsel of the poor, because the Lord is his refuge, *Psal.* 113. 4. As it is made a Character of a blessed man, that he honours them that fear the Lord; so it is a branch of *Atheism* to despise them that fear the Lord. If holiness be Gods Image, and to follow holiness be Gods Command, then is it a bold and presumptuous part of an *Atheist* to despise a *Christian* for that by which he resembles God.

3. *Use of Exhor.* Lastly, Let this truth sink down into our hearts, believe it firmly, build upon it strongly, and live up to the belief of it. This principle laid as a firm foundation, will introduce without much ado the superstructure of Religion, and the practise of all piety: For if we but grant there is a God, we must needs yield him as much as the *Heathens* gave to their *Jupiter*, to be *Optimus, Maximus*: And then it will follow, if God be good, he is to be loved; if he be the best good, he is to be loved withal the heart; if he be great, he is to be feared, to be obeyed, adored, submitted unto, to be called upon,

upon, and praised for his benefits and blessings, to be esteemed at a high rate, and his favour to be preferred before thousands of Gold and Silver,

2d. *Doct.* Having finished the first, I proceed to the second *Axiom*, which is this, There is one only true God, or the True God is but one, no more: This is evident,

1. By Scripture, *Deut. 6. 4. Hear O Israel, the Lord our God is one Lord. 1 Cor. 8. 4. We know, &c. That there is none other God but one: There be secundum dici, Gods many, and Lords many, so called; but secundum esse, really there is to us but one God.*

2. By light of Nature the *Heathen*, the wiser sort of them discerned as much. *Socrates*, by *Apollo's* Oracle judged the wisest man living in his days, suffered death for this Truth, *Ad vicem am damnatus est*, he was condemned to drink poyson for contradicting the *Polytheism*, or multiplicity of Gods. *Plato* was of the same opinion: *Thou shalt know*, saith he, in an Epistle to a Friend, *whether I be serious, by beginning my Epistle with one God, or in jest, if I begin with more Gods, with mentioning a plurality of Gods.* And though others of them seem to acknowledge more gods, yet they own *Jupiter* as Supreme, whom they term Father of gods and men, and that appellation of chief good, and the best and greatest, can belong but to one.

3. Natural Reason proves as much. The variety of Creatures in the world, with their different, and sometimes opposite qualities, some bodies are heavy, some light, some hot, some cold, some moist, some dry, yet all conducing to the good and ornament of the universe, demonstrate clearly, there is one principle and original cause of all. For all multitude begins in unity. If you saw an Army
well

well ordered, of several Squadrons, all looking one way, their several Ranks, the Front, the Rear, their Ensigns, the mouth of every mans Musket directed to the same point, your reason will tell you, these have one General, or Commander in Chief, of whom they received their Orders. Nature is all for Unity, reaching to rise up from individuals to species, from species to genus, so to *genus generalissimum*, to the first being, which is but one: In numbers, thousands, millions, odd, even, arise from an unite, or one. In a Humane body are many members, which makes but one body. In a tree are many branches from one root. The little Bees have but one Leader; a flock of Goats follow one Hee Goar, *Vir gregis ipse caper*. Rome in its infancy brooked not two Founders, though Brethren, the one kills the other that he might Reign alone; nor in its growth & height could it bear two Christians, though Father in Law, and Son, *Cesar* and *Pompey*, nor the Kingdom of *Israel* two Competitors, *Tibni* died, and *Omri* Reigned, 1 Kings 16. 22. *Omnis potestas impatiens consortis erit*; Supream Majesty will admit no Cor-nival, no more then the World two Suns. *Only in the Throne will I be greater then thou*, said *Pharaoh* to *Joseph*, Gen. 41. 40.

Lastly, What absurdities would follow hence, if we should grant two contrary principles, one of good, the other of evil things, as the *Manichees* asserted, or a multiplicity of gods, with the *Heathen*, who knew not God. What War and fighting must there be in Heaven, and consequently imperfection? What emulation amongst the Gods, as was betwixt *Agamemnon* and *Achilles* in *Homer*? What division and taking parts, as *Ovid* brings in the Gods divided about *Troy*, *Mulciber* in *Troiam*, *pro Troia stabat Apollo*, *Aequa*

Aequa Venus Teucris, Pallas iniqua fuit ; One of their Gods, *Vulcan*, was against *Troy*, *Apollo* another stood for it, *Venus* was favourable to it, *Pallas* harsh.

What distraction amongst mortals, and confusion in worship would plurality of gods breed ? For *Jam. 3. 16.* *where envy and strife is, there is confusion, and every evil work* : With what comfort or encouragement could men perform Divine Worship, when one might not be assured, but what this God loved another loathed ; what this approved another might reject, as our Saviour saith of serving two contrary Masters, *Either he will hate the one and love the other, or else he will hold to the one and despise the other, Mat. 6. 24.*

Nay, to admit more Gods then one, would overthrow the very being of God, and so *Polytheism* would pave the way to *Atheism* : For if there were more Gods, one would be greater, another less, one stronger, another weaker ; so one would subdue another, destroy another ; so God would not be Almighty, and consequently not God.

1. *Use of Instruct.* It is of very great concernment to every one that desires to believe in, and to worship God aright, to know who this only true God is ; for the understanding of which high mystery, we are to have recourse to the Gospel of Jesus Christ, who is the true light, which enlightens every one that cometh into the world. *No man hath seen God at any time* ; nor is it in the power of flesh and blood to reveal this secret, *but the only begotten Son, who is in the bosome of the Father, he hath declared him.* This very Text, informeth us who is the only true God, Namely, the Father, to whom Christ prayeth, *Vers. 1.* whom he calleth the true God, or the only

only very God, in opposition to all false Gods. And this true God subsisteth in three distinct persons, which we learn from other Scriptures, to be the *Father, Son, and Holy Ghost*. The *Father* is the Fountain of the Deity, the first person in order; the *Son* is the second person, begotten of the *Father* from all Eternity; the *Holy Ghost* is the third person, proceeding from the *Father* and the *Son*. And these three distinct persons are one Glorious, Eternal, immortal, Invisible, only Wise, Almighty, Incomprehensible Lord God blessed for ever. There is one person of the *Father*, another of the *Son*, another of the *Holy Ghost*; but the God-head of the *Father*, of the *Son*, and of the *Holy Ghost*, is all one, the Glory equal, the Majesty co-eternal, as *Athanasius's* Creed hath it. For proof of this, I refer to those Scriptures which clearly express a Trinity in the God-head, as 1 *John* 5. 7. *The Father, Son and Holy Ghost, and these three are one*, Mat. 28. 19. *Baptizing them in the Name of the Father, Son and Holy Ghost*. Mat. 3. 16, 17. *Where the Father beareth witness to the Son, this is my beloved Son; and the Holy Ghost like a Dove descended on Christ*. And no less is held forth in the Text, where Christ prayeth to God, and not to any of the three persons particularly; for though he useth the word *Father*, yet that is not to be taken for the first person in the Trinity, in contradistinction to the other persons. If the *Father* so taken be the only true God, how is the *Son* or *Holy Ghost* very God?

The term *Father* is sometimes taken personally, for the first person in the Trinity, who begetteth the *Son*, in relation to whom he is called the *Father* of our Lord Jesus Christ, so in the last cited Scriptures. It is sometimes taken essentially, as a common Attribute

tribute to the Deity, with reference to the Creatures, as in the Lords Prayer, *Our Father which art in Heaven*, *Mat. 6. 32. Your Heavenly Father knoweth you have need of all these things. Ibid. v. 26. Your Heavenly Father feedeth them*; So the Text is parallel to that of the Apostle, *1 Tim. 3. 5. There is one God, and one Mediator betwixt God and man, the Man Christ Jesus*; So *Father* in these words of the Text, includeth the whole Trinity, God the Father, Son and Holy Ghost is the only true God. The Deity of the Father was never opposed nor questioned by ancient Hereticks, I shall therefore briefly prove the Divinity of the other persons.

1. The Godhead of the Son is at large insisted on by the Evangelist *John*, who, living last of all the Apostles, was contemporary with some of the Arch Hereticks, who denied Jesus Christ to be God; whom some learned are of opinion to be therefore styled *John* *Evangelist* the Divine, *1st* *John*, because he alone writes largely of Jesus Christ, under the notion of *Logos*, the Word, both in his Gospel, Epistle, and Revelation, *John. 1. 1. The Word was God; Equal to the Father, Phil. 2. 6. The brightness of his glory, the expresse Image of his person, Heb. 1. 3. The incommunicable name Jehovah* (so saith the Psalm, *83. 18. They whose Name alone is Jehovah*) attributed to him; *It was he who appeared to Moses, Exod. 3. 6. said, I am the God of Abraham, &c. And the Lord said, I have seen,* &c. *v. 7.*

2. Divine attributes, which are Gods very essence, and that glory which he will not give to any other, are given to Jesus Christ, *1st* *v. 6. He is ever all, God blessed for ever. Rom. 9. 6. He is wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of*

Person His Name shall be called, that is, he shall be so, saith Mr. Mede; He is to whom the Angels Celebrate, Holy, Holy, Holy Land of Haps, the whole Earth is full of his Glory. Isa. 6. 3. compared with John 12. 41. These things said *Esaie* when he saw his Glory, and spake of him, (i. e.) of Jesus Christ. To him is ascribed Omnipotence, Phil. 3. ult. Omniscience, John 21. 17. Immutabilis 9, Heb. 1. 12. Psal. 102. 27.

3. Divine Operations are ascribed to him, Creation of the World, John 1. 3. Without him nothing was made that was made, Col. 1. 16. By him were all things made, Eph. 3. 9. Sustaination, He upholdeth all things. Heb. 1. 3. Resuscitation, the raising of the dead. John 11. 25. I am the Resurrection and the Life. 1 Cor. 15. 22. In Christ shall all be made alive.

4. Divine Worship is his due, John 5. 23. That all men should honour the Son, as they honour the Father, Heb. 1. 6. Let all the Angels of God worship him, Phil. 2. 10. At the Name of Jesus shall every knee bow; Prayer is made unto him. 1 Cor. 1. 2. Saints call on the Name of Jesus Christ, Acts 7. ult. So did Stephen, Lord Jesus receive my Spirit. Sacraments are to be administered in his Name, Mat. 28. 19.

The Holy Ghost is no less God, *Ma.* 6. 8. I heard the voice of the Lord, saying; compared with *Act.* 13. 25. well spake the Holy Ghost by *Esaie*, *Act.* 5. 3. thou hast not lied to men but to God, with the 9. v. How is it that ye have agreed together to tempt the Spirit of the Lord?

He searcheth all things, the deep things of God, 1 Cor. 2. 10. He is every where present, Psal. 139. 7. Whither shall I go from thy Spirit? Heb. 9. 14. the eternal Spirit, John 14. 16. That he may abide with you for ever,

He

He made Heaven and Earth, *Job* 26. 13. By his Spirit he garnished the heavens, *Job* 33. 4. The spirit of God made me. He is the Author and giver of Grace, is therefore called the spirit of grace, *Zech* 12. 10. The spirit of holiness, *Rom*. 1. 4. Now every good and perfect gift is of God, *1 Jam*. 3. 17. The spirit helpeth to pray, *Rom*. 8. 26. The Holy Ghost is the inditer of the Scriptures, *2 Pet*. 1. 21. Holy men of God spake as they were moved by the Holy Ghost. *Acts* 1. 16. The Holy Ghost spake by the mouth of *David*. Now all Scripture is given by Inspiration from God, *Luke* 1. 70. He spake by the mouth of his holy Prophets. Lastly, he is to be worshipped with divine worship; Baptisme is to be administred in his Name, *Mat*. 28. 19. I believe in the Holy Ghost, is an Article of our Creed. The Unity in Trinity, and Trinity in Unity is to be worshipped: He that will be saved, must thus think of the Trinity, saith *Athanasius's Creed*.

2. *Instruct*. Secondly, if there be one onely true God, there can be but one true Religion, but one Truth, one Faith, one way of worship. The Apostle, *Eph*. 4. 5, 6. saying, there is but one Lord, adds immediately one Faith, one Baptisme, one God and Father of all. It cannot be a matter of indifferency to profess and follow what Religion every man fancieth to himself; For as there is but one true God, and one great ultimate end, which is happiness; but one right way leading thereto, which we are not to learn from the imaginations of our corrupt hearts; which are evil, *Gen*. 6. 8. only evil, and that continually; nor yet from the customes of the times and ages in which we live, nor from the practise of other nations; but we are to hearken to the great Prophet and Teacher of his Church, mentioned in the

Text;

Text, *Acts* 3. 22. even he whom God hath sent to this end, Jesus Christ who from his Fathers bosome hath declared to us the whole counsel of God concerning our Salvation. It is a matter greatly to be lamented, that so many false ways, are taken up, and followed by those that profess themselves Christians, and that in *England*, which hath been famous for sound Doctrine amongst the Reformed Churches: But how is the Devil of Errour broken loose of late years, and seems to have got a license to draw souls to Hell without controel, hath set up, as one faith, a Scholl, nay, an University, where who so listeth may Commence Heretick *per saltum*, and have his grace to go to hell, as it were *Cum privilegio*. This is a Lamentation, and shall be for a Lamentation. God is a jealous God, and will not endure *Dagon* to confront his Ark, nor men to set up their posts by his posts, nor their thresholds by his, *Ezek*. 43. 8. If there be but one God, there is but truth, one way to salvation.

2d Use of Exhort. If there be but one God, let all that love the Lord Jesus in sincerity, labour as much as is possible to be at unity and peace among themselves, especially in religious concernments. This is that for which our Saviour prayeth most earnestly in this *Chap.* 17. 21, 22, 23. That all that believe may be one, as the Father and Son are one.

1. For have we not all one Father, one Creed, one Scripture, one Baptism, one Hope, one Heaven, one true Religion? Though we may differ in matters Circumstantial, yet let us hold the substance, let us pray together, love together, oppose Heresie together, strive together for the faith of the Gospel, seek together the peace of *Jerusalem*, and promote together the Glory of this one true God.

2. Have we forgot the Exhortations to love and peace so frequent in the Gospel, as not to any one duty more. *Rom. 12. 19.* If it be possible, as much as in you lieth, *have peace with all men.* *Hab. 12. 14.* Follow peace with all men; much more should Christians with Christians: So did the first Christians practise according to these rules, *Acts. 4. 32.* The multitude of them that believed were of one heart, and of one soul. Ah! that they which make conscience of all other duties, as of hearing, fasting, praying, sanctifying the Sabbath, receiving the Sacraments, &c. should over-look the Commands of love and unity, as if no duties.

3. Doth not our blessed Saviour, whom we call Lord and Master, the good Shepherd, make it, as it were the ear-mark of his sheep, the character of his Disciples? *John 13. 35.* Hereby shall all men know that you are my Disciples, if ye have love one to another. Is not God, the true God, one; the Trinity in Unity, one essence, one in will, and agreeing in one, the God of peace, love, unity? Is not Jesus Christ the Prince of Salem, prince of peace, that is his Name, *Isa. 9. 6.* His Gospel, is it not a Gospel of peace, and good will towards men? his spirit a spirit of peace, and peace a fruit of the spirit, *Gal. 5. 22.* and strife, division is it not a fruit of the flesh? *1b. v. 20.* and Christians so far as they nourish divisions are so far carnal, *1 Cor. 3. 3.* and walk as men: Is not the blessed reward of obedience, called, *Glory, Honour and peace*, *Rom. 2. 10.* The end of that man is peace, *Psal. 37. 37.*

4. *Exh.* Get this one true God to be our portion, which is happiness it self, yea, *Happy is that people, whose God is the Lord*, *Psal. 144. ult.* This is life eternal to know and enjoy the only true God, which is the next doctrine.

3. *Doff.*

3. *Dist.* It is life eternal to know the only true God, and Jesus Christ: But because for methods sake, I am not yet to speak of Jesus Christ, take the doctrine thus:

It is required as necessary to eternal life, to know the only true God. For so we are to understand the words, it is life eternal to know thee, (*i. e.*) the way, the means to eternal life is to know thee: As in other Scriptures, *Rom.* 8. 6. The carnal mind is death, (*i. e.*) tendeth to death eternal; to be spiritually minded is life, (*i. e.*) the way to life; so the Text is to be expounded, *Vera tui cognitio parit vitam aeternam*, saith Mr. Gataker. The true knowledge of thee produceth life eternal.

"To know. Knowledge is to be taken here not *abstracte*, for notional or brain knowledge, but *concrete*, for heart knowledge. For as Divines well observe, words of sense in Scripture imply concomitant affections, and suitable actings. 2. *Gr.* To hear Gods word in Scripture phrase is to hearken, to obey, to hear with the heart, and not with the outward ears only, *Jer.* 13. 17. *Zac.* 7. 11. *Ecc.* 5. 1. *Ausculto tibi*, (*i. e.*) *obedio*. If ye will not hear, my soul shall weep in secret for your pride: So, be more ready to hear then to offer the sacrifice of fools. Hearing without obedience is but a sacrifice of fools. Thus God is said to hear prayer; He hears cursing, swearing, to punish it, he hears prayer so as to grant the requests of them that fear him, but he heareth not sinners, so as to accept or grant their suits, *Job.* 9. 31. *Isa.* 1. 15.

So to remember in Scripture phrase, is to be suitably affected, as the nature of things requires. To remember *Joseph's* afflictions, is to be grieved for him, and afflicted with him. Remember them that are in bonds, *Hib.* 13. 3. not to make sport of them,

but as bound with them: Remember thy Creator, Remember the Sabbath day, which not to sanctifie is to forget: So remember me, O Lord, in *Hezekiah's* prayer, *Isa.* 38. 3. Remember me for good, *Neh.* 13. 14. In like manner, by knowledge we are to understand not a logical conceit, but affections answerable to the worth of things known. To know the dimensions of Timber may be sufficient to a Mathematician, not to a Carpenter; it concerns him to know the use of it, to fit it for building. To know the circumference of Ground may serve a Surveyor, not a Husbandman, who is to Till or Pasture it.

God is, faith Christ, a *Husbandman*, *John* 15. 1. and is glorified by fruits, not systems, notions. Such empty knowledg is no knowledge in Gods account: They that handle the Law knew me not, *Jer.* 2. 8. The Sons of *Eli* were Sons of *Belial*, they knew not the Lord, *1 Sam.* 2. 12. The Priests must needs know the Law in the letter and notion, but by breaking the Law they dishonoured God, as the Apostle speaks, *Rom.* 2. 23. Was not this to know me to act suitably, in judging the cause of the poor, *Jer.* 22. 16.

So God Omniscient is said not to know, *notitia approbationis*, I never knew you, *Mat.* 7. 23. The Lord knoweth the way of the Righteous, *Psal.* 1. 6. He that faith he knoweth God, and keeps not his Commandments, is a lyer. Now then knowledge in the Text is such a knowledge of God, as is conjoynd with faith, love, obedience, and holy life. As that in *Isa.* 53. 11. is expounded of believing. By his knowledge shall my righteous Servant justifie many, his knowledge, not *subjective*, but *objective*, the knowledge of of him, that is faith in him: Not a bare logical knowledge, nor empty faith, but which worketh by

love. For with such a notional knowledge and faith the devils know, believe, and did acknowledge Christ, *Mark 1. 34.*

To know thee, (i. e.) to believe, so Mr. Cotton in his Keis.

To know thee, (i. e.) to enjoy thee; so Mr. Baxter.

Knowledge is a principal ingredient of faith, and a necessary antecedent to it, and the ground of trust, *Rom. 10. 15.* For how shall they believe on him of whom they have not heard? Therefore doth our Saviour principally mention the knowledge of God here, as necessary to the obtaining of Eternal Life. Whereunto other Scriptures do bear testimony, as where God commandeth and calleth for the knowledge of himself: I required the knowledge of God, more then burnt offerings, *Hos. 6. 6.* Thou Solomon my Son, know the God of thy fathers, *Chron. 28. 9.* Grow in grace, and in the knowledge, *2 Pet. 3. ult.* God complaineth for want of Knowledge, *Jer. 9. 3.* They know not me, saith the Lord. The Lord knoweth his Owner, &c. but my people know not me, &c. Threatneth the want of knowledge: The Lord hath a controversy, because there is no knowledge of God in the Land, *Hos. 4. 1, 4, 6.* My people are destroyed for lack of knowledge. The knowing God, is matter of great joy and glorying, *Jer. 9. 24.* Let him glory in this, that he understands and knows me the Lord, &c.

Reason. The reasons why knowledge of the true God is Necessary to Eternal life; take this one instead of many, because Religion is a practical thing: Christianity, one faith, is a busy trade. If we look up to God, what a world of things are required in a Christian to carry himself as he should do. If we look

at men, there are duties for a Christian, to his Superiours, to Equals, to Inferiours: If we look to Satan, him we are to resist, and to watch against the Tempter; If we look to the world, it is full of snares, there must be a great deal of spiritual watchfulness, that we be not surprized: If we look to ourselves, it is no easie matter to walk within compass to deny sinful lusts, to preserve peace, and purity of conscience, as becometh those that profess the Gospel. Now how can all this be done, or any part of our duty, without knowledge? Who can work in the dark, or walk without light; knowledge is light, ignorance is darkness. Let me but instance in those duties which concern God, how can any of them be performed without knowledge, whether they be Legal or Evangelical duties, required in the Moral Law, or in the Covenant of Grace? Who can love God with all his heart, esteem him, rejoyce in his favour, choose him as his portion, who hath no knowledge of him? He must know God to be the chief good, the fountain of all Grace and goodness, infinite in all perfections, beauty, sweetness, mercy, compassion, that can say with the Psalmist, *Psal. 73. 25. Whom have I in Heaven but thee? and there is none in earth that I desire in comparison of thee.*

He that will put his trust in God, should know God to be All-sufficient, Faithful, the Amen, the true Witness, *Rev. 3. 14. yea, Truth it self*, who keepeth promise for ever, who never failed them that put their trust in him. He that knoweth God thus, may lay claim to his promises, and rejoyce in them as his heritage for ever, *Psal. 119. 111. may reckon of the great and precious promises, as they are called, 2 Pet. 1. 4. as his great riches, as men account of their Bills and Bonds, the parties being sufficient, as good as money in their purse.*

He that will fear God aright, should know him to be the great and terrible God, just and holy, loving righteousness, and hating iniquity, who will by no means clear the guilty, *but will wound the head of his enemies, and the hairy scalp of such as go on in their trespasses*, Psal. 68. 21.

In a word, he that desires to walk with God, and be upright (should know, (i.e.) consider,) as was before expressed in the explication) that God is every where present, that he searcheth the heart, that his eyes behold, his eye-lids try the children of men; and should set the Lord ever before his face, as David speaks, Psal. 16. 8. and remember the Judge stands before his door, who knows not only all his actions, but his intents, purposes, principles and ends.

I might proceed, and shew that knowledge is also necessary to right praying, which is part of Religion, and hath a promise, that they that call on the Name of the Lord shall be saved, Rom. 10. 13. But how can an ignorant man pray? He may say prayer, but pray he cannot, that is, lift up his heart to God in the expression of holy desires: Unto thee O Lord I lift up my soul; that he cannot do, because he hath no sense of his own wants, of the sinfulness of sin, of the excellency of holiness, the necessity of the new birth, or the deceitfulness of his own heart, or the preciousness and worth of Christ. He may pray for rain in a drought, for seasonable weather in harvest, for deliverance from Plague, Pestilence and Famine, as the Oxe can lough when he wants fodder, or the young Ravens cry when they lack sustenance, Hk. 7. 14. The Prophet joyns together the Heathen that know not God, and Families that call not on his Name, Jer. 10. 25. because they who do not the one, are not like to do the other.

So the receiving of the Sacrament, is a duty incumbent on all grown men professing Christianity, and necessary when there is an opportunity; by virtue of the command, *Do this, Ours*. But an ignorant person cannot be a worthy receiver, because he cannot examine himself, for want of light, so is in danger to eat and drink damnation to himself.

In like manner, (knowledge is requisite to all the Evangelical duties, as to repentance, without which no salvation; *Luke 13. 3. Except ye Repent, ye shall likewise perish, Acts 17. 30.* And Repentance is called repentance to life, because it is necessary to life Eternal. Now to Gospel repentance, knowledge is needful, he that will repent with repentance to salvation, should know something of the nature of sin, that it is a transgression of Gods Law and will, or going out of Gods order, a forsaking the fountain of living waters, and cleaving to the cistern, that it is an evil thing and bitter; that it is a work of the Devil, which Jesus Christ came to destroy; that it is of a polluting Nature, defiles our persons & services, so as the sacrifice of the wicked, that is, such as regard iniquity in their hearts, is an abomination to the Lord. He should know that there be sins of Omission, as well as of Commission, Precepts affirmative, as well as negative; he should understand the nature of repentance consists in loathing as well as leaving sin, in a perfect hating of sin, universally, irreconcilably, impartially, having the whole kind of sin, the most beloved corruptions; He should know that mortification is a crucifying the flesh, with the affections and lusts, the cutting off the right hand, plucking out the right eye: For want of this knowledge and through conviction, it is, that sinners live in sin.

lie in sin, dye in sin, perill, and are damned for sin, are never aware of the danger of it, untill their eyes be open'd in eternal flames, *Ezek. 5. 1.* They consider not that they do evil, *Gen. 39. 9.* They say not with *Joseph*, *How shall I do this great evil, and sin against God?*

Also knowledge is necessary to Faith, *How shall they believe on him of whom they have not heard?* *Rom. 10. 14.* Ignorant persons are strangers from the Covenant of promise, *Eph. 2. 12.* That a man believe on Jesus Christ, it is requisite that his eyes be opened to see himself lost, a Child of wrath, under the curse, a Bondslave of Satan, *Joh. 8. 34.* He that commits sin is the servant of sin. Christ counsels the Angel of the Church of *Laudicea*, to buy of him eye-salve, to anoint his eyes that he may see, *Rev. 3. 18.* When *Ephraim* saw his sickness, and *Judah* saw his wound, they sought for cure, but mistook the Physician, *Hos. 5. 13.* Therefore sinners should not only know their disease, but the right way of cure, which is to go to Christ, the only Physician of value, *Mat. 23. 38.* Come unto me, all ye that are weary and heavy laden. He bindeth up the broken heart, he bindeth the bruised soul. And those that thus come unto him, he will in no wise cast out, *John 6. 37.* So we see knowledge is necessary to Faith, and therefore is the way to Eternal Life.

Use of Instruction. This is sad tidings to all ignorant people. If knowledge of God be life eternal, then ignorance is death eternal. Gods Kingdome is a Kingdome of light, Satans Kingdome is a Kingdome of darkness. *We were sometimes darkness, but now we are light in the Lord*, *Eph. 5. 8.* Believers are Children of light, walk in the light; he that doth truth cometh to the light, *John 3. 21.* The inheritance of the

the Saints in light, Col. 1. 10. Sin is a work of darkness, proceeds from a dark principle, is wrought in the dark; they that sleep, sleep in the night, 1 Thes. 5. 7. They that be drunk, be drunk in the night, Jas. 24. 15. The eye of the Adulterer waits for the twilight; Sin tendeth to everlasting darkness, Jude 13. To Sinners is reserved the blackness of darkness for ever. Ignorance is blindness, what light is to the eyes of the body, the same is ignorance to the soul; the blind without a guide soon catch a fall, stumble, perish.

Ignorance is not only it self a sin, (sins of ignorance must have sacrifices offered for them) but it is the occasion of much other sin, Lev. 4. 2. If you ask Paul how he came to persecute the Church of God, he will tell you, he did it through ignorance, 1 Tim. 1. 13. Why do the world kill the Prophets and Apostles of Christ, it is through ignorance, they think in the mean time they do God good service. Why did the Jews Crucifie Jesus Christ? And now Brethren, I wot that through ignorance ye did it, as also did your Rulers, Acts 3. 17. Ignorance is the cause of error, *For not knowing the Scriptures, nor the power of God*, Mark 12. 24. The like may be said of other sins.

Instruct. 2. Dangerous is the case of simple ignorance, where means of Grace are not so plentiful; but woful is the case of affected ignorance; inexcusable is the contempt of knowledge, where men may see, but will not open their eyes, may know, understand, and will not, Psal. 81. 5. They know not, neither will they understand, 2 Pet. 3. 5. They are willingly ignorant. *Cum quis sponte nescit, ne liberius peccet, huiusmodi ignorantia auget voluntarium & peccatum*, saith Aquinas. When a man is purposely ignorant, that he may sin more freely, such ignorance increaseth

increaseth the voluntariness, and so the sin. This is to hate the light and love darkness, which is the condemnation, the damning sin of the world, saith our Saviour, *Job. 3. 19, 20.* This causeth many a Minister to weep in secret; for this Christ wept over *Jerusalem*, saying, *O that thou hadst known, even thou in this thy day, the things that belong to thy peace! but now they are hid from thy eyes.*

Instruct. 3. If it be life eternal to know God, this commends to us the diligent study of the holy Scriptures, wherein as in a sacred treasury, this precious pearl is to be found, *John 5. 39.* search the Scriptures, saith Christ; for therein ye think (and that rightly) to have eternal life, and they are they which testify of me. And here I shall do two things; first, Prove the Scriptures to be of God. Secondly, That they are the fountains of saving knowledge, which being made out, it will follow, that all Christians must draw water out of these wells of salvation.

1. That the Scriptures are a Revelation from God, given by divine inspiration, the lively Oracles of Heaven, *2 Tim. 3. 16. Acts 7. 38.* as Stephen calls them, may be proved;

1. By Arguments extrinsecal, and without them. The Jews which are and have been enemies to the New Testament, ever since the Gospel was preached and published, and were the betrayers and murderers of Jesus Christ, even they have been exactly careful to preserve the Books of the Old Testament, as to the Text, the Words, the Syllables and Letters, to the least *Isa*: Yea, and to the sense and truth of Scripture, they have born witness by their constant suffering for their Laws and Religion in Scripture, held forth even to Death and Martyrdom, when as they

they might have slept in a whole skin, and have enjoyed both life and liberty, would they have denied the truth of God contained in *Moses* and the *Prophets*. To say nothing of the Souls under the Altar, those multitudes of witnesses under the New Testament, who loved not their lives to death, *Rev.* 20. 4. but were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the Beast, &c. The Heathen prized their Oracles, Adored the Image of *Jupiter*, because it fell from Heaven, as they supposed, *Act.* 19. 35. The *Trojans* kept in safety their *Palladium*. Christians have ever held as sacred the Holy Scriptures, which are Oracular discoveries of the mind of God, of more excellency and worth, then those poor Oracles of the Heathen, for those were full of Ambiguity, Impiety, Flattery, as proceeding from the Father of Lies: But these Divine Oracles were full of clearness, they are full of piety, are impartial, as their Author himself is, no respecter of persons, and of unquestionable authority, which may appear,

2. Next by innate arguments, and intrinsical; as,
 1. By the purity, holiness, spiritualness of their matter, they press mortification, and self-denial, meekness, humility, they beat down pride, self-seeking, revenge, self-love, more then any Book in the world. They teach to give all glory to God, they make him *Alpha* and *Omega*, the beginning and end of all, they teach men to arrogate nothing to themselves, but when they have done best, to have low thoughts of themselves, and to say, *They are unprofitable Servants*: Yea, and this not in a complement, but really and sincerely, they teach us to carry it as before God and in his sight, to whom all things are naked and manifest, who searcheth the heart, and tryeth the reins, *Job* 34. 22. there being no darkness

ness nor shadow of death, where the workers of iniquity may hide themselves.

2. The arguments used in Scripture are such as carry authority in the face of them, such as no humane power or potentate ever made use of, yea, would be ridiculous if they should, *Rev. 2. 10.* If thou be faithful to death, *I will give thee a Crown of Life,* *2 Tim. 2. 12.* If we suffer with him, we shall be glorified together, *1 Cor. 9. 24.* So run, that we may obtain; Ye took joyfully the spoiling of your goods, knowing ye have in Heaven a better and enduring substance, *Heb. 10. 34.*

So the threatnings of Scripture are besitting the Majesty of God. He that believeth not shall be damned; *Mark 16. 16.* But the fearful, &c. all Lyars shall have their part in the Lake that burneth with fire and brimstone, *Mark 9. 44.* — Be cast into hell fire, where the Worm dieth not, and the fire is not quenched.

3. The stile or manner of expressing things are Majestical; Thus saith the Lord, the mouth of the Lord hath spoken it; neither is there any respect of persons, but High and Low, Kings and Subjects are indifferently spoken to, as being equally concerned; the same precepts, the same promises, the same threatnings, directed to Rich and Poor, Prince and Peasant; *Thou shalt not take the Name of the Lord thy God in vain: Remember thou keep holy the Sabbath Day,* with the rest, spoken to a Congregation of above six hundred thousand persons, as if but to one single person. *Behold the Nations are but as a drop of the bucket,* *Isa. 50. 14.*

4. To mention no more but this, the prevailing power and efficacy of Scripture Doctrine over the hearts of men, through so great a part of the world, in so short a space as forty years from our Lords death, doth evidently evince that to be of God, according

according to Gamaliels Counsel, *It*, saith he, *this work* be of men it will come to nought, Acts 5. 38. but if it be of God we cannot overthrow it. Which is the stronger proof of Scripture Divinity: If we consider,

1. What kind of Doctrine it holds forth, (*viz.*) the Doctrine of the Cross; Believe in Jesus Christ Crucified, or perish eternally: There shall be a day of Judgement, a Resurrection of Just and Unjust. These truths are little less then ridiculous to Philosophy and carnal reason. We preach Christ Crucified, to the Jews a stumbling block, and to the Gentiles foolishness, 1 Cor. 1. 23. And when they heard of the Resurrection of the dead, some mocked, Acts 17. 32.

2. If we look on the quality of the persons who published this Doctrine, few for number, despicable for their outward condition, Fishermen, Tradesmen, Unlearned men, not brought up in Universities, not graced with Degrees in Schools, for the most of them. Paul had learned breeding under Gamaliel, 1 Cor. 14. 18. spake with more tongues then all his Hearers, but makes very little use of his learning in preaching the Gospel. *I came not with excellency of speech, or of wisdom, &c.* 1 Cor. 2. 1, 5. *That your faith should not stand in the wisdom of men, but the power of God.*

3. These few contemptible persons (in the account of the world) did propagate the Gospel, the true Religion in Scripture contained, over the greatest part of the known world, amongst all Nations, Tongues, Languages, to the abolishing of Idolatry, Paganisme and Superstition, to the Destruction and Confusion of Satans Kingdome, which had seduced the Nations of the world from Generation to Generation.

4. And that in spite of all opposition raised by Satan, who bestirred himself in supportation of his own Kingdome of darknes, to extinguish and quench the light of the Gospel, which he laboured to do by the activity of the unbelieving Jewes, and by the persecution raised by the Roman Emperors. Then was war in Heaven, *Michael* and his Angels fought against the *Dragon*, and the *Dragon* fought, and his Angels, and prevailed not, *Rev. 12. 7.* And the *Great Dragon* was cast out.

I say nothing of the miracles wrought to confirm the Divine Authority of Scriptures, but pass on to the second thing propounded, which is to shew that they are the fountains of saving knowledge.

2. The Holy Scriptures are able to make us wise to Salvation, *2 Tim. 3. 15.* Other Books may make a man learned in Philosophy, to dive into the secrets of Nature; may make a man a Logician, to use his reason well; may make a man a Politician, a wise Statesman, to be able to fit all turns, to serve all occasions; but only the Holy Scriptures can make a man a good Christian. *Psal. 119. 5. 98. 130.* *Thy Word is a lamp to my feet, and a light to my path. Thou through thy Commandments hast made me wiser then my enemies. The entrance of thy words giveth light, it giveth understanding to the simple.*

The Scriptures are the inspired Oracles of God, the infallible rules of Faith, the unmoveable grounds of hope, the perfect Guide of Life, the Coelestial consolations, the Maps of the heavenly Canaan, the Records of the Church, the Evidences of Salvation; the several Chapters of the Bible, are as so many Codicils of the Testament of our Heavenly Father, wherein he bequeatheth to Believers, who are the

the Heirs of Promise, the Treasures of Grace here, and the Crown of Glory hereafter, *Psal. 119. 112. 72.* Which Gods Children lay claim to as their Heritage for ever, and they are the joy and rejoicing of their heart, and value them above thousands of Gold and Silver.

Exhort. Let me conclude with a word of Exhortation, to learn the knowledge of the holy, and to that end to study the book of books, the Sacred Writ, where God hath fully made known his mind and will to the sons of men, where we are taught what to believe; how to worship God aright, to live Godly, justly, soberly in this present world, and what manner of persons we ought to be, *in all holy Conversation and Goodness, looking for the blessed hope, and glorious appearance of the great God, and our Saviour Jesus Christ, Tit. 2. 14.*

Directions. Now that we may so search the Scriptures, as to attain to saving knowledge:

1. To the reading or hearing them, bring with us self denial, mortification of lusts, and love of every sin. Sin is a whirl-pit, will drown the soul in perdition, *2 Tim. 4. 3.* such will not endure sound Doctrine. We must deny our own judgement, our carnal reasonings, we may not bring conclusions of our own, and seek premises from the word to make them good.

2. Bring along obedient ears, teachable hearts, that with all meekness, readiness, we may submit to to the truth, *Jam. 1. 21. Receive with meekness the ingrafted word, Acts 17. 11.* For this are those Christians commended, that received the Word with all greediness of mind.

3. Hunger after the word, as the food of the soul, desire the sincere milk of the word, that ye may grow thereby, *1 Pet. 2. 2.* Desire puts us upon endeavour

deavout and industry, *Prov. 18. 1. Through desire, &c.*

4. Be swift to hear, *Jam. 1. 19.* Give attendance to reading, *1 Tim. 4. 13.* meditation; consider, ponder the word, as *Mary* did in her heart.

5. Receive the truth in love, even the reproofs, precepts, threatnings; every word of God is pure, all are the truths of Christ.

6. Joyn prayer to God, who teacheth his to profit, *Isa. 48. 17.* *David* was a wise man, how oft doth he pray, in *Psal. 119.* Lord, teach me thy statutes?

7. Believe the Divine Authority of the word, give credit to it, receive it, as the word of God.

8. Lastly, let the end of all be practise, *John 7.*

17. *If any man will do his will, he shall know, &c.*

Thus if we take heed how we hear, according to our Saviours Counsel, and that frequent Caveat, *He that hath ears to hear, let him hear;* we may through grace attain to the saving knowledge of God.

The remaining clause of the Text, which is concerning *Jesus Christ*, and the sending of him, I shall not handle now, but refer that unto a more convenient place.

TEXT. *Gen. 1. 27.*

So God Created Man in his own Image, in the Image of God Created he him, Male and Female Created he them.

NExt to the knowledge of God, followeth the knowledge of our selves, of which it is not fit we should be ignorant. It concerns us to know whence we are fallen; what was our condition by

the benefit of our Creation, what is our lapsed estate by our Fall and Degeneracy, what manner of persons we ought to be through Grace and Regeneration; and lastly, what we may attain unto in the state of Glory. To speak to the first of these, I have made choice of the present Text, which is part of the History of the Worlds beginning, the ancientest History that ever was written, which proveth the Scriptures perfection, and gives them the preheminance above all humane writings in the world. *Moses* the Divine Historian, having described the Original of the heavens and earth, with all the inferior Creatures, cometh in the last place to the Creation of man, the master-piece of this great work, whose excellency above the Creatures of the lower world appears in divers respects;

1. They were made by a bare command, man not without a consultation, a solemn counsel of the sacred Trinity.

2. They were made at once, man by degrees, first his body, then his soul.

3. They after no pattern, like none but themselves, man after the likeness of God, the highest pattern.

4. They for service, with qualities fit for it, man for dominion.

5. They help to adorn and furnish the great house of the world; when the room is trim'd and furnished, man is brought in as the worthy guest.

So God Created Man.

In the words are,

1. The *Aliquid*, a Creature, Man.

2. The Efficient or Creator, God.

3. The pattern by which he was made, in his own Image, which as a thing remarkable is repeated, in the Image of God Created he him.

4. The

4. The distinction of Sex, *Male and Female Created in them.*

Axiom. 1. God Created man, male and female.

2. God Created man, both Sexes in his own Image.

1. *God Created Man.* God the Father, Son, and Holy Ghost: For the works of the Trinity *ad extra*, are undivided, reserving to each person the due order and manner of working. The Father createth of himself, by the Son and Holy Ghost. The Son from the Father by the Holy Ghost; the Holy Ghost createth from the Father and Son. Where the Scripture and Creed attribute Creation to the Father, we are to understand it not in opposition, but in contradistinction to the other Divine Persons, and for orders sake. The Father being the beginning of the Deity, to him is ascribed fitly the beginning of things, *John* 1. 3. *Job* 26. 13. Other Scriptures give the honour of Creation to the Son and Holy Spirit.

And *Moses* in the 26. *Vers.* here brings in the whole Trinity, as it were consulting about Man's Creation. This is spoken of after the manner of men, as by way of deliberation and advice, for a work of great weight and moment.

"To create properly, is to produce something out of nothing, or to introduce an essential form into matter already by the agent produced, which none can do but God. Creation is an action of an Almighty Power. If Creatures, suppose Angels, were capable of such a power, God had no need of their help; he used no instruments, no tools to this great work; he made the World, *Solo nutu*, *Psal.* 148. 5. *He spake the Word, and they were Created.*

“*Man*; that is *Adam* and *Eve*, both Sexes; so *Gen. 5. 1.* and *Ecc. 7. ult.* *God made man upright*, but they found out many inventions. The word in *Hebr.* is *Adam*, which may be taken either for the proper Name of the first man, so the *Arabick* hath it, So God Created *Adam*; or it may be rendered appellatively, as common to all mankind, as our translation; or because it hath the Article prefixed, it might be translated, the Man; So God created the man, that is the first man, and in him all men.

The proof of this truth, that God Created man, may appear by many Scriptures, *Gen. 5. 1.* *In the day that God created Adam, &c.* *Job 10. 8.* *Thine hands have made me, and fashioned me, &c.* *As the Lord liveth, who made us this soul, &c.* I shall not stay here to enlarge on the several parts of man, to speak of the excellency of his frame, the beauty of his face, the curious workmanship and contexture of the whole body, nor of the admirable faculties of his soul, all which prove that God made man, the workmanship points out the workman.

Reason. I will but name the reasons why God made man:

1. Negatively, God had no need of man or Angel, he stood in no need of his Service or Obedience, *All Nations are before him as nothing, Isa. 40. 17.* *Can a man be profitable to God? Job 22. 2. & 35. 7.* *If thou be Righteous, what givest thou him? Or what receiveth he of thy hand?*

Yet 2. positively, God made all things for himself, *Prov. 16. 4.* *For his own Glory, Heb. 3. 3.* *He that built the house is worthy more honour then the house.*

First, then in creating man, God manifested his wisdom, the manifold wisdom of God, as the Apostle calls it. God having made some Creatures purely spiritual; others nearly corporal substances;

it pleased his infinite wisdom to create man, a middle creature consisting of a body and a spirit.

Secondly, God was pleased in the Creation of man to impart a larger measure of his goodness, then to inferiour Creatures, bestowing on him not a finite existence only, but making him capable to enjoy his infinite self, the blessed God, in unspeakable happiness for ever.

Use of Instruct. 1. That the Holy Scriptures are of Divine Inspiration, not of humane invention, because they inform us of mans original, and of things done ere man himself had any being.

2. That God alone is the True God, God Almighty, who formed all things, *Jer. 10. 11, 12.* The Gods that made not Heaven and Earth shall perish, *&c. He hath made the Earth by his power, &c.*

3. God hath right to prescribe to Man his Creature what Laws and Rules he pleaseth, and to punish his disobedience here and hereafter, because he made him. Nor was God bound to reward his obedience, but by vertue of Covenant, for he might have annihilated him. Hath not the Potter power over his clay?

4. One man should not despise another, for poverty, defects, for lameness, blindness and deformities, *Exod. 4. 11.* For who made mans mouth, who maketh the dumb or deaf, or the seeing, or the blind? Have not I the Lord? It is he that made us, not we our selves. *Who so mocketh the poor, reproacheth his Maker, Pro. 17. 5.* Did not he that made me in the womb, make him, and did not one fashion us? *Joh. 3. 13.*

5. Neither should we abuse any Creature to the dishonour of the Creator, who indulgeth us only the free use thereof; nor should men abuse their own tongue, wit, parts, nor disfigure their faces, as

Drunkards do, nor cause redness of eyes by excessive drinking, nor make their bellies tums on hogsheds by gluttony, nor impair health by riot and excess, so pampering their bodies, and making provision for the flesh, to fulfil the lusts thereof, which is to serve sin, Gods enemy. As if a favourite should with his pension maintain War against the King; or a Wife with her Gold and Jewels, given by her Husbands favour, should hire Adulterers to defile the Marriage bed; which ingratitude God reproves in Israel. *She did not know that I gave her Corn, and Wine, and Oyl, and multiplyed her Silver and Gold, which they prepared for Baal, Hos. 2. 8, 9. Therefore I will take away my Corn, my Wine, my Wool, &c. Ezek. 16. 17. Thou hast taken thy fair Jewels, of my Gold, and my Silver, which I had given thee, and madest thy self Images, &c.*

Exhort. Remember thy Creator in the dayes of thy Youth, whilst the benefits of Creation make fresh and fair impressions on the mind. Glorifie God with your bodily and spirits, which are Gods, 1 Cor. 6. 20. his they are by a double right, of Creation, he made them, of Redemption, he bought them when by sin forfeited; with our understandings let us know God, with our hearts esteem him, choose him as our portion, love him with all the heart, Let us look to the Lord our Maker, Isa. 17. 7. Let our trust for help be in the Lord, who made Heaven and Earth, Psal. 124. 8. Let us fear to offend him who can destroy body and soul, O come let us kneel before the Lord our Maker, 95. 6. Beware thou forget not the Lord thy Maker, Isa. 51. 13. As God complains, Hos. 8. 14 Israel hath forgot his Maker.

He that made the eye, shall not a man look up to him in faith? He that made the ear, shall not he have the service of the ear? He that made the
tongue,

tongue, shall not he be honoured with the tongue? I will conclude this with the resolution of *David*, *I will praise thee, for I am fearfully and wonderfully made*, *Psal. 139. 14.* If *David* was so taken with the wonderful curiositie of the frame of his body, that on that account he will praise God; how much more should we admire and praise God for instamping his Image on our soul?

Which leads me to the second point, which is that I looked at principally in the choice of this Text.

2. Doctrine. *God Created Man in his own Image, likeness, similitude.* This is mentioned, *Gen. 1. 26.* and *Jam. 3. 9.* men made after the similitude of God. Image of God is sometimes taken strictly, as when Christ is called the expresse Image of God, *Heb. 1. 3.* *Who is the Image of the invisible God*, *Col. 1. 15.* That is, like God in identity or sameness of nature.

But *Adam* was Created in the Image of God, in respect of those divine qualities, whereby he became conformable to God, and to which the Saints being restored by Christ, are said to be partakers of the Divine Nature, *2 Pet. 1. 4.*

Man hath two parts, matter and form, Earth and Heaven, is a Map and abridgement of the whole world; His body of dust framed in exquisite manner, with parts composed fitly for action in all works of Holiness, Righteousness, Equity, Charity, and for variety of members, curiously knit together, orderly disposed, for temper exact, for form erect, the whole beautiful, a neat palace of a noble and divine soul.

Something of Gods Image might be said to reside in mans body, as it came forth of Gods hands immortal by benefit of Creation, capable of incor-

ruption, and of Eternal Glory, indued with excellent Majesty and Dignity above the other Creatures fit for action and operations admirable.

Something also the whole man may be said to resemble God, in respect of the rectitude and exactness of his whole frame, for which cause murder is so heinous a crime, which God will have revenged with the blood of the murdurer; and this is given as the reason, *For in the Image of God made he man,* Gen. 9. 6.

Also forasmuch as the Dominion over the Creatures belongs to the whole man, in that respect he may be said to resemble God; which *Moses* takes notice of, adding immediately after the mention of Gods Image, after our likeness; *And let them have dominion over,* &c. Gen. 1. 26. To which purpose the *Arabic* version reads the Text, *In Imagine quam nobilitavit Deus, dominantem creavit illum.*

But principally and above all, the Image of God refers to mans soul, partly in respect of its natural endowments, in that it is of nature spiritual, incorporeal, immaterial, with its natural faculties, rational, intellectual, able to invent, judge, devise, remember, study, discourse, able to choose, refuse, suspend, to embrace, affect, to reflect on it self, which abilities essential to man, remain after his Fall, though weakened and impaired.

Partly in respect of supernatural grace, righteousness, holiness, uprightness, and divine knowledge, whereby man became capable of Communion with God, enjoying sweet fellowship with God, and of eternal bliss; which being lost by the Fall, must be renew'd, or we cannot be saved. This is that original righteousness, of which *Solomon* saith, *Lo, this only have I found, that God made man upright,* Eccl. 7. ult. This is that the Gospel calls the new creature, or the new man

man created after God, or according to the Image of God, in Knowledge, Righteousness, and True Holiness, Eph. 4. 24. Col. 3. 10.

Besides these Scriptures, it may be demonstrated, that Gods Image in man did consist in the rectitude of his soul chiefly, with all its faculties.

1. *God is light, in him is no darkness at all*, 1. Joh. 1. 5. *God is a God of knowledge; the father of lights*, 1 Sam. 2. 3. In this was *Adam* like to God, his knowledge, skill, his intellectuals had no defect, he was perfect in his kind, was ignorant of nothing that was his duty to know. He knew what benefits his Creator had bestowed on him, what duty he owed to him, in what obligations he was bound to God; he knew the danger, if he transgressed, as appears by *Eves* speech to the Serpent, *We may not touch it lest we dye*, Gen. 2. 20. He knew the nature of every Fowl of the Air, of every beast of the Field, and accordingly gave names to them. He knew the Woman, as soon as brought to him, whence she was, and how she was made, 2. 22. though himself was asleep whilst she was in making. *Solomons* wisdom excelled all mens, he was wiser then all men, that is, all men since the Fall, 1 Kings 4. 30, 31. But he, even *Solomon* in all his Glory was short of *Adam* in Innocency, for he was but one degree below the Angels, *Psal.* 8. 5. And the Children of the Resurrection, when death hath blown dust out of their eyes, and defecated them from the dregs of corruption and imperfection, shall be *ἰσάγγωτοι*, equal to Angels. And Angels are called Angels of Light, and light is lovely, pure; the Sun, the fountain of light, is of all corporal creatures the most excellent.

2. There was rectitude in *Adams* will, perfect conformity to the will of God, a readiness to comply with his Creators good pleasure, without turning

ing aside to the right hand or left. *David* is said to be a man after Gods own heart, because he should fulfill all Gods will, *Acts* 13. 22. And he did that which was right in the eyes of the Lord, and turned not aside in any thing he commanded, save &c. But in giving this character of *David*, the Lord is pleased graciously to pronounce according to the *emula* of the Gospel, and not according to the rigour of the Law. But *Adam* was endued with that rectitude, that his will was able to follow the light of his understanding, he was able to yield what the Law required, exact, perfect and universal obedience, and that constantly, without turning aside all the days of his life. He could shoot at an hairs breadth, and not miss, as those *Benjamites*, *Judges* 20. 16. He could love the Lord with all his heart, all his mind, all his strength. If the Lord said to him, *I will that thou seek my face*, he might answer, *Thy face Lord I will seek*; if the Lord called as he did young *Samuel*, he might answer at first call, what *Samuel* did not till the third or fourth; *Speak Lord, for thy Servant heareth*. He might run the way of Gods Commandments, God having so enlarged his heart. He might delight to do the will of God, his Law being written in his heart, as one Indenture answers to another, clause for clause, line for line, word for word.

3. We are commanded to be perfect, *Mat.* 5. 48. as our Heavenly Father is perfect, to be holy as God is holy, *1 Pet.* 1. 16. *Adam* was thus perfect, holy, pure, according to the capacity of a creature, *Mat.* 6. 10. We are taught to pray, that we may do the will of God, as the Saints glorified and Angels do it in Heaven. *Adam* might thus have done the will of God, cheerfully, constantly, sincerely and perfectly, as a Viator, without the least swerving.

Thus

Thus was *Adam* the Protoplast created after Gods Image.

Reasons. The reasons are as in the former point, to illustrate and set forth the power, wisdom, holiness and goodness of the Creator.

2. That man being thus dignified and fitted with excellent beauty and abilities, might better be enabled for service, to love, honour, obey his Lord Creator.

3. That he might receive the reward of blis and happiness, even eternal life, God being a liberal rewarder of them that diligently seek and serve him.

4. That he might suffer deserved punishment, in case he should disobey his bountiful Lord God, who had conferred such excellent endowments upon him without all desert.

Use 1. Instr. This informs the Sons of Fallen Man, how much we are indebted to our good God, for the high priviledges he dignified us withall in our first Creation. That we have now lost much of Gods Image by the Fall, those supernatural qualities of light, rectitude, holiness, this doth nothing lessen the Creators bounty. If a disobedient and prodigal Son get his portion into his own hands, and mispend it upon harlots and riotous living, and reduce himself to beggary and rags, this detracts not from his Fathers kindness, but bespeaks his own folly and vanity. Let God have praise for the benefit of creating us in his own Image, though we have foolishly thrown away so great and gracious priviledges. Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, *Rev. 4. 11.* Give God the praise, though all men be sinners.

2. God may now require of all men according to what abilities he gave man at first, he may require per-

perfect and exact obedience, though no man alive be able to perform it, because he made man upright. Yea, it was no injustice in God to destroy man, because by playing the prodigal, he hath wasted all his talents, and disabled himself from doing that service and duty, which a Creature made according to Gods Image oweth to his Creator. As a Creditor may require a just and honest debt from a person who hath drunk, or rioted himself into poverty, or otherwise by idleness and ill husbandry hath render'd himself unable to repay it.

3. If God made man upright, whence then is this crookedness? If man was made after Gods own Image, whence then is this Image and Superscription of Satan? One egg is not liker another, then every natural man is like the Devil? We are all as an unclean thing. *O Israel, O Adam, thou hast destroyed thy self*, Hof. 13. 9.

4. *Let this be for a Lamentation*, 2 Sam. 1. 19. The beauty of *Israel* is slain upon thy high places; how are the mighty fallen? Though the act of sin, the eating of the forbidden fruit, was *Adams* disobedience, yet the guilt and stain is ours. The Parents have eaten sowre Grapes, and the Childrens teeth are set on edge; *For all have sinned, and come shors of the Glory of God*, Rom. 3. 23. How is the fine Gold become dross, our wine turned into water? how is the faithful soul become an harlot; the Virgin Soul deflowered? As *Gebazi* by his covetousness contracted a leprosie, which should cleave to him and his Seed for ever; So our first Parents by disobedience have lost original Righteousness, and transmitted instead thereof, a Leprosie of Corruption, which cleaves and will cleave to their Seed for ever. When we remember what we were created to, what purity, what righteousness, what wisdom, what happiness, and with all
take

Take notice how wretched, miserable, blind, naked we are now, we have cause to pour out our souls in tears; It being no small aggravation of present misery, to have been happy; as if a person of Honour and Quality fall into Contempt, beggary and disgrace, it is the greater affliction; *Fuimus Troes, fuit Illium & ingens gloria Tenebrarum.*

2. *Use of Confutation.* That Doctrine must needs be false, which layeth any imputation at all on the Holy God, as if he were either directly or indirectly the cause of *Adams*, or any other mans sin, seeing he did his part, he created man upright. Let no man say when he is tempted to sin, *I am tempted of God*, For God tempts no man to sin, *James* 1. 13. He proved *Abraham*, *Gen.* 22. 1. which is called, tempting him; So the Lord tryeth the Righteous. It is Satans proper work to tempt by seduction; and yet neither can he be said to be the direct cause of *Adams* sin, for he cannot compel to sin; his temptation our First Parents might with the same ease have repelled, as Satan propounded, as our Saviour and *Job* did.

2. The Creation of Man is an argument to convince the Atheist that there is a God. As the print on the wax argues there was a seal: Mathematical lines drawn on the shore, argue there hath been some man who drew those lines: Who but God could inspire the well-composed body of man with a living soul, could unite two so different substances into one *Compositum*, the material body, and the immaterial soul? But enough of this before.

3. *Use of Exhortation.* Were we created after God? O Christians be restless till we be new Creatures, till the Image of God which *Adam* lost be repaired in us. As we have born the Image of the earthy, so must we bear the Image of the Heavenly, *1 Cor.* 15. 49.

This

This is no Opinion to be disputed, but a real truth of absolute necessity to be put in practise; *Without holiness no man shall see the Lord.* One may possibly be admitted into the Communion of the Church on Earth without a wedding Garment, because the Church Gates are wider then Heavens Door, that Gate is strait, and if any without holiness offer to enter there, he will be put back with that stinging question, *Friend, how camest thou here without thy Wedding Garment?*

That we may be renewed in holiness, seek, sue to God in diligent use of the means of sanctification, lye at the pool, wait at the posts of wisdomes house, knock at the merciful gate of Heaven, and give God no rest, till he that made thee holy in *Adam*, sanctifie thee in Christ, after the image of him that created thee: But to this Subject I may have occasion to speak more largely hereafter.

And this is all I thought fit to speak of man in in his first Consideration, as to his estate of Innocency and Integrity, wherein as his continuance was but short, so is my Discourse: It followeth, to discourse of Man in his Corrupted or Degenerated Estate, to which purpose I have made choice of those Words of the Apostle, which follow out of

Rom. 5. 12.

Wherefore as by one Man Sin entred into the World, and Death by Sin, and so Death passed upon all men, for that all have sinned.

IN the beginning of this Chapter, the Apostle sheweth what great benefits believers that are justified by faith, obtain by Jesus Christ.

From

From the Text to the end of the Chapter, he enters a comparison betwixt the First and the Second *Adam*, the sum of which this Verse comprehendeth, That as by one man sin entred into the world, and so death, even so Righteousness and Life came by Jesus Christ. As *Adam* propagated sin and death to all that are descended of him, so Christ conveyeth righteousness and life to all that believe on him.

The Proposition or Protasis of the comparison is in the 12th Verse, the Reddition or Apodosis in the following Verses, wherein some things are alike, some things dislike. But I come to the words,

Which resolves us these two Questions,

1. How *Adam*, our First Parents, whom God made upright, creating them after his own Image, how they behaved themselves in this holy and happy state: they kept not their first estate, they found out many inventions, they sinned. This is implied, in these words, *As by one man sin entred into the world.*

2. What influence that sin of *Adam* hath upon all mankind: he proved an unhappy Parent of an unhappy posterity, brought a double evil upon all men, sin and death, *So death passed upon all men, for that all have sinned.*

To the latter words I shall confine my discourse, which is a repetition of what was said in the former part of the Verse, with some explanation thereof, shewing the large extent of sin and death, reaching to all men.

"By one man, that is, *Adam*, the Father of us all, the first man.

"Sin, transgression of the Law. *Adam* fell from his Allegiance, committed treason against the Lord
his

his Maker, by eating the forbidden Fruit.

" Sin entred, as the breaking forth of water, when the flood-gates are plucked up, or the Ware broken down; or as a gap made in the hedge, all the beasts in the field rush in; So by this door of *Adam's* sin, all other sin entred; one absurdity being committed, ten thousand follow.

" Into the world of mankind, Jew, Gentile, none excepted.

" So, by sin *death* passed upon all men, as the wages of sin, its just desert.

" For that all have sinned, because all have sinned, or as in the Margin *9* *6*, in whom all have sinned. So read the vulgar latine, so the interlineary, with *Tremelius* and others: So it ought to be rendered, saith Mr. *Hildersam*.

1. In the words are the sad fruits of a bitter root, the wofull effects of a cause deficient, sin and death, proceeding from *Adams* sin.

2. The extent of both these, like the Cloud which the Prophets servant beheld at first, no bigger then a mans hand, presently over-spreading the whole Heavens; --- So sin and death here pass over all men, by these are the Sons of *Adam* infected, after their Families, after their Tongues, in their Countries, and in their Nations.

Ans. 1. *Adam* sinned.

2. In *Adam* all men sinned.

3. Death passed upon all men in him.

1. *Adam* sinned, prevaricated, transgressed the Covenant, which God his Creator made with him, requiring exact obedience from him, as his Sovereign Lord, promising to him life as his reward, as appears by the Tree of Life in Paradise, *Gen.* 3. 22. a Sacrament or Symbol of Life Immortal, to encourage him in his obedience, with all threatening death

death in case of disobedience, that he might know he had not to do with his equal, but with his Lord.

That such a Covenant God made with him is imply'd, and will more clearly appear by comparing *Gen. 2. 17.* with *Gen. 3. 22.* where death is threatned, if he transgress, and life promised, at least implicitly, had he not sinned. Had he not eaten of the Tree forbidden, he might have eaten of the tree of life, and so have lived in blis for ever.

How soon *Adam* sinned, or how long he stood in his Integrity, the Scriptures are silent. Most Divines are of opinion, that he fell the very day of his Creation, but neither doth that place prove, *Psal. 49. 12.* which some read thus, *Adam* did not lodge one night in honour, but became like the beasts that perish. Nor are the reasons which Mr. Broughton alledgeth for the affirmative so cogent; But Mr. Gataker may at least be heard for the negative, who conceiveth that all those things related by *Moses* in the second of *Genesis*, and in the beginning of the third Chapter, could not be acted in the short space of a peece of one day, or within a few hours, which according to that opinion must intervene betwixt *Adam's* Creation and his Fall: But whether he lodged all night in honour, whether he kept his innocency longer, or lost it sooner, this is most certain, that Fall he did, as by the History of his Fall may be seen, *He that runs may read it, Heb. 6. 7*: To which truth other Scriptures give testimony: --- But they like men, or like *Adam* (as in the Margin) have transgressed the Covenant (so reads the *Hebr.*) They like *Adam* have transgressed; So *Jerome* both Translates it, and Comments on it: But they (saith he) have imitated *Adam*; what he did in *Paradise*; that have they done in the Land, (*i. e.*) broke my Covenant.

nant. That in *Isa.* 34. 27. is not so plain; Thy first Father hath sinned, which because some learned understand of the Ancestors and Progenitors of the Jewish Nation, I therefore pass unto that of *Job*; *If I have covered my transgression as Adam, &c.* *Job* 31. 33. It seems that *Job*, though living without the pale of the Church, yet being descended from *Abraham*, about the seventh from him, as *Broughton* thinks, was so well instructed (as God testified of *Abraham*, that he would teach his posterity) that he knew both the story of *Adams* Fall, as also of his covering it, by laying the fault upon the woman, as she did upon the Serpent. And it is often mentioned in this Chapter, under several terms, as *v.* 14. where it is called *Adams* transgression, --- *v.* 15. the offence of one, so *v.* 17. also *v.* 16. by one that sinned, and *v.* 19. by one mans disobedience. And because we our selves are much concerned in this first sin, it will not be amiss to take a view of it, in it self, and in its circumstances, least we making light of our disease should also slight the remedy.

If therefore we look upon *Adams* sin,

1. With reference to God, it was a sin of an high nature, *Crimen laeae Majestatis*, no less then Apostacy, Rebellion, and high Treason. And if any shall reply, that in every wilfull transgression, *in omni peccato superbia*, there is something of contempt of God, forsaking the fountain of living waters; then was there in this first sin much more pride and undervaluing his Creator, rendering him contemptible; For he broke that Symbolical Law, which God gave to him on purpose, to make tryal of his subjection and homage, whereby he did in effect renounce his Allegiance to God that made him, and adhered to Satan who had deluded him.

2. If we look at the first sin with reference to *Adam and Eve*; it was in them vile and monstrous ingratitude, so soon to forget God that made them, that crowned them with glory and honour, *Psal. 8. 5, 6.* that made them to have dominion over the works of his hands, who put all things under their feet. God might have called to witness Heaven and Earth against them, as he doth against *Israel, Isa. 1. 3.* I have nourished and brought up Children, and they have rebelled against me. And again, *They have corrupted themselves, Do ye thus requite the Lord O foolish people and unwise?* Deut. 32. 5, 6. *Is he not thy Father that made thee and establisht thee?*

3. If we look at it in reference to their posterity, it was to them an utter undoing, so far as lay in them, depriving them of Gods Image, of all gracious qualities, abilities and dispositions to serve God, and so to live up to the end of their Creation. It was the very exposing of all mankind to all kind of sin, misery and ruine of soul and body, putting them into the same predicament and state with the fallen Angels, who left their own habitation; so that every Mother may write *Ichabod* on her Children, the *Glory is departed*, and complain with the Church, *He hath broken my teeth with gravel stones, nay, he hath broken all my bones,* Lam. 3. 16.

Or, 2. If we consider this first sin, as clothed with various circumstances, it will appear very sinful.

It was a sin which carried many other sins in the belly of it. as those already mentioned, Apostacy from God, ingratitude, soul murder, unbelief, believing the Devils lies rather than Gods truth, the

truth of his threatening, ambition, seeking to be as God, discontent at his present condition.

2. How easie was it for *Adam* to have resisted and repelled Satans temptation, being endued with such excellent gifts and graces, rich priviledges, made Lord of all the Creatures, placed in a very happy condition, which he might have continued in himself, and left as a possession to his Children, if he had pleased.

3. He so abounded with all manner of blessings, through the bounty of his Creator, that he had no need at all to taste of the forbidden fruit. *Men do not despise a thief if he steal to satisfy his soul, when he is hungry*, Prov. 6. 30. It was a great aggravation of *Dauids* sin, that like the rich man in *Nathans* parable, he took the poor mans Lamb, when he had enough in his own flocks.

4. This sin he committed in Paradise, a type of Heaven, sanctified by Gods presence, in which he enjoyed sweet communion with his Maker. It is a great aggravation of sins heinousness, to be committed in the special presence of God, in the very eye and face of God.

If we enquire into the causes of this first sin, we must wholly discharge God in the matter, there was not so much as a finger of God in it. He made all Creatures good, and man holy, gave him strength sufficient to have persisted in his integrity. *The will of God is mans sanctification*, 1 Thes. 4. 3. Gods foreknowledge determines no man to sin. Gods permission left *Adam* free to his own will, and to exercise those faculties he had freely, else there had been no praise nor vertue in his obedience, if he had stood.

The Law of God, or his prohibition, may be termed a cause by accident, or an occasion of *Adams* sin,

fin, which circumscribed, and should have contain-
ed him within his due limits of obedience; for where
no Law is, there can be no transgression: *And sin*
took occasion by the Law, as the Apostle speaks,
Rom. 7. 8.

Reason. The Causes per se of so foul an effect, were
either without him or within him.

Without him was,

1. Satan, who by the Serpent, (as the Angel once
by an As spoke to *Balaam*, whose speech is attribut-
ed to the As it self, *2 Pet. 2. 16.*) set upon the
woman as the weaker vessel, and that apart from
the man, as *Calvin* thinks: So *Eve* relying on his
bare testimony, *who is the father of lies*, and deluded
by his sophistry, was first in the transgression, *1 Tim.*
2. 14. Yet was Satan but an instrumental cause of
Eve's sin, she giving too much heed to his Argu-
ments, and suffering thereupon her eye to gaze up-
on the beauty of the forbidden fruit, her eye betray-
ed her heart into a voluntary consent. She should
have made a Covenant with her eye, as *Job* saith, or
rejected the temptation with indignation, as our
Saviour did.

Yet though *Israel* play the harlot, let not *Judab*
offend, though the Woman was deceived, the Man
should have been wiser, he might have opposed the
command of God to the counsel of the Devil, he
might have rebuked the act of his Wife, as soon as
he knew she had transgressed, so that neither Satan
nor *Eve* were principal causes of his Fall; There-
fore without charging God or his Wife, as he seems
to do, in those words [*The Woman which thou gavest to*
be with me, Gen. 3. 12.] we need look no further with-
out him: But look homeward, look within, and
there we shall find the direct cause *per se* of *Adams*
sin, *Thy sin and thy misery is of thy self, O Adam.*

1. In this act of eating, he had a mind to gratifie his Superiour appetite, ambitious desire to be like God, as the Devil had suggested, and he was willing to make tryal to his cost, though God had highly advanced him, placing him in the uppermost form of Creatures; yet that it seemeth would not give him satisfaction, he would needs be like the most High, he would be as God.

2. He would also please his inferiour, and sensitive appetite, he would see whether the forbidden fruit were as delicious to his taste, as it was pleasant to his eye, though God had provided him abundant satisfaction for this also, by his liberal allowance to him of all the Trees of the Garden.

3. It is more then probable, that in the act of eating, he had a mind to gratifie his Wife, whom he had newly with most dear affection embraced, and with most significant expressions received into near intimacy with himself, *as bone of his bone, and flesh of his flesh.* This may be gathered from what the Apostle saith of him, *1 Tim. 2. 14.* that Adam was not deceived, *Intellige immediate ab ipso serpente,* that is he was not deceived immediately by the serpent, for he was deceived by the Woman, as *Vorsinus* on the place. But more clearly from Gods own words in passing sentence on him; *Because thou hast hearkened to the voice of thy Wife, and hast eaten, &c.* Gen. 3. 17. Thus Adam by his own will, and meer accord, without any compulsion from without, or any defect from within, no necessity thereunto impelling him, spontaneously wittingly, willingly, turneth from the holy Command of God, despiseth yilipendeth, slighteth the Law of the Lord, regardeth not his threatnings, whom he was bound in many respects to have obeyed; hearkens to the Devil that deceiver, lyar, murderer, whom he ought to

to have withstood : Yea, though an Angel from Heaven pretended, had commanded him to eat of the forbidden fruit, he should have refused, and held him for accursed, *Gal. 1. 8.* Let us now come to the use :

1. *Use of Inst. 1.* See what is man, or any Creature left to himself, having his portion in his own hands, he quickly playeth the prodigal, mispends all. What need have we Sons of fallen Man, to pray in aid of divine grace and assistance from heaven ? otherwise we shall shame all, if we trust to our selves we shall undo our selves, as is to be seen in *David, Peter, Solomon, Sampson.* How are the mighty fallen, through self confidence ? *Psal. 119. 8.* Pray we therefore, O forsake me not utterly ; Seek daily we had need to him, that is able to keep us from falling, *Jude 24.*

2. How dangerous is it to consult with flesh and blood in Gods matters ? *Adam* would please his appetite, *Eve* her sight ; he hearkened to the voice of of his Wife, she to the reasonings of the Serpent ; the Word of God is set aside, to which both of them should have adhered, and to which had they stuck with resolution, what a world of sin, what an *Ilias* of calamity had they prevented ? In like manner, sinners what crooked reasonings do they give way unto, against plain duty ? May I not indulge my sense ? May I not take my liberty in such a thing, or such a thing ? *Adam* might happily reason in like manner, as *Lot* did about *Zoar*, is it not a little sin, may I not commit this, and my soul live for all that ? Is God so strict ? Is the Commination so peremptory ? *Solomon* intimates some such thing, *Eccles. 7. ult.* in the words there used, *many inventions*, which *Tremelius* renders — *many reasonings*, the vulgar, *infinite questions.* But what will ye do in the end thereof ? What if God judge other-

wise then sinners do? whose thoughts are not as ours are.

2. *Use Repr.* This speaks reproof to careless people that run into temptation, offer themselves to occasions of sin, that frequent Ale-houses, suspected places, vain sights, shews, sports, company, where a man can hardly avoid the infection and spot of sin; Who art thou that presumest on thy own strength, when *Adam* fell by a temptation, because he made not a Covenant with his eye, with his taste? because he hearkned to the Counsel of his Wife, he caught a grievous fall, and that in Paradise. Yet *Adam* had that priviledge which no mortal man can now boast of; He was perfect in Knowledge, was all light, we are in the dark, our eyes are dim; he was upright in his will to choose the good, to refuse the evil; we are crooked; he had no Law in his Members, we are prone to sin, as tinder to catch the least spark; he was holy, but mutable, we are corrupt, *Committing sin, ἐν πλεονεξίᾳ, Eph. 4. 19.* with Covetousness or greediness; we have the same Devil, yea, all places are full of Devils, of ill company, ill counsellors, ill example; but we have not the same strength to withstand. What need is there that we watch and pray, least we fall into temptation? If we be wise in our own eyes, bold in our own strength, how easily may we fall before the tempter? When two Kings stood not before him, (to allude to their speech concerning *Jehu*) When Cedars, Oakes fell, how shall shrubs, weak ones stand, without circumspect care, and great watchfulness?

3. *Use of Exhor.* Therefore let whosoever thinketh he standeth, take heed lest he fall; be we all warned by so woful an example, to stand upon our watch, which if our first parents had done, they had been happy in preventing the entrance of sin and death into the world. What

What I say to you, I say to all, *Watch*, faith our blessed Saviour, *Mark 13. ult.*

Motiv. 1. And great need have we to watch who have not that strength to stand, which *Adam* had, we have not his holiness, righteousness nor wisdom. Even regenerate persons have a principle of corruption in them, are renewed but in part, know but in part. *The flesh lusteth against the spirit, Rev. 3. 8.* *Adam's* was the strength of a man, ours of a child; *Thou hast a little strength*, or of a sick man not fully recovered, with every blast of wind, he catcheth cold; *the spirit is willing, but the flesh is weak.*

2. And Satan is as crafty, malicious and subtle to tempt as ever, nay, he is now grown an old Serpent, having to his natural sagacity added the experience of five or six thousand years.

3. Also we are now not in Paradise, whither yet the tempter adventured and prevailed; but we live in a wilderness full of Serpents and Scorpions ready to sting us every hour; So that this is no time for us to sleep or be secure, but to watch and be sober.

Thus far of the first sin; now how are we concerned in *Adams* sin follows to be shewed, which is the next point.

1. *Doct.* That all mankind sinned in *Adam*, *1^o &*, in whom all sinned: In that first sin are three things considerable, all which concern us;

1. The imputation of it to all the posterity of *Adam* unto guilt.

2. The blot, stain and vitiosity of nature, the whole nature of mankind, by that sin corrupted and vitiated.

3. The punishment, the danger of death temporal, spiritual and eternal by it incurred. The two first belong to this Doctrine, the third to the next.

1. By

1. By *Adam's* first sin all men become guilty. God in his judgement imputing his transgression of the Covenant to them : For the Covenant of works was not made with *Adam*, as an individual and single person, but with him as the root and representative of all mankind. Had he continued faithful, and not dealt falsely in the Covenant of his God, he had transmitted the happy priviledges thereof, as an inheritance to his children for ever. As Parents Covenant for their children, and by performing the condition of a Lease, leave the benefit of it to be enjoyed by their posterity : So *Adam* violating the Covenant of works, forfeited the good things of it for himself and all his children, incurred guilt himself, and rendred all his posterity obnoxious to his disobedience, and the punishment threatned.

1. The truth of this appears in those Scriptures, which charge guilt on all mankind, as in this Chapter, v. 18.

By the offence of one, judgement came upon all men to condemnation. And, *we have before proved both Jews and Gentiles, that they are all under sin, Rom. 3. 9. 19. That every mouth may be stopped, and all the world may become guilty before God. Enter not into judgement with thy Servant, for in thy sight shall no flesh living be justified, Psal. 143. 2.*

2. It is plain that God took the forfeiture in part, soon after *Adam* had transgressed, immediately he expelled him Paradise, a type of Heaven, debarred him and all his posterity of the Tree of Life, and those other goodly prerogatives bestowed on him, and placed an Angel with a flaming Sword, to forbid him and his re-entrance for ever.

3. All mankind inherit the Curse inflicted on *Adam*, *In the sweat of thy face shalt thou eat thy bread, and thorns and thistles shall the earth bring forth. All are dis-*

disrobed of the beauty of holiness and original righteousness, of sweet peace and communion with God, have lost much of Dominion over the Creatures, wherein Gods Image consisted, because all have sinned in *Adam*, and so with him fall short of the Glory of God, *Rom. 3. 23.*

4. The death of infants puts it out of question, who never sinned after the similitude of *Adams* transgression, as it is, *v. 14.* That is, they lived not so long as to sin actually in their own persons, as *Adam* did, or as *Dr. Reynolds* hath it, *They sinned not against the clear revelation of Gods holy will, as Adam did; yet they dye, infants of a span long, death reigns over them: Therefore Adams sin is imputed to all.*

Object. Against this is objected, that all sin is voluntary, and voluntariness or spontaneity is of the nature and essence of sin, how then is *Adams* sin imputed to us, so as to become ours, when we were not in being, nor capable of any Law, nor in capacity to will or consent?

Ans. If that maxime, every sin is voluntary, be not be restrained to actual sin, Take this answer of learned *Mr. Burgess.*

Original sin is voluntary, as all our wills are comprehended in *Adams* will, that universal person and principle, in whom we all willed, in whom all infants are bound up.

2. As in *Adam* we all sinned, became guilty, so in him we are all become filthy, have contracted a morbidous, diseased, vicious nature. Sin is not only imputed to us, but is a Leprosie inherent in us, all our faculties are thereby depraved, all our parts and members, body and soul corrupted, not in regard of their substance, but noughty qualities which defile the whole man, and spoil his operations; so that as an Evil Tree cannot bring forth good fruit,

no more can a carnal man without Grace do any good duty ; *They that are in the flesh cannot please God,* Rom. 8. 7.

Nor is this the case of some few, the worst of men, flagitious sinners, nor of Gentiles and Heathens only, but Jewes as well as Gentiles, learned, unlearned, noble, ignoble, rich and poor, are all under guilt, all stained with the filth of sin, which is called original sin, because it is bred and born with us as we are descended from *Adam*, the original of us all. Our first Father was an *Amorite*, our mother an *Hittite*, and we are all children of the *Ethiopian*.

This Corruption or filth of sin hath two parts ;

1. There is in it the privative part, the loss of Gods Image, the absence of primitive holiness, aversion from God the infinite and unchangeable good, forsaking the fountain of living waters: sinners with the Prodigal Son run away from their fathers house: *They are all gone out of the way, there is none that doth good, no not one: There is none that understandeth, none that seeketh after God, there is none righteous.*

2. There is in it a positive part, a contagion, a proneness to all sin, the fomes and fuel of forbidden lusts, cursed dispositions to adhere to the Creature, to worship and serve the creature more than the Creator, digging to our selves broken Cysters, regarding lying vanities. These seeds of iniquity, roots of bitterness are fruitful in bringing forth Gall and Wormwood ; see them described, *Their Vine is the Vine of Sodom, and of the fields of Gomorrah, their Grapes are Grapes of Gall, their Clusters are bitter, their Wine is the poyson of Dragons, and the cruel venom of Asps,* Deut. 32. 32.

You have a proof of both these parts of original sin : *They are all gone aside, they are altogether become filthy,* Psal. 14. 3. or stinking, corrupt or putrified,

as the Apostle saith, *The Old Man is corrupt*, and *re-
-sen communication* he mentions, *Eph. 4. 22. 29.*

1. The filthiness of sin, and its vile nature appears in those names and resemblances by which it is set forth in Scripture, as where it is compared to the pollution of an Infant, newly sprung forth of the womb, *Ezek. 16. 4. Thy Navel was cut, &c.* It is compared to the stench and rottenness of a grave, a grave newly opened, *Mat. 23. 27. Their throat is an open Sepulchre; To the venom of Asps; poison of Serpents, O Generation of Vipers, Mat. 3. 7. Rom. 3. 13. Ibid. Also to dross, scum, sores, to a gangrene, to the plague, to excrements, to hell it self, Jer. 6. 30. Isa. 1. 6.*

2. That sin is natural, or our nature is corrupt, we may see a demonstration in little Children, *2 Tim. 2. 17.* They from their cradles, if better education do not correct the vitiosity of nature, begin to lie, *1 Kings 8. 38.* swear, take Gods Name in vain, *Hos. 8. 8.* miscall their equals, and behave themselves proudly towards their Superiours, *Jam. 3. 6.* very children could learn to mock the Prophet *Elisha, 2 King. 2. ult.* which proves, *that folly is bound up in the heart of a Child, Prov. 22. 15.* The expression implies abundance of folly or wickedness. For a pack or bundle, though it seem little when it is bound together, yet when the pack is open and laid abroad it proves great.

3. This proves filthiness to be adherent in our natures, and not that we take it up by imitation only, as *Pelagus* thought, in that it proceeds from us freely, with ease; and those things we do naturally, we do freely, spontaneously. As the fire burns up stubble, or as a fountain casteth out water, *Jer. 6. 7.* so doth the heart naturally and plentifully send forth its wickedness; the heart of the wicked *cruciat*, saith *Tremelius*, *pour out evil things, as a fountain. Prov. 15. 28.*

4. In that this corruption of nature is so hardly healed, as those diseases which are hereditary which follow the blood of the seed, are not easily cured; you may wash a Collier or Chimney Sweeper till he be clean every whit; But you cannot with all the water in the River wash a Blackamoor white. You may bend a crooked rod straight which you first made crooked, but one that grows so, that is by nature crooked, who can make straight, *Ecc. 7. 13.* *Bray a Fool in a Marten among wheat with a Pestil, yet will not his foolishness depart from him, Prov. 27. 22.*

5. Nay, further, as a sinner hath no ability to help or heal himself, but like a lost sheep he goes further and further astray untill the good Shepherd seek him; so man takes delight in his natural condition, he follows with much eagerness whither the dictates of corruption and concupiscence lead, as a sheep follows a bottle of hay, or a bush of holly. It is his meat and drink to commit sin, to make provision for the flesh, to fulfil the lusts of it, he is pleased with them that flatter him in his course, and hates him that reproveth him, the Law that restraineth him, yea, is angry at his friend, that in love admonisheth him to leave sin. All which prove that all men have sinned; humane nature is defiled, sin is natural to men.

6. In the last place, original corruption is universal, not only over-spreading all mankind, but polluting the whole man; like a leprosie infecting soul and body, from the sole of the foot, to the crown of the head, there is no whole or sound part, but wounds and bruises, and putrifying sores. As Gods Image was a universal rectitude, beautifying the whole man, so is corruption a universal perversity, spoiling and defiling the whole man; see it by an induction of particulars.

1. The

1. The intellectual part of the soul is over-run with it: The mind, the understanding is full of darkness, blinded with ignorance, the thoughts, counsels, imaginations full of crooked reasonings, errours, cavils against the truth, perverse, rash, inconsiderate, foolish opinions, detaining truth, in unrighteousness, *Their foolish heart was darkned, Rom. 1. 18. 21.* All the imaginations of mans heart are evil from his youth, *Gen. 8. 21.*

2. The memory is void of good principles, like a leaking vessel, which lets the instructions of of the Word run out, *Heb. 2. 1. They have forgot me dayes without number; Though a Maid will hardly forget her ornaments, or a Bride her attire, her braveries and vanities, Jer. 2. 32.* How much of an idle tale is remembred, how little of a good sermon is laid up and pondred in the heart. *We remember that this deceiver said, &c. Mat. 27. 63.* They can call to mind that one passage of our Saviours to make ill use of it, whilst many of his gracious sentences are forgotten. *They regarded not the works of the Lord, Psal. 28. 5.* his works of mercy, deliverances are not improved into thankfulness; his works of judgement are not made use of to fear God, and to sin no more.

3. The Conscience is defiled, *Tit. 1. 15. sometimes scared and quite dead, 1 Tim. 4. 2.* otherwhiles a sleep, not doing its office, like a careless Officer that presents all to be well, when abominations ring in the town; or accusing for no fault, nay, for doing ones duty, as *Junius* found a poor woman for many years troubled in conscience for not frequenting the Mass, when she was necessarily detained at home to look to her little Children.

2. The will also is wholly corrupt. *We will walk after our own devices, and we will every one do the imaginations of his evil heart, Jer. 18. 12.* As for the
Word

Word that thou hast spoken to us in the Name of the Lord, we will not hearken unto thee, 44. 16, 17. But we will certainly do that which goeth forth out of our mouth, &c. Men will not pray, will not sanctifie the Lords day, will not be holy, they will follow their lusts, the sight of their eyes, they will do as others do. Let us break his bonds asunder, and cast away his cords from us, Psal. 2. 3. Yea, though they be convinced, their way is not right, is not the way to heaven, yet they will put it to the adventure.

The affections of the heart are also disordered. *Motions of sin bring forth fruit unto death, Rom. 7. 5. we naturally abhor that which is good, have an antipathy to holiness, Rom. 1. 30. hate God whom we should love with all the heart, we love the world, and things of the world, Phil. 3. 19. mind earthly things, rejoyce to do evil, Prov. 2. 14. count Gods Ordinances a burthen, holy duties tedious, saying, When will the Sabbath be past? Amos 8. 5. The word of the Lord is to them a reproach, they have no delight in it, Jer. 6. 10.*

3. The outward man is wholly corrupt, *The eyes full of adultery, 2 Pet. 2. 14. Having itching ears, 2 Tim. 4. 3. The tongue set on fire of hell, Jam. 3. 6. In the multitude of words there wants no sin, They do evil with both hands, Mic. 7. 3. their feet are swift to shed blood, Rom. 3. 15.*

So the life of a natural man must needs be full of enormities: such as are the principles, such are the actions, the operations follow the essence; as is the tree so is the fruit. *They go astray with a perpetual backsliding, Jer. 8. 3. They that are in the flesh cannot please God, Rom. 8. 7. And though they may do acts materially good, as give alms, perform acts of justice, yet even these are formally evil; if weighed in the ballance of the sanctuary, they will be found wanting, being not done in a due manner, from a right principle,*

principle, nor for right ends, the natural man making himself his own ends, not directing his actions to Gods glory.

Thus it is made plain, that all mankind have sinned in *Adam*, all become guilty, altogether filthy, and how the defilement of sin over-spreads the whole man, and runs out into all parts of soul and body.

Reason. This needs not seem strange to any who considers that God treated with *Adam* in the first Covenant, as with a publick person, the Parent and Progenitor of all his posterity, the root of all men. If he the common root had remained holy, the branches would have been holy too, but he transgressing the Covenant of God, all mankind putrified and became rotten at the root; his Apostacy leavened the whole lump. As *Jonah's* gourd soon withered when the worm smote it at the root; or as *Sampson* by pulling down the two pillars overthrew the whole house, and the people in it, and upon it: So the Devil undermining *Adam* and *Eve*, the two pillars on which the whole frame of mankind was to be built, overthrew all the house, their whole posterity that should descend of them. So saith the Scripture, *Adam* beget a Son in his own likeness, *Gen. 5. 3.* not in the Image of God, of which he was now deprived. For what ever Creature begets, begets Issue like it self; a Fox begets a fox; a Swine a swine: in like manner, *Adam* and all men being degenerate and corrupt with sin, beget a corrupt Issue; yea, regenerate and holy Parents, beget defiled children, because holiness is not now essential, but accidental to them; the Saints are but holy in part; are more unholy, then holy, more flesh then spirit, and the issue or off-spring follows the worse and weaker part, as the conclusion doth in a

syllogism; the birth follows that which is natural, not that which is adventitious. A wise Parent doth not necessarily beget a wise Son, as *Solomon* himself experienced, *Who knoweth whether he shall be a wise man or a fool, Eccl. 2. 19.* Sir *Thomas More* it seems observed some such thing, as appears by that speech of his to his Wife, who prayed much for a Child; *Thou hast prayed so long for a Child, that I think he will ever be a Child.* I conclude with that of *Job*, *Who can bring a clean thing out of an unclean?* *Job 14. 4.* Not one.

1. *Use of Instr.* Lo then the odious, ugly, filthy nature of sin, what a world of pollution it carries with it; when one sin of one person spreads the poyson of its infection all over the world, from Generation to Generation. One spark of fire, fires a whole Town; one *Achan* troubles a whole Army; one *Jahab* a whole Ship; one *Adam* falls, and by that one fall breaks the bones of all his Children. How should this very consideration raise our hearts up to a holy zeal and indignation against sin?

2. See the reason why times are so bad, why the whole world lieth in wickedness, 1 *John 5. 19.* all ages have been full of confusions, Satan reaps so large a Harvest, yea, even in those places where Gods Seedsmen are faithful, and labour diligently to beat down Sin. In good Families there are bad Children, Servants; in well taught Congregations all are not good; in well Govern'd Kingdomes all are not vertuous; Vice is predominant, because it is Natural, it prevails against Sermons, Bibles, Parents instructions and examples, against School masters diligence, and Tutors care, against Laws, Magistrates, due execution of Justice. Sin hath great odds of vertue and goodness; it hath wind and tide for it, it is bred and born with us, it is rooted and riveted

riveted in us. It was a wise answer that *Aesop* made to the Gardiner, enquiring why weeds grew so fast, without sowing or watering, but herbs and flowers not so? Because, saith he, *The Earth is but the Stepmother to herbs and flowers, but she is the natural Mother of Weeds.*

3. What just cause hath every mothers child of us to be vile in our own eyes, to abhor our selves, to Repent in dust and ashes. Behold! *I was shapen in Iniquity, and in sin did my mother warm me*, as it is in the Margin, saith *David*, *Psal. 51. 5.* No sooner were we warm in our mothers womb, but there came a Viper out of the heat and fastned on us, the Viper of original pollution did presently seize on us. What a dunghill of filth is the heart of every one of us by nature? What a sea of wickedness? The wicked is like the troubled Sea, casting up dirt and mire. Or as the great Sea wherein are creeping things innumerable, crawling lusts, both small and great beasts. *David*, one after Gods own heart, saw his sins *more in number then the hairs of his Head*, *Psal. 40. 12.* We though renewed by grace, may yet discern ours to be more then motes in the Sun.

2. *Use of Repr.* It reproves such as pride themselves in their birth, parentage, parts, wit, natural endowments, moral vertues, religious performances, or ought else on this side grace and regeneration. Can any good thing grow upon natures stock? *Do men gather Grapes of Thorns, or Figs of Thistles?* Education, books, breeding may have restrained the corruption of Nature from breaking forth into gross wickedness, but a heart unwashed from sins filthiness, is abomination to God. God hates a proud heart, an impure heart, a covetous heart, he looks not only at the out side, but ponders the heart. He will not connive at a vile nature, because of exter-

nal services, but rather rejecteth outward sacrifices, for the hypocrisie of the heart, *Prov. 21. 27.* A Fox or a Wolf in chains retain their ravening nature.

Yet how conceited carnal people usually are, if they have but some supposed excellency above other men, either external prerogative, or internal endowment. Old *Israel* carried themselves high, because of the Temple of the Lord, when their hearts were far removed from the Lord of the Temple.

The *Jews* in our Saviours time boasted much they had *Abraham* to their Father, when yet they wanted the Faith and Obedience of *Abraham*. Wherefore Christ tells them, *Many should come from the East and West, Gentiles whom they despised, should sit down with Abraham, &c. in the Kingdoms of Heaven, when themselves should be shut out.* Outward privileges without holiness, and the renewing of our Nature, will prove no sufficient plea for our entrance into that holy City, where no unclean thing shall enter.

3. *Use of Exhor.* Let us study well this Doctrine of our natural corruption; let it sink down into our hearts, as a truth necessary for us to believe. The Heathen knew it not, the most men heed it not, only Saints whose eyes God hath opened, they see it and bewail it. *David* traceth his sin, along the stream until he arrive at the well head. *Behold I was shapen, &c.* *Psal. 51. 5.* *Paul* mourns over the Law in his members, the body of death, and exclaims, *O wretched man that I am,* *Rom. 7. 24.* In all our humiliations let us be humbled for it, in all our confessions confess it, in all our repentance repent of it, in all our mortifications lay the Axe to the root of it. *Souldier, strike at the face,* said *Cæsar*; Christian, strike at the throat of thy native and inbred corruption.

Mat. 1. The knowledge and due sense of the disease is a good antecedent preparative to the remedy: E're Christ enters on the cure, he puts this question to the lame man, *Wilt thou be made whole?* John 5. 6. No question but the poor man desired to be healed; but thereby our Saviour would excite him to more earnest looking after the cure out of a sense of the difficulty of it.

Original Sin is every mans disease, but all do not see it, do not seek the Physitian for cure, do not cry out, *Men and Brethren what shall we do to be saved?* In *Egypt* there was a great cry, for there was not a house where there was not one dead. If our sense were as general of this our plague, as the infection is universal, Ministers would not sit quiet in their studies for the complaints of their people, and enquiring after the remedy.

Consider the aggravations of this sin, our inbred pollution;

1. It is *peccatum peccans*, the defiling sin, the mother of harlots, the root of all bitterness; there is more filth, poyson, bitterness in it, then all actual sins; as there is more water in the spring or well head, then in all the streams that flow thence: And if all the streams were dried up, they would soon be replenished from the fountain.

2. It separates from God, renders a man the object of divine hatred, *We are by Nature children of wrath, as well as others*, Eph. 2. 3. saith the Apostle, not excepting himself and believers.

3. It hath an influence on all our actions, conversations, holy duties, best performances. *The prayers of all Saints*, Rev. 8. 3. need the incense of Christs intercession to perfume them, otherwise even they would be unfavoury and displease God, by reason of the vanity, imperfection, deadness, untowardness that cleaves to them: The services of men

men unrenewed are loathsome to God, are not accepted, find no favour with him. Cain and his sacrifice God respected not, *Gen. 4. 5. I hate, I despise your feast dayes, I will not smell in your solemn Assemblies,* Amos 5. 21. *Incense is abomination to,* and much more to the same purpose, see there, *Isa. 1. 11, 12, 13, 14, 15.*

4. It is a disease not easily cured, but like *Hydra*, when one head was cut off more sprung up for it; when we think we have got victory over one lust, another riseth up, when one Devil is cast out, seven more enter in. It is like the Leprosie got into an house that would never be cleansed till the house were pulled down, *Lev. 14. 44, 45.* as long as the house of this body stands, the Leprosie of *Original Sin* is never quite and thoroughly healed.

5. That it is universal, over the whole man was shew'd before, leaving no part untainted.

6. It is restless, never quiet, when any occasion to actuate and excite it, when any provocation is offered. As the four winds in *Daniels* vision strove upon the great sea, *Dan. 7. 2.* so oft contrary lusts disquiet the same person, and hurry him to sin: for one lust is many times contrary to another, *malum bono semper contrariatur, malum malo aliquando.*

7. Corruption is very powerful, it leads a man captive, it hath the force of a Law. *Paul* complains of a Law in his members, warring and bringing him into captivity, *Rom. 7. 23.* If sin too oft prevail against the Saints, if they by surprize become its captives, who are Christs free men, much more are carnal persons its slaves. He that committeth sin, is the servant of sin. *When a strong man armed keeps his Palace, all his goods are in peace,* Luke 11. 21.

8. Lastly to the carnal and unregenerate, *Original Sin* is no burthen. Sinners do the Devil's work with much

much ease, with delight, because it is agreeable to corrupt nature, they are as the fish in the water, in their own Element, nothing doth *gravitate in proprio loco*, they are very secure, and dread no evil. *He hath said in his heart, I shall never be moved, for I shall never be in adversity*, Psal. 104. 7.

2. *Mot.* Secondly, the consideration of Original Sin will teach us to set a higher price on Christs satisfaction, will raise our hearts to a greater esteem of the work of redemption, and love to our Lord Redeemer. What loads of corruption must be removed, what stables of filth, what dunghills are to be cleansed, e're a sinner can be saved?

The guilt of the first sin must be done away, our natural corruption as a Sea must be emptied, actual sins, heart sins, tongue sins, conversion sins, more in number then sands on the Sea shore must be pardoned. O the mercy of God! O the blood of Christ to sanctifie us as well as to save us! *From all your filthiness, and from all your Idols will I cleanse you*, Ezek. 36. 25.

2. *Exhor.* In the next place, being convinced of Original Sin, let us be restless until we be cleansed both from the guilt and pollution of it. When we see our sickness, enquire after the cure, when we know every one the plague of his own heart, let us repair to the Physician. To this purpose are those frequent commands in Scripture, *Eph. 4. 22, 23. Put off the old man. Col. 3. 5. Mortifie your Members which are on Earth; Put on the new man. Be renewed in the Spirit of your mind. Acts 3. 19. Repent and be converted, that your sins may be blotted out. Mat. 18. 3. Except ye be converted ye cannot enter into the Kingdom of God. Joh. 3. 3. Except a man be born again, he cannot see the Kingdom of God.*

Motives to urge this putting off this body of death, will not need, if we duly weigh what is said above in the aggravations of it. I will insist but upon this one.

Mot. Corruption is a disease, a soul disease, and soul diseases are by so much more dangerous then those of the body, by how much the soul is the better part, more worth then the body.

People sick in body will be at any cost, suffer any pains for health and recovery. *Ut corpus redimus, ferrum patieris & ignis, &c.* men will indure searings, lancing, cutting off a member, which is very painful, to preserve the life and health of the body. And spiritual diseases are worse in divers respects; as for example.

1. Diseases of the body are involuntary, the sick man is a meer patient, so moveth pity and compassion, he breaks no Law, offends no man: *Take pity on me, take pity on me, my Friends, for the hand of God hath touched me,* Job 19. 21.

But the sinner, who is this soul-sick person commits sin with greediness; *They have chosen their own wayes, and their soul delighteth in their abomination,* Isa. 66. 3. They choose sickness before health, and bondage before liberty, destruction before salvation.

2. Diseases of the body are many times found single; one part is affected, the rest sound. *A/s* complained of his feet, the *Shunemites* child of his head: But soul diseases are strangely complicated, Vices are concatenated, seldome is one found alone, but the whole head is sick, the whole heart is faint. A numberless number of diseases, like that Legion of Devils, possess the same man at the same time, he is all plague, all sickness, no health, no soundness at all.

3. In bodily sickness the patient is for the most part sensible, complains, can tell where and how he is held, is willing means be used for recovery; when the Physician cometh, he opens to him his grief, obeys his counsel, and follows his directions, though his prescriptions be not very pleasant to his palat.

But where corruption reigneth, the sinner is senseless, the heart as hard as a stone, *the conscience is seared*, Eph. 4. 18. he inquires not after cure, for he is secure and confident that he is in a good estate, he never questions his spiritual condition, but if help be offered he refuseth it, rebels against light, *rejects the Counsel of God* against his own soul, Luk. 7. 30. until the day-spring from on high visit him.

4. Diseases do but kill the body, which in course of nature will drop into dust, *All flesh is grass*. But sin, natural corruption, if not cured by grace, will kill, damn body and soul in hell eternally. *Lazarus* his sores were but prejudicial to this temporal life, but *Dives* his gluttony, unmercifulness, &c. threw his soul into hell torments. Bodily death ends all pains, diseases, miseries of this life, and lets believers into peace, joy, happiness everlasting, whereas sin, this disease, if not cured, excludes a man from bliss, and shuts him up under misery endless, caseless and remediless.

Direct. What remains then, but that after the manner of sensible patients, we, every Son and Daughter of *Adam*, take notice of our spiritual malady, be troubled at it, *Go mourning all the day long*, Psal. 38. 6, 7. as *David* in his Sickness did, complaining that his loins were filled with a loathsome disease, and there is no soundness in my flesh. They that be whole need no Physician, in their own conceit, but the sick do.

2. Look out for the right Physician, which is no other then Jesus Christ, who came on purpose to seek and to save that which was lost, *Luke 19. 20.* He is the Christ, anointed of God to this end, to preach the Gospel to the poor, *Luke 4. 18.* that is, glad tidings of health, recovery and salvation to poor sinners, who are weary and heavy laden with the burthen of sin. He was sent to heal the broken-hearted and bruised. This is encouragement to all sinners that have a due sense of the guilt and pollution of sin derived from the first *Adam*, to repair unto the Lord Jesus by faith, *To cast their burthens upon the Lord, who hath promised to sustain them, Psal. 55. 22.*

3. Be sure to follow the Counsel, and obey the Directions of this great Physician, though they seem never so harsh, and contrary to flesh and blood. For sick persons must not alwayes expect to be cured by pleasant and sweet potions; no matter how bitter the physick be, so it be soveraign and effectual to health & recovery. *Take my yoke upon you, and learn of me, &c. Mat. 11. 29.* And of this there is an absolute necessity, because diseases, if help be not administred, prove mortal, and destroy the body, so original sin the root, and actual sins the fruit, destroy body and soul, cause the death of both: So it follows in the next point, *Death passed over all men, &c.*

3. *Dott.* Death passed upon all men for *Adams* sin.

“ Death passed, as a sentence from the judge on a condemned Malefactor; or to use the words of an Interpreter, [*Trap in Loc.*] as a disease which corrupts the whole substance, or as a rot which over-runs the whole flock.

Here I have two things to do.

1. To shew what is meant by death, or what kind of death is here meant.

2. How death came on all men for *Adams* sin. The latter of which hath been explained already in the opening of the former point, thither I refer you. To the first I am to speak. There is in Scripture a threefold death ;

1. Natural, or temporal, being the separation of soul and body, *Gen. 35. 18.*

2. Death spiritual, when by reason of the absence of divine grace, the soul is dead in sin. *You hath he quickned who were dead in sins and trespasses, Eph. 2. 1. Let the dead bury their dead, Luke 9. 60. Habent & anima mortem suam in impietate & peccatis, saith Augustine* on that Text ; Souls also have their death in impiety and sin.

3. There is death eternal, a perpetual separation from God, from his favour, and blessed communion, which is called the second death, *Rev. 20. 6. Aug. de Civit. de. lib. 13. c. 12.* puts the question, What death was threatned to *Adam*, if he transgressed the first Covenant ? His answer is, *Omnis*, all kinds of death, death of body, soul, of the whole man, the second death. * That commination, saith he, *Thou shalt dye the death*, comprehended all manner of death, even the last death, which is called the second death.

*Quicquid mortis est, usq; ad novissimam quæ secunda dicitur, & quæ nul-

la est posterior, comminatio illa complexa est,

1. Death natural passed on all men through *Adams* sin, as appears by Gods passing sentence on *Adam*, in these words, *Dust thou art, and to dust thou shalt return.* Death which before was but threatned, is now executed. Not only death compleat and per-

perfected, but death inchoat and begun, (*i. e.*) sorrows, sicknesses, diseases, breaches and bruises, the harbingers of death, all calamities incident to this life; took their beginning from this sentence; *Nascentes morimur, finisq; ab origine pendet*: We are no sooner born, and begin to live, but we begin to dye. Whence it seemeth that nature hath taught every one of us at the entrance into the Inn of this world, to begin our pilgrimage with tears, infants in the first moment of their birth, ignorant of all things else, know how to weep, as sadly presaging the labours, sorrows, storms and anxieties which attend this mortal life.

2. Death spiritual invaded all men by reason of *Adams* sin; he lost by his Fall the Image of God, by the presence of which he was enabled to do the whole will of God, to perform acts truly good, moral, spiritual, supernatural. By sin he expelled grace, drove away the holy spirit, as smoke drives away Bees. *Adam* whilst innocent was naked in body, but cloathed in his soul with rich robes of holiness, as with a garment of divers colours, his head was crowned with wisdom, his heart enriched with the love of God, his life shined with piety, the Image of God was resplendent in him. By that rectitude in which he was created, according to *Aquinas*, his reason was subject to God, his inferiour faculties, (as the irascible, the concupiscible) were subordinate to Reason, his body to his soul. There was order in all his faculties, no rebellion, no lusting of the flesh against the spirit, no defect in any of his parts, he was all light, no darkness, shining with grace and holiness, like God himself.

But sin brought in darkness to his mind, crookedness into his will, deformity into his whole soul, he was strip of the grace of God, which is death to the soul.

soul. *This my Son was dead*, Luk. 15. 24. *She that liveth in pleasures, is dead while she liveth*, 1 Tim. 5. 6. For as the body without the spirit is dead, so the soul without grace is dead also: The best works of men unregenerate, destitute of grace, are dead works, Heb. 9. 14.

3. Death eternal came upon all men by *Adams Fall*. As he lost thereby Gods Image, so he fell from Gods favour, the enjoyment whereof is the happiness of a person or people, *Psal. 144. ult.* He lost not only Eternal Life, and title to the Heavenly Kingdome, in token whereof he was cast out of Paradise, but became obnoxious to eternal torments, to hell fire, called, the second Death. All which was comprehended in the threatning, if he did eat of the forbidden fruit, *he should die the death*. *The wages of sin is death*, Rom. 6. 23. which is to be understood of eternal death also, because it is opposed to eternal life; And v. 16, and 18. of this Chapter, it is said plainly, *By the offence of one, judgement came on all men to condemnation*.

Yet there is no necessity to conclude that *Adam* did undergo the penalty of eternal death and condemnation, he might be redeemed as all believers are, by the death and passion of the second *Adam*, the promise of whom was made to him immediately upon his fall; and it is the received opinion, that he did believe, and is saved. And so much seemeth to be hinted in that Text, concerning *Eve* and all woman-kind, 1 Tim. 2. 15. Notwithstanding she shall be saved, that is, for all the first transgression, and the wrath of God manifested in the sorrows by that Sex sustained in Child-bearing, if they continue in the faith, &c. There is in that Text a passing from the singular number to the plural, as is frequent in Scripture.

The truth of the present point sufficiently appears throughout this Chapter, where the Apostles scope is to manifest, that as, by the first man *Adam*, sin and death invaded the whole world of mankind, so by the second man *Jesus Christ*, righteousness and life are the gift of God to all believers. Another proof we have in the same Apostle, making use of the like comparison; *As in Adam all die, so in Christ, &c.* 1 Cor. 15. 22.

1. Reason. The reasons of it are, partly from the righteousness and holiness of Gods nature, who is of purer eyes than to behold evil, and cannot look upon iniquity, Hab. 1. 12. *Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee*, Psal. 5. 4.

2. Partly from the truth and veracity of God, who having pronounced the word, *In the day thou sinnest thou shalt dye*; as a just Judge he would passe sentence according to Law, and make good the word that proceeded forth of his lips. *The word is gone out of my mouth in righteousness, and shall not return*, Isa. 45. 23.

Obj. If it be objected, that God hath sometimes dispensed with the severity of his threatening; how may that stand with his faithfulness?

Ans. I answer, that sometimes Gods threatnings are conditional, though the condition be not ever expressed, as in the case of *Hezekiah* and *Nineveh*. To the former God sent this message, *Set thy house in order, for thou shalt die and not live*; here the threatening was not peremptory, but a tacit condition was understood, (*viz.*) *except thou be humbled, pray, seek my face, &c.* To the latter destruction was threatened, with a silent condition, *Except they repent and reform their lives*: But it was otherwise in *Moses* his case, to whom the Lord was not pleased to relax the se-

verity of his commination, though *Moses* besought him once and again : The like may be said of *David*, to whom the Lord would not spare the life of the Child, though he sought it with fasting, prayer and weeping ; having spoken the word, the Child that is born to thee shall surely dye.

Obj. But *Adam* and all his posterity do not dye the second death ?

Ans. 1. In that all mankind dye the death of the body, and return to dust, the wrath of God, and his hatred of sin, with the truth of his commination; is from heaven declared against all unrighteousness of men.

2. In that God would not dispense with his word, nor release to mankind having sinned, the penalty of eternal death and condemnation, without full satisfaction in Christ our surety, he hath abundantly provided for the honour both of, his Justice and truth and declared that God is not as man that he should lye, nor as the Son of man that he should repent.

1. *Use of Instruct.* 1. Seeing in *Adam* all dye, take notice, as in the former point, of the filthy, so here of the deadly nature of sin, it is full of deadly poyson, it stingeth all men unto death; the sin of one man, diffuseth and spreadeth its venome over all mankind; like those diseases which are hereditary. Death is come up into our windows, *It is entred into our Palaces; to cut off the Children from without, and the young men from the Streets.* Jer. 9. 21. Let no sin therefore seem small, because as all poyson is deadly, so every sin in the nature of it is mortal : Let our hatred of sin be carried against the whole kind of sin. For every sin participates of the common nature of sin, which is a transgression of Gods Law, treason against the Divine Majesty, provoking and incensing Gods wrath, *the wages of it is death*, and hell followeth

loweth after, unless this deadly plague be healed.

2. Learn whence came death, whence proceedeth all the misery which poor man is subject to. Not from God, he made it not. *For God made not Death, Wisd. 1. 13.* Again, God created man to be immortal: *Through the envy of the Devil death came in to the world, Cap. 2. 23, 24.* This Pelagius denies, and after him Socinus, affirming that Adam should have died, though he had not sinned, death being of the necessity of Nature: but the contrary is plain, in that after the Fall and not before, God imposed Death as the punishment which he had threatned to Adam if he sinned. And the Apostle assures us, *that death is the wages of sin, Rom. 6. 23.* where he useth a Metaphor taken from Souldiers, as the learned observe. *Death, saith Augustine, is deservedly wages, because death eternal is paid to those that serve in the Devils warfare.*

It is true that Adam did consist of contrary principles, but his natural rectitude would have prevented death, sweetly composing those contrary qualities into a perfect concord, hindring all jars and conflicts, so as there had been no danger of diseases or death: But presently upon his Fall he became mortal, by the righteous sentence of the just judgthen followed a whole troop of diseases and calamities rushing upon him like an armed man, and he that while he was innocent should not have died, is now subject to a necessity of dying. *Statutum est, It is appointed to men once to dye, Heb. 9. 27.* according to the sentence passed on him, *Dust thou art, and unto dust thou shalt return.*

3. Take we up a lamentation over all mankind who are Children of Death, making hast to their long home. David and his men wept for their

Wives

Wives and Children, which yet were not dead, but taken captive, *They wept till they could weep no more,* 1 Sam. 30. 4. And the rather have we cause to lament, because we are fallen from a state of life and immortality, into death and misery, from a state of renown and glory to a state of ignominy and shame, from a state of amity and friendship to enmity with God, from a possibility of not dying, to a necessity of dying. Our case is not unlike that of the King of Tyrus, *For which the Prophet is bid to take up a Lamentation,* Ezek. 20. 12, 13. *Son of man take up a Lamentation upon the King of Tyrus, and say, &c.* Thou hast been in Eden the Garden of God, every precious stone was thy covering, &c. If there was so great mourning in Egypt, because there was not a house but therein was one dead, much more have we cause of sorrow, because not only the plague is entered our houses, but hath infected our persons, the Leprosie of sin hath invaded every particular person, and death is come upon every mothers child of us. And not only so, *but we are sold,* (to make use of *Esthers* words) *to be destroyed,* Est. 7. 4. to be slain and to perish eternally. This is for a Lamentation, and let it be laid to heart.

4. How dreadful is the case of every man and woman, who lives impenitent unto years of discretion, content themselves in their natural condition, and seek not to be cured of this deadly plague. If every man by nature be a Child of wrath, a Son of death and perdition, before he have done good or evil, before he know the right hand from the left, how manifold more is he a child of hell, after he hath lived twenty, forty, sixty years in the Commission of actual, personal sins? If Cain was worthy of death, as soon as he was born in *Adams* likeness, what is he after he hath born Satans Image, hating
his

his Brother, pursuing him with deadly malice, to the murdering of him, and shedding his innocent blood? If *Esaú* was worthy to dye being born in sin, is he not sevenfold more a child of hell after he hath grieved his Parents, threatened his brother, pursued his pleasures, and sold his birth-right? If *Ahab* was by nature a child of wrath, what is he after he hath sold himself to work wickedness, hated and imprisoned *Micah*, committed Idolatry, coveted *Naboth's* Vineyard, taken it by force, and shed his blood? If *Jezabel* was a child of wrath by nature, what is she after she hath witched, whored, painted, persecuted and put the Lords prophets to death? What shall we say to the Swearer that hath taken the Lords Name in vain, by petty oaths, bloody oaths without number? To the Lyar, who hath told more lies then he hath lived days? To Sabbath-breakers, despisers of duty, scoffers of holiness, that hath been always on the Devils side, and derided the ways of God; If God would open the eyes of carnal men, give them a due sight of their *present estate*, and break their hearts for sin, they would be in danger to go out of their wits, to run stark mad, their grief would be heavier than the sand. But Satan hood-winks them, holds their eyes, that they may not see with their eyes, nor hear with their ears, nor understand with their hearts, lest they should be converted and healed.

5. There is a necessity of Regeneration. If by our first birth from *Adam*, we derive sin and death, we must be born from above, that we may inherit righteousness and life. As by *Natural Generation* we become Sons of *Adam*, who left us no better a portion to inherit then death and misery; so by *Spiritual Regeneration* we must be made Sons of God, that so we may receive the Adoption of Sons, the Inheritance of Saints in Light,

2. *Use of Exhor.* Let every man then be perswaded to make hast, and not delay to recover himself out of the snares of death; hasten out of thy natural estate, linger not as *Lot* did in *Sodom*, untill a shoure of fire and brimstone be about thy ears. Thy natural estate is a state of death, a state of wrath; *He that believeth not, the wrath of God abides on him*, Joh. 3. ult.

1. Consider whose wrath it is, that hangs over thy head. Not the wrath of a weak man, yet the wrath of a King is as the roaring of a Lyon; it is the wrath of Almighty God, who made heaven and earth, who wants no executioners to pour out the vials of his wrath on impenitent sinners, *fear him who is able to save and destroy*.

2. It is wrath irresistible, it burns to hell, as fire that cannot be quenched. *He will burn up the chaff with fire unquenchable*, Mat. 3. 12.

3. It is unavoidable; if once it be kindled, there is no way to flee from it; *As if one did fly from a Lyon, and a Bear met him*, &c. Amos 5. 19.

4. It is extensive, reacheth to the whole man, soul, body, all, every part of it; as sin hath defiled the whole man, so wrath will torment the whole. *And cool my tongue, for I am tormented in this flame*, Luk. 16. 24.

5. It is wrath eternal, death eternal, where the worm never dyeth, Mark 9. 43. Slight it not because it is future, for it may soon be present; *Put not far off the day of evil, but seek earnestly, enquire diligently, what may I do to be saved?* Be warned to flee from the wrath to come betimes, while there is hope: Get into Jesus Christ, *who only can deliver from wrath to come*, 1 Thes. 1. ult. *There is no other Name under heaven whereby sinners can be saved from death, which came on all men by Adams Transgression*, Actes 4. 12.

JOHN 17. 3.

And Jesus Christ whom thou hast sent.

THUS far we have seen poor man, like *Mophibosheth*, catch a fall whereby he became lame; or like the man that went from *Jerusalem* to *Jericho*, who fell among thieves, who stript him of his rayment, wounded him, and left him for dead.

Our next inquiry must be whether there be any balm in *Gilead*? whether there be any Physician there? that the health of the Sons of men may be recovered? Is there any good *Samaritan* to have compassion on this poor man, to pour in oyl and wine into his wounds, and to take care of his healing? Is there any good Shepherd that may seek and save this lost Sheep? Yes, there is hope in *Israel* concerning this, blessed be God who hath laid salvation on one that is mighty; He hath sent his Son into the world, that the world through him might be saved: So much the Text informs us, *and Jesus Christ whom thou hast sent.*

The former part of the verse I have spoken to already; the whole shews us the way to eternal life, and how we lost sinners may recover happiness from which we are fallen in *Adam*, namely, by the knowledge of the true God, and Jesus Christ whom he hath sent.

In this latter clause which remaineth to be handled are two divine truths.

Ans. 1. God hath sent Jesus Christ.

2. It is necessary to life eternal to know Jesus Christ, whom God hath sent.

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are three things to be explained ;

1. The agent, or sender, God :

2. The action or mission, sent.

3. The messenger or party sent, Jesus Christ.

1. By God we are to understand, the Glorious Trinity, who all concur, as in the Creation of Man, *Let us make man in our Image*, so in this great work of redemption they are not divided : *God sent not his Son into the world to condemn the world, but, &c.* Joh. 3. 17.

There is the Father sending the Son. *I lay down my life, no man takes it from me, but I lay it down of my self*, John 10. 17, 18. there is the voluntary act of the Son. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee*, Luk. 1. 35. There is the act of the Holy Ghost concurring to the Incarnation of Jesus Christ.

2. The act of mission, which is sometime expressed by giving, *God so loved the World, that he gave his only begotten Son*, John 3. 16. This phrase of giving signifies the love and kindness of God in bestowing such an inestimable benefit, as his own Son to redeem fallen man. That of sending implyes authority in Christ, that he came not meerly of his own head, as we use to speak, but was sent with commission from the Father. A like expression to which is that, *Him hath God the Father sealed*, Joh. 6. 27. authorized to his office, granted a commission under seal, declared so much to the world by a voice from heaven, *This is my beloved Son in whom I am well pleased*, Mat. 3. 17. To the same effect is that expression of Peter, *Him hath God exalted with his Right hand, to be a Prince and a Saviour*, Acts 5. 31. And again, How God annointed Jesus of Nazareth with the Holy Ghost, and with power, *Ch. 10. 38.*

3. The person sent is Jesus Christ, the second person in the Trinity, the Eternal Son of God, the Son of his love, who is in the bosom of his Father.

Jesus is an *Hebrew* word, a name of salvation; the notation of it is rendred by the Angel, thou shalt call his Name *Jesus*, For he shall save his people from their sins, Mar. 1. 21. *Christ* is a *Greek* word, for *Christ* is a Saviour both of *Hebrews* & *Greeks*; *Jews* & *Gentiles* participate in his common salvation, the word signifieth anointed, *Jesus the Messiah*, as Dan. 9. 26. He is stiled in the New Testament, the anointed Saviour, as in the place above cited, how God anointed *Jesus of Nazareth*.

If it be demanded, to what end God sent his Son, the Apostle resolves it; And sent his Son to be a propitiation for our sins, 1 Joh. 4. 10.

God gave his Son, that whosoever believeth on him should not perish, Joh. 3. 16, 17. In a word, to save the world.

It is a little too curious to enquire further, whether God might not have saved lost man without the Mediation of Jesus Christ, which *Aquinas* determineth to have been possible to him, to whom nothing is impossible; but to Gods infinite wisdom this seemed most convenient, nay, for us incomparably the better way, as whereby

1. God commends his infinite love, and sheweth it to us: Herein is love, not that we loved God, but that he loved us, and sent his Son, &c. 1 John 4. 10. This may serve to keep sinners from despair.

2. This way sheweth Gods unconceivable hatred of sin, to keep sinners from presuming, when God spared not his own Son, appearing in the room and place of sinners.

3. It affords us a strong motive to obedience; when we are bought with such a price, we have all reason in the world to glorifie God with our souls and bodies, which are Gods, 1 Cor. 6. 8.

4. No small honour redounds to humane nature, by the word becoming flesh; the Son of God assuming our nature. *Nolite vos ipsos contemnere viri, &c.* Undervalue not your selves O men, seeing Christ was made man; debase not your selves O Women, because Christ was born of a woman, *saieth one.*

5. Christ not only suffered for our sins, but set us an example of humility, Obedience, and all Christian Graces, *which may be of great advantage to us, to walk in his steps, 1 Pet. 2. 21.*

Reason. There can be no other cause in the world assigned, either internal or external, moving God to give his Son, but his meer love, his innate pity, bowels of mercy and compassion, yearning over his poor creature fallen into misery, plunged into the horrible pit of destruction through his own wretched carelessness, and Satans implacable malice.

In the giving of his Son God hath made known the riches of his glory on the vessels of mercy, according to his name, so is his nature; *The Lord God merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, Exod. 34. 6, 7.* This is his name for ever, and his memorial to all Generations. This is celebrated in Scripture frequently, as if the Lord were delighted in glorifying his mercy above all the rest of his name and glorious attributes: *He is said to be plenteous in mercy, Psal. 86. 3. He is pitiful and of tender mercy, Jam. 5. 11.* And upon no occasion is the glory of his mercy so much spoken of, as in the work of redemption, and the sending of his Son: But God who is rich in mercy, for the great love wherewith he loved us, &c. *That he might shew the exceeding riches of his Grace in his kindness towards us through Jesus Christ, Eph. 2. 4, 7. Blessed be the God and Father of our Lord Jesus Christ, which*

according to his abundant mercy, &c. 1 Pet. 1. 3.

Where sin abounded, there Grace did much more abound, Rom. 5. 20.

To the praise of his Glorious grace, wherein he hath made us accepted in the beloved, Eph. 1. 6.

But after the kindness, and Love of God our Saviour, towards man appeared, &c. Which he shew on us abundantly through Jesus Christ our Saviour, Tit. 3. 4, 6.

By all which it is manifest that God gave his Son freely, most freely, out of no necessity, for no profit to himself accruing by mans salvation, for no works of righteousness, service or obedience foreseen, but moved thereto by his own goodness, grace, mercy, not delighting in the death of sinners, nor willing that poor man should perish by the Devils fraud and envy. Grace laid the foundation of Redemption, in the sending of Jesus Christ, and Grace alone is that which must lay the top-stone with shoutings, crying, Grace, Grace, unto it.

2. Use of Instr. How precious is the soul of man, for the redemption whereof God was pleased to send Jesus Christ his only begotten Son; We were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, &c. 1 Pet. 1. 19. We use to value things according to the price they cost. O then learn we to set a true estimate on our souls by the sending of Jesus Christ to redeem them. Among all the Creatures there was not found a help meet for Adam, whereupon God pleased to fall to work again, and made the woman. The whole Creation which God made, was not able to afford a price sufficient for the Redemption of man. Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering to be accepted of God for the redemption of man. If Adam having sinned, should have put the question, *Wherewith shall I come before*

before the Lord, and bow my self before the most High God? Shall I come before him with burnt offerings, with Calves of a year old? Mic. 6. 6, 7. Will the Lord be pleased with thousands of Rams, or with ten thousand Rivers of Oyl? Shall I give my first born for my transgression, the fruit of my body, for the sin of my soul? He and his offering would have been rejected, as Cain was, and his offering, to which the Lord had no respect, For the Sacrifice of the wicked is abomination to God.

If he had been able to have converted all the dust of the earth to Pearl, and all the stones in the bowels of the earth to wedges of gold, and offered it all as a ransom for his soul, it might have been rejected with indignation, *thy money perish with thee*, who hast so low an esteem of thy precious and immortal soul, *Psal. 49. 8.* The redemption of the soul is precious, and it ceaseth for ever. What the whole Creation could not do, in that it was weak and inconsiderable; God in sending his own Son, in the likeness of sinful flesh, hath shewed thee O man, that thy soul is of more worth then thousands of Gold and Silver.

2. Behold therefore the goodness and severity of God, Rom. 11. 22. in sending Jesus Christ, and laying on him the iniquity of us all; as the Apostle speaks in another case: Behold goodness, kindness to lost man, God so loved the world, that he gave his only begotten Son; Who loved me, and gave himself for me, saith Paul, Gal. 2. 20. Here was love. Now I know thou fearest God, saith the Lord to Abraham, seeing thou hast not with-held thy Son, thy only Son from me, Gen. 22. 12. Behold, may we say, how he loved us that hath not with-held from us his Son, his only Son.

Behold also the severity of God, who hath such an impartial hatred against sin, that rather then he would let it pass unpunished, he sent his Son to be a

sacrifice and propitiation for it. No man therefore should think slightly of sin, as if it were a light matter, for the taking away of which God sent his Son into the world.

3. Christ took not on him the Office of a Mediator unſent; It is too much presumption then for any mortal man to ruſh upon imployments and Offices, eſpecially to miniſter about holy things, who is not called, qualified and ordained thereunto. *No man taketh* (that is, ought to take) this office to himſelf, *but he that is called of God, as was Aaron*, Heb. 5. 4. 5. So alſo *Chriſt glorified not himſelf, to be made an High Prieſt; but he that ſaid unto him, thou art my Son, to day have I begotten*.—Chriſt himſelf oft-times maketh mention of the Fathers miſſion, or ſending him to the Office of Mediator, no leſs then five times in this very Chapter, Job. 17. 8, 18, 23, 29. & 10. 36. & 3. 34. & 5. 30. & 6. 30 and elſewhere, as the Father hath ſent me, ſo ſend I you. Whom the Father hath ſanctified and ſent into the world, and otherwhere very frequently. He is alſo ſtiled the Servant of the Lord, becauſe by him deputed to the ſpecial work of mans redemption and office of Mediator: With what face then dare men thruſt themſelves into the ſacred miniſtry, take upon them to Preach, Baptize, Adminiſter the Lords Supper, wait at Gods Altar, who were never ſanctified nor ſet apart to ſo high an office, but like the falſe Prophets of old, *Runere they be ſent: I have not ſent theſe Prophets, yet they run*, Jer. 23. 21, 32. But how ſhall they preach except they be ſent? *Rom. 10. 15*. If they do take upon them without a Call, what will they answer to that queſtion; *By what Authority doſt thou theſe things, and who gave thee this authority?* Mat. 21. 23. As the Chief Prieſts asked our Saviour. The Lord by the Prophet foreſhews their doom;

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They shall not profit this people at all, Jer. 23. 32.

2. *Use of Comfort.* Dost thou believe on him whom the Father hath sent? Dost thou receive Jesus Christ in all his offices? This Text is thy sufficient warrant. *This is the work of God, that ye believe on him, whom he hath sent; John 6. 29.* Thou mayest come unto Jesus Christ with comfort and encouragement: Oh poor soul, who art heavy laden with the burthen of Sin, Christ was sent by the Father to give ease and rest to thy Soul. Art thou bruised, broken in heart with Godly sorrow for sin? Be of good comfort, Christ was sent purposely to bind thee up, to heal thy wounds; doubt not of it, for the Father who hath sent him is well pleased with his undertakings. As it is an aggravation of the sin of unbelief, *That men believe not on Jesus Christ whom the Father hath sanctified, and sent into the world, (whom he hath sent, him ye believe not) Joh. 5. 38.* So it maketh greatly for the support and establishment of a believers heart, that in resting upon Jesus Christ for pardon of Sin and Salvation he hath authority from God so to do, and his commission under seal for it, in that God sent his Son to save and justify all that come unto him.

Exhort. 1. Stand still, and admire we the love of God to the world, in sending his Son *Jesus Christ*, and giving him for us. *God so loved the World that he gave his only begotten Son.* 1. What an unparalleld act of love it is to part with a Son, tender hearted Parents are best able to judge. To part with one Son of many, had been an act of great kindness: Christ was and is the Fathers only Son. To part with an adopted Son had been undeserved love, Jesus Christ is *monovox* the only begotten Son of the Father. If he had been a Son who had no forme nor comeliness nor beauty in him, that he should be desired, to part with

with him had been less, but he is fairer then the Sons of men, the chiefest of ten thousands. Or if he had been as too many Sons are, a grief to his Father like *Esa*, the matter had not been so great; but Jesus Christ is and was daily his Fathers delight, never displeased him, lay in his bosom, yet God sent him. *Having yet one Son his welbeloved, he sent him, Prov. 8. 30. Behold how he loved us! Joh. 8. 29. 1. 18.*

2. But, to what end did God send his Son Jesus Christ? possibly for preferment a tender Father may part with a dear Son; But God sent his Son into an ungrateful world, to unthankful husbandmen, *Mark. 12. 7. Who received him not with acknowledgments of gratitude, and respect, nay, they hated him, reviled him, accused him falsely, condemned him to death, and crucified him. Those husbandmen said, this is the heir, come let us kill him, &c. Acts 4. 27.* And this God in his eternal foreknowledge saw and knew certainly would so come to pass, yet he sent him.

3. For whom did God give his Son, for whose sake and benefit? was it for Angels, Cherubim, Seraphim, those morning Stars of an higher Orb, and Sons of God as the Angels are stiled, *Job 38. 7.* Nay, it was for mortals who inhabit cottages of Clay. But sure it was for innocent men, and good men. Nay, God commendeth his love to us, *that when we were yet Sinners, Christ died for us, Rom. 5. 8.* Misery indeed moves pity, where a man becometh casually miserable, he neither willing it directly, nor in its cause, as *Aquinas* speaks; but we fell into sin and misery wilfully, yet God shewed mercy, and sent his Son to receive millions of Souls, become obnoxious to condemnation by their own fault or their Parents.

2. *Exh.* What shall we render to the Lord who spared not his own Son from death for us for our redemption? O give to the Lord the best, the dearest thing thou hast; what is that? thy heart: *My son give me thy heart.*

1. We had no Title to Jesus Christ, yet God sent him, our misery so requiring. God hath manifold right, all right to our hearts: he is Lord of the whole man, and we are not our own.

2. We no way merited the sending of Jesus Christ, but contrariwise deserved wrath: God deserves our heart, hand, tongue, all.

3. God sent his Son when he knew he would be ill used by men: if thou give God thy heart he will purify it, adorn it with grace, fit it for glory. Christ returned with wounds, scars to his Father: God will fill thy heart with joy, comfort, the Graces of his Spirit.

4. If we give not God our hearts, Satan will get possession of them.

Doct. 2. It is necessary to eternal life to know Jesus Christ whom God hath sent.

The terms have been open'd already. To know is not to be taken in a Logical and notional sense, but in a more complex, comprehensive meaning, so as to take in the affections, as hath been shewed. It implies as much as to believe in, to receive Jesus Christ as sent of God, to accept of him to all uses and purposes.

This was that Paul desired to know and; nothing else but Jesus Christ and him Crucified, 1 Cor. 2. 2. For the excellency of this knowledg. he counts all other things loss, that he may know Christ and the power of his resurrection; That is, to know him experimentally, to have Christ, to enjoy him, together with the fruit and efficacy of his Resurrection.

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To know is to attain, possess, enjoy. They shall not know peace, *Is. 59. 8. &c.* shall not have it, shall have nothing to do with it.

Now, what are we to know concerning Jesus Christ?

Two things especially, 1. His person, who he is, 2. His office, what he is sent of the Father to do, to execute in order to our salvation.

1. We are to know that Jesus Christ is God and man, consisting of two distinct natures, inseparably united into one person, one subsistence, one Christ. He is God, the Son of God, by eternal generation. He is man also, born of the Virgin *Mary*, in whose womb he was incarnate, *the word became flesh. God of the substance of the Father, begotten before the world, Joh. 1. 14. Man of the substance of his Mother born in the world. Perfect God, and perfect Man, of a reasonable soul and humane flesh subsisting: Equal to the Father, as touching his Godhead; inferior to the Father, as touching his manhood.* More to this purpose, see in *Athanasius his Creed*.

That he is God hath been proved before, in handling the doctrine of the Trinity.

Touching his *Manhood* we may consider, 1. *The verity*, 2. *The purity of his humane nature*.

1. To prove the verity of his humane nature. He is called in *Scripture* The Son of man, The Seed of the Woman, The Son of *Abraham*, The Son of *David*. His Body was nailed to the Cross, wrapped in Linnen, laid in the Grave; *His soul was sorrowful unto death, Matth. 26:38.* He commended his Spirit into the hands of God. He grew in Wisdom. He took humane infirmities, *miserabiles, non culpabiles*. He was hungry, thirsty, weary, he wept.

2. For the purity of his humane nature; He was conceived by the Holy Ghost, so was free from the defilement of Original Sin, wherewith all are stained that are conceived after the ordinary manner.

It was requisite the Mediator should be God for these Causes.

1. That the Godhead might sustain the Humane Nature in those unconceivable sufferings which Christ underwent, in his bitter Agony, when he sweat drops of Water and Blood in the garden, when on the Cross he endured the whole weight of Gods wrath for sin, which no meeer creature, man nor Angel, was able to stand under without sinking.

2. The Godhead exceedingly dignifies his sufferings and intercession, adds an intrinsic value and worth to them to make them meritorious.

3. Who but God mighty to save could overcome the Devil and all the enemies of Salvation? Now he is able to save to the uttermost, Heb. 7. 25.

Christ must also be man for these Reasons.

1. That he might suffer and dye for our sins. God cannot suffer as God.

2. Because man had sinned, and the expiation for sin must be made in the same nature which committed the Sin.

3. That we may have access to God with boldness now that Christ hath assumed our nature, suffered for our sins, and sits at the right hand of God.

The uniting of the humane and divine Nature in Christ, Divines call the hypostaticall union, whereby the humane nature is taken into the divine, *ὑποσχευ*, to subsist in the second person of the Trinity.

The humane Nature is not made a person; but God, the Son of God, receiveth the humane nature, assumes it to himself, to subsist or be sustained in his divine person, 1. Without mutation or change of either nature into other, 2. Without confusion of the properties of either with other, 3. This union is inseparable; These two Natures are never separated from each other.

From this real union of two distinct natures in the person of Jesus Christ, flowes that which divines call *κοινωνία ἰσχυρότης*, The communication of properties, when that which is peculiar to one nature is predicated of the person. 4. *gr.* Christ is said to be after *John*, and yet before him, *Job. 1. 30.* As God he is before him, as man after him.

The son of man which is in Heaven, yet spake to *Nicodemus* on earth. God purchased the Church with his blood, *Acts 20. 28.* He that the Heaven of Heavens cannot contain, was contained in the narrow room of a Virgins Womb; he that made the World by a Word of his mouth, was an infant, and could not speak; with many such like.

2. As we are to know *Jesus Christ*, as to his person, who he is, so in the next place it is requisite that we know to what office he is sent and appointed of the Father, and that is, He is a Mediator to reconcile God and Man, who were at variance through sin. Sin had made a separation between the Creator and the Creature; sin had put all mankind into a state of enmity with God; sin had interrupted that sweet communion which *Adam* had with God in the state of his innocency, had rendered him and all his posterity incapable of access to God in way of duty or service, deprived him and them of all happiness and reward, and cast him and them down into the pit of perdition and misery.

Now

Now Christ came to be our peace, to be Mediator between God and Man, to break down the middle wall of partition, and to set God and man at one again, 1 Tim. 2. 5.

To this office of Mediator Christ is said to be anointed; not that ever he was anointed with material oyl, for ought we read, but he was dignify'd and qualify'd for his office. *God, even thy God hath anointed thee with oyl of gladness above thy fellows*, Psal. 45. 8. *And God anointed Jesus of Nazareth with the Holy Ghost and Power*, Acts 10. 38.

Three sorts of persons were Anointed in Scripture,

1. *Priests*, we read of the Anointing of *Aaron*, and his Sons, *Lev. 7. 35*.

2. *Prophets*, We read of the Anointing of *Elisha*, *Luk. 8. 12*.

3. *Kings* were Anointed, as *David*, *Solomon*, &c. *1 Kings 19. 16*.

Now our Lord Jesus is the *Messia*, by way of Eminency, *he was anointed with the oyl of gladness above his fellows*, as in the *Psalms* above cited. That he might be a fit Mediator, he was anointed with the Holy Ghost and with power. *God giveth not him the spirit by measure*, Joh. 3. 34.

Of those above mentioned some were Priests and Prophets, as *Ezekiel*, *Jeremiab*, *Ezek. 1. 3*. *Jer. 1. 1*. some were Kings and Priests, as *Melchisedech*; some were Prophets and Kings, as *David*. But we read of none that were all these, not one in Scripture, a Priest, a Prophet, and a King; that honor is reserved for our Lord Jesus Christ. He was sent of the Father, sanctify'd and consecrated to execute all these offices in behalf of his Church, and furnished with gifts and graces to qualify him thereunto. I shall speak briefly to each of these severally.

1. Christ is the Priest, the High Priest of his Church. The Author to the *Hebrews* calls him, *the Apostle and high Priest of our profession, an high Priest over the house of God. To this office he was ordained by the Father, by the word of the oath by him that swore, Thou art a Priest for ever after the order of Melchisedech, Heb. 3. 1. and 10. 21. and 7. 21. For Christ glorify'd not himself to be made an High Priest, as was touch'd before.*

God being offended by mans transgression, justice required satisfaction to be made by an expiatory sacrifice, that so Gods honour might be repaired, his truth and law which was violated might be vindicated, yet so as lost man might be restored.

But where shall such a sacrifice be found, which may satisfy infinite justice offended? The whole creation is not in a capacity to afford such a one, as above hath been shewed.

Nor among all the sons of men could a fit priest be found to offer up this sacrifice. For what sinner dare be so bold as to approach unto God *who is a consuming fire?*

By covenant therefore between the Father and the son, it is agreed that the Lord Jesus Christ shall be both priest and sacrifice, and so purge away sin by his own blood. *Thou shalt make his soul an offering for sin, Is. 53. 10.*

Of the Priestly office were two parts.

1. To offer sacrifice, 2. To make prayers for, and bless the people: Both these functions Christ discharged.

1. He as a Priest offered up himself in sacrifice once for all. To this purpose he is called *the Lamb of God which taketh away the sins of the World, Joh. 1. 29. a Lamb without blemish, 1 Pet. 1. 19. He became man for this end, had a body prepared him, Heb. 10. 5.*

Of

Of his Priesthood and Sacrifice, those Priests were Typical before and under the Law. Before the Priesthood was settled in *Aaron* and his family, the Eldest or first born were Priests and offered Sacrifices, which were of God accepted, by vertue of the all-sufficient sacrifice of Christ's death, who was the Lamb slain in Gods decree, and in the vertue and efficacy of it, from the foundation of the World, Rev. 13.8. Thus *Cain* and *Abel* brought Sacrifices, as the learned suppose, unto *Adam* as to their Priest; so *Noah*, and *Abraham*, and *Job* offered Sacrifices before the Law. So we read of Priests in *Israel*, before the Consecration of *Aaron* and his Sons. Let the Priests which come near to the Lord sanctify themselves, Exod. 19.22. By the sprinkling of blood of these Sacrifices God would teach them to look higher, even to the blood of the alone-sufficient Sacrifice, the Lord Jesus. For without shedding of blood there is no remission, Heb. 9.22.

2. The other branch of the Priestly office was to bless and pray for the people. Num. 6. 23. Speak to *Aaron* and his sons, saying, on this wise shall ye bless the children of *Israel*. The former Christ performed upon Earth; this latter he executes in Heaven, where sitting at the right hand of God, he makes intercession for his people, Rom. 8. 34. The former he performed at once for all, Heb. 9. 24. this latter he is doing continually, by vertue whereof the faithful with their prayers and services find acceptance with God.

Manifold are the fruits of Christs Priesthood and the benefits great which thence redound to his Church and People: As

1. Reconciliation and Atonement: By whom we have received the Atonement, Rom. 5. 11. He is said to be the propitiation for our sins, a sacrifice whereby God is rendered propitious or merciful to poor sinners,

sinners, *1 Job. 4. 10.* the wrath of God is pacify'd, his anger is turned away from believers by vertue of Christs death and sufferings, which are of infinite value, as being *passiones theandricæ*, the sufferings of God-man.

2. The New-Covenant is created, by vertue whereof communion with God and intercourse between Heaven and Earth is again restored. *This is the New Testament in my blood*, Mat. 26. 28. by the benefit of which Covenant God looks upon his people with a friendly aspect, God is not ashamed to be called their God, their Father, Shepherd, their portion, their shield, their exceeding great reward. *I will be to them a God, and they shall be my people*, Heb. 8. 10.

3. Another fruit of Christs Sacrifice is to bring us neer to God in service and reward, from both which by sin we were estranged, *1 Pet. 3. 18.* Having such an High-Priest let us come with boldness to the throne of Grace, Heb. 4. 16. *And having an high Priest over the house of God, let us draw neer with a true heart and full assurance of faith, &c.* Heb. 20. 21, 22. Every priviledge Christians enjoy this way is the purchase of Christs blood.

4. The giving of the Holy Ghost, by whom we are sealed to the day of Redemption, *Joh. 16. 7.* by whom we are sanctified, and have the application of all the benefits, which Christ by his death hath obtained for us, Eph. 4. 30. This is the great priviledge of believers, they have the spirit of God by which they are begotten and born again, taught and led. As noble mens sons have their Tutors, so Gods children have his spirit to guide them, to bring truths, promises to their remembrance, to help them in duty, and to inable them to bear the cross, to mortifie and work out corruption, to comfort them by witnessing to them their

their adoption and reconciliation with God. O therefore grieve not the holy spirit.

Next follows Christs prophetical office, who as he is stiled the High Priest, so also the Apostle of our profession, *Heb. 3. 1.* By the first he hath satisfied divine justice, and removed the guilt of sin; by vertue of his prophetical office, he teacheth and instructeth his people the way to Salvation. He is the Sun of Righteousness to enlighten them that sit in darkness; he is the Shepherd and Bishop of souls, to reduce straying and wandring sheep into the way, *1 Pet. 2. 25.* he is the great Prophet whom God promised by *Moses, Acts 3. 22.* and *Israel* expected, as seemeth by that question to *John Baptist, art thou that Prophet, Joh. 1. 21.* To this office Christ was solemnly inaugurated at his Baptism, and his mission confirmed both then and afterward by voice from Heaven, *This is my beloved Son in whom I am well pleased, hear ye him, Matth. 17. 5.* To the execution and discharge of this office he was singularly furnished, not with dreams, visions, messages by Angels, but *ex intima intuitionē secretorum patris*, from the bosom of the Father he hath declared to his Church the whole counsel of God, *Joh. 1. 18.*

From the beginning at sundry times and in divers manners he spake to the Fathers, published the will of God sometimes immediately by himself, as in that first Gospel promise made known to *Adam, Gen. 3. 15.* and to *Jacob, Gen. 31. 11, 13.* Sometimes mediately, by Angels, Prophets, and other wayes mentioned there. *If there be a Prophet among you, I the Lord will make known my self to him, &c.*

The time he was upon earth our Saviour spent from his baptism to his death, in the executing his Prophetical Office, preaching excellent Doctrine.

being admired of all for the *gracious words which proceeded out of his mouth*, Luke 4. 22. His very enemies commended him highly, *Never man spake like this man*, Joh. 7. 46. His word was with authority, full of wisdom, zeal, without respect of persons, for the manner of his preaching, *Mat. 7. ult.* And for the matter, he preached Law as well as Gospel, upheld the authority of the Moral Law to a jot or tittle; *Mark 6. 2.* Reproved and rebuked sin sharply, not sparing the greatest, *John 2. 17.* *Denounced the wrath of God, and damnation of Hell to Hypocrites and stubborn sinners*, Mark 12. 14. *Mat. 5. 18.* Mark 9. 43. &c. *Mat. 23. 33.* Yet was his Doctrine full of grace and sweetness, and Gospel promises to broken hearted sinners, whom he invited to come unto him, promising rest to their Souls, yea, and lamenteth with tears, weeping over *Jerusalem* for not receiving him for the *Messiah*, and not knowing the time of her *Visitation*, Luk. 19. 41.

His Doctrine he confirmed by the Scriptures of the Prophets, *Luk. 24. 44.* which makes good the divine authority of the Old Testament, *Moses*, the *Prophets*, and *Psalms* he makes use of; but not a word nor proof from any of the Apocryphal books.

He wrought miracles very many and great for confirmation of the truth of his Preaching; he led a most holy and exemplary life; spent sometimes the whole night in prayer to God, *Luk. 6. 12.* was so innocent that his very enemies could not justly accuse him, *Joh. 8. 46.* yet did they unjustly put him to death, which he patiently suffered to make satisfaction for sin, and to bear witness to the Truth, *Joh. 18. 37.*

And though he is now ascended into Heaven, yet doth he not cease to fulfill his prophetical office at first by his Apostles, and since by the ordinary Ministry,

Ministry, Pastors and Teachers, with whom he hath promised to be present by his Grace and holy Spirit unto the end of the world, and them he commandeth his people to hear, *Matth. 28. ult. Eph. 4. 12.*

The fruits of Christs propheticall office are to cure the blindness of mens minds, to open the eyes of sinners, to turn them from darkness to light, and from the power of Satan to God, to reveal the mysteries of the Kingdom of Heaven, which are hid from the world, to bring men to conversion, faith and salvation. To fulfil, or fully to preach the word of God; even the mystery which hath been hid from ages and generations, but now is made manifest to his Saints, *Col. 1. 26. Rom. 16. 25, 26.*

3. Christ is also a King; so it was prophecyed of him, *Psal. 2. 6. yet have I set my King on my holy hill of Sion. A King shall reign and prosper, Jer. 23. 5. Higher then the Kings of the Earth, Psal. 89. 27. He is King of Kings and Lord of Lords, Rev. 17. 4.* And this not only as God, but as Mediator, God-Man. *All power is given to him in heaven and earth, Mat. 28. 18.* For this end Christ both dyed, & rose and revived, that he might be Lord both of the dead and living, *Ro. 14. 9. And became obedient to the death, even the death of the cross, wherefore God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, &c. Angels, and Authorities, and Powers, being made subject to him. 1 Pet. 3. 22.*

The civil part of this Kingly office Christ executeth by his deputies, Kings and inferior magistrates, who are his Vicegerents, who have commission under him, and are to use their power for him. *By me Kings reign and Princes decree justice: By me Princes rule and Nobles, yea and all the Judges of the Earth, Prov. 8. 15, 16. They are therefore to kiss the son, and to bring presents to him, to be nursing Fathers to his Church, Psal. 2. 1. and 72. 10.*

The spiritual part of his Kingdom Christ administers himself by his word and spirit, whom he hath appointed to govern his own house, the Church, which is more properly his Kingdom, and is oft called his Kingdome, as, *my kingdome is not of this world, into the kingdome of his dear son*, Matth. 8. 12. and 13. 41. Joh. 18. 36. Col. 1. 13.

In this Kingdome there are Subjects and Rebels, citizens and enemies. For Christs Kingdom is compared to a Net cast into the Sea, to a field, to a house, to a heap of Corn, and the like. In the Net are not all good fish, but some things bad, to be cast away. In the field besides good Corn there are Weeds, Thistles to be pluckt up. In the house are not all Vessels of honour, but some of dishonour for baser use. In the Corn floor, there is some chaff.

Now in relation to his subjects of both sorts, Christ exerciseth several acts of government, some common to all, others peculiar to each kind.

1. In common, Christ calleth, inviteth, gathereth all sorts into his Kingdome, and receiveth such as willingly come in: bad and good were gathered in; and the wedding was furnished with guests, *Matth. 22. 10.*

2. He prescribes them Laws by which they ought to be governed. The Gospel is a rule for all Christs subjects to walk by. The Grace of God teacheth all men to live Godly, Justly, Soberly, *Tit. 2. 11.*

3. He bestows on them many good blessings, as outward priviledges, ordinances, peace, protection, and common blessings.

2. There be acts of government which Christ exerciseth in special towards his good subjects, his dear people.

1. He calleth them effectually by his spirit, to Faith and Repentance, *They are all taught of God,* Joh.

Joh. 6. 45. He writes his Law in their hearts.
2. He bestows on them remission of sins, justification, adoption, union and communion with himself, makes them partakers of the inheritance of the Saints in light, *Acts* 5. 31.

3. He delivers them from the bondage of Satan, Sin, all spiritual enemies, causeth all things, even afflictions, enemies malice, to work for their good, *Rom.* 8. 28. delivers them from every evil work, and will preserve them to his Heavenly Kingdome, and crown them with glory, *2 Tim.* 4. 17.

3. Acts of government in reference to enemies open or secret, Christ exerciseth such as these.

1. Some he bridleth and restraineth that they shall not hurt his faithful subjects, though they endeavour it never so.

They brought them without violence, for they feared the people, lest they should have been stoned, *Acts* 5. 26. *Rev.* 7. 1, 3.

2. Others he punisheth, destroyeth with remarkable vengeance, even in this life, as *Herod*, who being taken out of the way, the Church had peace, and the word of God grew and multiplyed, *Act.* 12. 24.

3. Christ will totally and finally subvert the Devils Kingdome, and utterly destroy all his and his peoples enemies, *Luk.* 19. 27. The Devil that deceived them was cast into the lake of Fire and Brimstone, where the Beast and false Prophet are, *Rev.* 20. 10.

Thus we are to know Christ as Mediator between God and man, in the execution of his offices of Priest, Prophet, and King. Nor is the bare knowledge of these things sufficient, except we know him experimentally, as our Prophet, Priest, and King, exercising all these functions for us, and for our benefit and salvation.

Reas. 1. It is not happiness to see and know God and Christ, but sight with enjoyment and interest, when we can say with the Church, *Lo this is our God, we have waited for him, and he will save us*, Is. 25. 9. or with *Thomas*, *my Lord and my God*, Joh. 20. 28. There are two chief powers of the soul, understanding, and will, when both these have their perfection, that is happiness, when the understanding sees, and the will draws the affections. So there are these things concur to make up our everlasting happiness, the excellency of the thing, with the sight of it, and interest in it.

2. It is requisite thus to know *Jesus Christ*, because he is all in all to a Christian, *1 Cor. 3. 11.* He is our hope, our help, our peace and reconciliation with God, our righteousness to justification, our holiness to sanctification, our wisdom and redemption, *1 Cor. 1. 30.* All the promises in him are *Yea* and *Amen*, true and faithful, firm and sure, *2 Cor. 1. 20.* All the benefits of the covenant of grace are made sure to us in and through him; we were at such a distance from God by Sin, that there had been no coming nigh God, no enjoyment of his favour, but in Christ the Mediator. We being Sinners could have had no access to God by Prayer, Duty, Ordinance, nor hope for any acceptance of our services; nay, we should never have had tender of mercy, not a Sermon of Faith or Repentance preached to us, but had been left in the same condition with the fallen Angels, to have suffered the vengeance of Eternal Fire, if God had not sent *Jesus Christ*, if he had not as Mediator stood between us and the wrath of God which is a consuming Fire. Therefore it concerns us to know *Jesus Christ*.

3. Seeing it pleased God to deal with fallen man by way of Covenant, of which *Jesus Christ* is Mediator,

diator, he is the Mediator of the New Testament, *Heb. 9. 15.* to which Covenant we are parties, and in which there are contained certain conditions and duties to be on our part performed. It is most necessary that we know what the Lord requireth of us, and what are the conditions and services on our part to be performed, of which the principal is Faith, which is a receiving Christ, a cordial acceptance of him not only as a Saviour and Redeemer, but as a Lord to rule and govern us; as many as walk according to this Rule, *peace be on them, and mercy, &c. Gal. 6. 16.* as a Prophet to teach and instruct us, as a Priest to sanctify us, *except I wash thee thou hast no part with me.* Therefore we must of necessity know Christ, that we may believe on him and receive him to all these purposes.

4. It is fit we be truly thankful to God for so great benefits as the giving of his Son and all his inestimable favours, who hath blessed us with all spiritual and heavenly blessings in Christ; and to Jesus Christ who hath loved us, washed away our sins in his own blood, *Eph. 1. 3.* *In every thing give thanks, 1 Thes. 5. 18.* But how can we be thankful if we know not Jesus Christ, nor to what end he was sent of God, nor what he hath undertaken and performed for us? Therefore it is that carnal men make so light of Christ, because they know him not, they know neither his beauty, excellency, nor usefulness, nor their own necessity. There is no beauty in him that we should desire him, *1/. 53. 2.* How then should they prize him, or be thankful to God for him?

5. All that will be saved by Christ must be conformable to him. God hath so Ordained and Predestinated believers *to be conformable to the Image of his Son, Rom. 8. 29.* The members to resemble the head,

124 *Knowledge of Jesus Christ as Mediator necessary.*

head, disciples their Master, servants their Lord, to purifie themselves as he is pure, to walk as he walked, 1 Job. 3.3. and 2. 6. Let the same mind be in you that was in *Jesus Christ*, Phil. 2.5. For to this end Christ conversed so long on Earth that he might not only suffer Death for us, but set a pattern of Living as a Copy for us to write after, leaving us an example, that we should follow his steps, 1 Pet. 2.21. But how can we learn of him, be followers of his *holy* example, if we are strangers to his Life and Person?

6. It makes greatly for the comfort of believers, that *Jesus Christ* on whom they lay the whole stress of their salvation, to whom they fly as to their *Asylum*, their Sanctuary, their City of refuge, to save them from the curse of the Law, their Ark to preserve them from drowning and perishing in the flood of wrath, which will certainly come on the unbelieving and impenitent world, that he, I say is authorized of God for this great undertaking, to know that he is sent of God, sealed and sanctified by the Father, to fulfill all righteousness, to know that he is able to save them to the uttermost that come to God by him, to know that he hath finished the work which God gave him to do to the full satisfaction & content of his Father; so as he is well-pleased in him, his wrath is appeased, justice can demand no more. as appears by the resurrection of Christ, who had he left any thing unsatisfied, had not risen again, Death and the Grave had still detained him; to know the invaluable merit of his passion, his ascension into Heaven; to know that he sits at the right hand of the Divine Majesty, making continual intercession for his people, whereby, as by a precious perfume or sweet incense, our poor and imperfect services are rendred pleasing to God, an odour of a sweet smell, a sacrifice acceptable to God through

Jesus

Jesus Christ. This to know cannot but be a singular comfort to Christians who have interest in Christ, his Offices, Righteousness and intercession.

1. *Use of Reproof.* This serves for just reproof of such as know not, will not know *Jesus Christ*, being invited will not come to him, being called will not take notice of the Kings Son, being bidden to the marriage they refuse him, whom the Father hath sanctified and sent into the world, to this end, to be Mediator between God and Man. Of this incivility in rejecting him, Christ himself complained, *Ye will not come unto me, that ye might have life, Joh. 5. 40. He came unto his own, and his own received him not.*

Strange it is that sinners should refuse a Saviour, the patient refuse the help of a wise, and able Physician offered freely, that a Dung-hill Beggar should reject a match of a person so worthy as is the Kings Son.

Yet thus it is, Christ is preached in the world, salvation by him is proffered to sinners on Covenant terms, which are most reasonable, most easie on our part, yet most men set light by him, *will none of him, Israel would none of me, Psal. 81. 11. He sent forth his Servants to call them that were bidden to the wedding, and they would not come, Mat. 22. 3.*

What may be the cause why all men being lost and undone by sin, yet so few know, will take notice of, cordially close with Jesus Christ, there being no other way of salvation under Heaven? Surely hereof no good reason can be rendred, why sinners should reject Christ.

1. The grand reason of it is ignorance of themselves and of Christ.

1. Of themselves, they were never thoroughly convinced of their lost estate, never sensible of the filth, guilt, hell, damnation that is in sin. They have heard (for I speak of such as live under the sound

found of the Gospel) of *Adams Fall*, That all men are by nature children of wrath, that except they repent and be regenerate they cannot be saved. *But they have only heard these things by the hearing of the ear, as Job speaks, Chap. 42. 5.* They have heard them from a Catechism, or a Sermon, but their eye never saw the truth and reality of their sin and misery in the glass of Gods Law, represented to them in a self-accusing, and self-condemning conscience, telling them thou art the man, thou art this Child of wrath, this Son of perdition, thou art guilty of eternal condemnation, except thou repent and come to Christ, thou art sure to perish. This self-ignorance hinders men from taking notice of Christ, or coming to him. *Because thou sayest I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, Rev. 3. 17.*

2. *Ignorance of Christ.* Sinners as they see not their own wretchedness and shame, so they see not Christs beauty and comeliness. As in the days of his flesh, they looking on him with carnal eyes, saw nothing in him lovely or desirable, but as a root out of a dry ground; *Isa. 53. 2.* a Carpenters Son, born in a Stable, laid in a Manger, Son of a poor Woman, not a house to put his head in, attended by Fishermen, and the poorest sort of people; they saw little but what favoured of poverty, baseness, contempt, so they undervalued him; though all this while his Divinity and Glory was not so veiled with his Humanity and meanness, but that it brake out often and shined forth, as the Sun out of a cloud, his Divine Works spake him to be more then meerly humane, as *Nichodemus* acknowledged, and they that had spiritual eyes plainly observed, *John 2. 11. and 3. 2. and 1. 14. And we beheld his*

Glory;

Glory, as the Glory of the only begotten Son of God. Thus also it is now, sinners are blind, see not Christs loveliness, excellency, his unparalleled kindness, his meek disposition, sweet nature, his heavenly doctrine, but slight all his love, whatsoever he hath done or suffered, because they know not his worth, his incomparable deserts : As many a match is despised, because the worth of the person is either not known or not regarded. This was the very cause the *Jewes* rejected him, *For had they known him, they would never have crucified the Lord of Glory, 1 Cor. 2. 8.*

Men represent Christ to themselves, as the slothful Servant did his Lord, *I knew that thou wast an austere man, Luke 19. 21.* that so he might have the more colour and pretence for his laziness. Just so ungodly men will needs perswade themselves, that the Gospel which is his Royal Law, is a grievous yoke, cords and bands, by which they will not be held in, *Psal. 2. 3.* they resolve not to be so holy, not to pray so oft, not to be so devout, but they will take liberty to be merry now and then, (that is to be drunk) to swear petty oaths, to use recreations on the Lords days ; this is in plain *English* to reject Christ, to refuse his yoke, to say with those Citizens that hated their Lord, *We will not have this man to Reign over us, Luke 19. 14.*

But why should Christians think much to live by rule, to walk orderly, and as becomes the Gospel ? Kingdoms and Common-wealths are Governed by Laws ; Masons, Carpenters and Gardiners work by Rule ; the Sun, the Rivers, Earth, Trees, Fowl, keep their course. *Mahomet* hath his Alcoran, *Popish* Fryars observe rules. When all things Natural, Civil, Religious, have and pretend to follow a Rule, shall only *Jesus Christ*, the Head of his Church,

Church, King of Kings, and Lord of Lords, not prescribe Laws to his people, or not expect obedience thereunto? Beware O Christian, whoeyer hopest for salvation by Christ, take heed thou reject no command of his, for he is the Author of Eternal Salvation to them that obey him, he will save none of those whom he cannot rule, he reckons them for his enemies, and will proceed against them as such. *As for those my Enemies which would not that I should Reign over them, bring and slay them before me,* Luke 19. 27.

2. Let me exhort all that desire salvation, that look for redemption by *Jesus Christ*, to be acquainted with him, to know him, and to know him better, and get interest in him. It is a Ministers work to woo for Christ, to make matches, to espouse souls to Christ; suffer me then according to the duty of my place to perswade and to prevail with you for your consents to take Christ for your Husband; for that is the knowledge in which consists eternal life, to enjoy him, to get possession of him: what Arguments shall I use?

Mot. 1. Let our mean condition, our forlorn state, make us willing to close with him, we were in our blood, cast out into Lanes and hedges, like poor beggars, infants, unable to help our selves. This is our natural condition, and worse then so, we were ready to drop into the ditch of everlasting perdition, when Christ undertook for us; Lo here is an offer of help, not only to deliver us from misery, but to advance us, a marriage of the Kings Son, that will promote us to honour, to great honour, if accepted, will make us happy for ever. And what beggar will refuse to marry with a Prince; what Captive will refuse Liberty, what miserable man to be made happy?

2. Let me urge, as our want, so Christs worth, the dignity of his person. What can you desire in a match, but may be found in *Jesus Christ*? In disposing themselves in way of marriage, some look at birth, high descent: *Jesus Christ* is nobly born, he is the Kings Son, the Son of the ever-living God, *the Lord of Glory*, Jam. 2. 1. Some are for beauty: Christ is the Rose of *Sharon*, the Lilly of the Vallies, *the chiefest of ten thousands, altogether lovely, fairer then the Children of men*, Cant. 2. 1. & 5. 10. Most men are for riches; *Who will shew us any good?* Christ is Lord of all, all the wealth in the world is at his dispose, riches and honour are with him, *yea, durable riches and righteousness*, Prov. 8. 18. The best riches of grace and glory are of his giving, even eternal life, *I give unto them eternal life*, Joh. 10. 28. Do you desire one of a sweet nature, of a loving disposition? For this none may compare with Christ. Is any love like his, be there any compassions & sweetness, tenderness equal to his? witness his great condescend, Heaven stoops to earth, glory to dust, God to man, a Lord to a beggar, a Prince to the dung-hill, the Redeemer to his captive. If he so loved us when we were enemies, sinners, ungodly, will he not much more now we are reconciled by the blood of his Cross? Come take his yoke upon you, his yoke is easie, his burthen light, *his commandments are not grievous*, 1 Joh. 5. 3. He hath wisdom to cure our folly, righteousness to cover our unrighteousness, to take away our guilt, sanctification to cleanse us, redemption to save us.

3. If you will receive him, get possession of him, which is truly to know him, all his shall be yours, all he is, all he hath. This is a cogent argument drawn from profit. This took with the *Shechemites*, *shall not their Cattel and their substance, and every beast*

of theirs be ours? only let us consent unto them, Gen. 34. 23. Get the woman, make her sure, and the Portion will follow. Get but Christ, and God is ours for protection, provision, care, and everlasting salvation; *I will be to you a Father, and ye shall be my Sons and Daughters, saith the Lord Almighty*, 2 Cor. 6. ult. All things are yours, *Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christs, &c.* 1 Cor. 3. 22. That is, all are yours, for your service and salvation: The good things of this life are yours, the quintessence of all, the very spirits, and best of all. For Christ is heir of all things, and believers inherit with him, *Heb. 1. 2.* The evil things of the world are sanctified to the good of Christians; the sting of death, and poison of afflictions is taken out.

The Word is yours, all the great and precious promises of it, which *David* rejoiced in, and laid claim to as his heritage for ever, *Psal. 119. 111.* The like may every believer do; Peace with God is yours, *which passeth all understanding*, pardon of sin, with all the benefits of the Covenant of grace is yours; the word will be for you, speak comfort to you, every Sermon you hear will be for you, if it be a Sermon of mercy, promises, comfort, that is your portion, Childrens bread: if it be of judgement, woe, hell and damnation, you may bless God you are out of those dangers, *Jesus Christ* hath delivered you from wrath to come. The Angels are your guard, the Saints are your fellow-Citizens, Saints above, you have their holy example to follow, who through faith and patience inherit the promises; Saints on earth, you have their example also for your pattern, their company, their prayers for you: So you see Christ brings a rich joynture along with him; get him, and all is yours.

4. But if ye will be strangers to Christ, how can ye escape if ye neglect so great salvation? Let destruction from God be a terrour to you: *For he that believeth not on the Son, the wrath of God abideth on him,* Joh. 3. ult. God himself is against you, a terrible judge, a consuming fire; *It is a fearful thing to fall into the hands of the living God.* He counts all his enemies, that will not have Christ to reign over them; All Creatures are against you, the Angels are Executioners of his wrath; the vermine of the earth rose up in arms against *Pharaoh*. You are not secure from the stones of the street, the tiles of the houses, the beasts of the Field are not in league with you, the Fire, Water, Wind, may destroy you, and send you to Hell; a silly fly took off the triple Crown; Yea, to those that are out of Christ, good things prove evil, comforts, crosses, blessings, curses, *their Table is a snare*, Psal. 69. 22. that which should have been for their wellfare is a trap, *Prov. 1. 32.* ease slayeth the foolish, prosperity destroyes them, riches prove to their hurt, *Ecc. 5. 13.* Pleasures drown them in perdition, *1 Tim. 6. 9.* Afflictions are pointed with a sting, a curse, being drops of that great shovre of Fire and Brimstone, which will scorch them to Eternity. As for promises, they belong not to them, woes, judgments are their portion, threatnings bind them over to the judgement of the Great Day, when Satan who now flatters them in to sin will fiercely accuse them for sin; the world which is now their God, their Heaven, their happiness will be on fire about their ears, their merry companions will be as miserable as themselves, their conscience will be affrighted with horrour and guilt, or Death the King of terrors will put an end to all their good things, and begin their sorrows. *Christ who hath the Key of Death and Hell, Rev 1. 18.*

should now stand their friend, but him they have rejected, besides whom there is no Saviour.

5. And which will be the sting of all, Christ would, and sinners will not. This is the condemnation, this will be the damning sin, that light is come into the world, and men love darkness. The Physician offers help, and the Patient had rather dye of his disease, then accept of Cure, which is freely offered. God calleth; and men refuse, Christ woos sinners, *He stands at the door and knocks, and waits, till his head be filled with dew, and his locks with the drops of the night*, Cant. 5. 2. yet is he kept out, and the door of the heart bolted against him; Ministers cry aloud, and lift up their voice like a trumpet, and beseech men to be reconciled, and they will not. This will certainly aggravate Hell Torments, that a mans own folly hath caused his everlasting undoing: My own wilfulness hath ruined me, and nothing else, may the sinner say, I was fairly and frequently admonished of my danger, I was told the pleasures of sin would be bitterness in the end; but I would not hearken to receive instruction, I chose death rather then life, hell rather then heaven, I preferred the Devils drudgery before Christs service, to live after the will of men, and the lusts of the flesh, rather then after the Gospel, the Royal Law of Christ.

Directions. 1. Now that we may know Jesus Christ whom God hath sent, and know him savingly, so as to love and enjoy him, take the counsel he himself gives; Anoint thy eyes with eyesalve that thou mayest see; pray for the anointing of his spirit, *which teacheth all things*, 1 Joh. 2. 27. labour for through conviction that thou art a lost sheep, Satans slave, a child of wrath, under the curse of God. If men were but verily perswaded that

that this is their case, little adoe would serve to bring them to Christ. The man that fell among thieves, if he were sensible of his wounds and danger, & of the good Samaritans readines to relieve him, stood in no need of any long Oration to perswade him to accept of his kindness. The prodigal pinched with hunger, knowing the fulness of his Fathers house, was ready of himself to repair thither, and sue for entertainment. *If thou knewest the gift of God, &c. thou wouldst have asked, &c.*

2. Lest thou mistake and deceive thy self, commune with thy heart, examine whether thou art in the Faith, whether thou knowest Christ so as to receive him to those ends for which God hath appointed him, to be a prince as well as a Saviour to thee, *Act. 5. 31.* It is a common mistake, by which thousands perish, because they think they know Christ well enough, and possess him too, never so much as questioning their interest in him; and knock at the gate of mercy with confidence enough, crying Lord, Lord open to us, who yet shall receive a dismal answer contrary to their high hopes, *depart, I know ye not,* *Matth. 25. 11, 12.* whence is this deceit, but from hence, that they had not duly examined and proved their title to him. Let the word search us now, which must judg us at the last day. Be not loth to set upon the work of heart-searching now to avoid a short trouble, that ye may prevent everlasting ruine; like those simple patients which are unwilling at first to have their sores rifled into, which costs them double pain and sorrow afterward, if not dismembring,

3. Be resolved to get acquaintance with Christ, yea possession of him, what ever it may cost thee: Say with Pompey, *necesse est ut eam non vivam*; He must go to Rome, though with danger of life. Let

nothing hinder thee from coming to Christ, as *Balaam* said to *Balaam*, let nothing hinder thee from coming to me. Break through all opposition, hate, trample on profit, pleasure, house, land, all that is dear : Say with *Paul*, *I count all loss for the excellency of the knowledge of Christ Jesus my Lord*, Phil. 3. 8.

Luke 24. 26.

Ought not Christ to have suffered these things, and to enter into his Glory?

HAVING spoken of the knowledge of Christ, his Person and his Offices, it remains that I speak of his sufferings and his glory, in both which estates he executeth his mediatory office. By vertue of the former we enjoy the impetration, by the latter the application of his eternal redemption.

In the text are two Articles of our Creed confirmed.

1. The Doctrine of Christs deep humiliation; ought not Christ to suffer these things?

2. His glorious exaltation; and to enter into his glory, the knowledg of both are necessary to salvation.

The words are some part of a discourse with Christ held with two of his disciples, who had communication among themselves as they were going a journey of seven or eight miles from *Jerusalem* to *Emaus*; to whom he associates himself and joyns in company and conference with them, at first unknown to them: And seeing them droop with sorrow, he addresseth himself to cure the heaviness of their hearts by removing the ground and cause of it, which was ignorance and unbelief.

For

For the disciples themselves were carryed away with the common error of the times, that the *Messiah* should be a temporal Prince, should sit on the earthly Throne of *David*, should deliver *Israel* from the yoke of the *Roman* Empire; to which now they were subjected, and should bestow preferments on his followers. This is plain by the contentions they had among themselves, and the question thereupon moved even to Christ himself, concerning priority, who should be greatest in the kingdome of heaven, i. e. the kingdome of the *Messiah*. Also by the petition of the mother of *Zobedees* children, that of her two sons one might sit on the right hand, the other on the left hand in his kingdom, i. e. might be next to him in honour and preferment. Hereupon when Christ made mention to them of his death and sufferings they understood him not, though he spake it out very plainly: *Let these sayings sink down into your ears, for the Son of man shall be delivered into the hands of men, Luk. 9. 44.* Yea *Peter* was so bold as to rebuke him for speaking of his passion, *be it far from thee Lord, this shall not be unto thee.* And after his resurrection they ask him whether at this time he would restore the kingdome of *Israel*? These disciples with whom Christ now confers were of the same opinion, *vers. 21.* as appears by that passage, we trusted it had been he that should have redeemed *Israel*, namely, from the *Roman* servitude. They doubted he was not the true *Messiah* promised in the Prophets, who had suffered a vile death by the hands of those whom he came to redeem. So difficult a thing it is to perceive the things of God, and to give entertainment to plain truths, when the heart is prepossessed with prejudice. Now because the disciples were to be witnesses of Christs resurrection, and to preach him crucified to the ends of the Earth,

he joyns himself to these two here, and to all the rest afterward, that he might rectifie their mistake, and open their understandings, to which purpose he expounds to them in all the Scriptures the things concerning himself.

Ought not Christ to suffer? namely, according to the Scriptures, as the Prophets have foretold. How else shall the Scriptures be fulfilled?

To suffer these things? mentioned *vers.* 20. be condemned to death, be Crucify'd, &c.

And to enter into his glory? gloriously to rise again, and to enter into the highest heavens, which are called the excellent glory, *2 Pet.* 1. 17. to take possession thereof for himself, and to prepare a place for his members.

His glory, peculiar to him as Mediator, his proper right by the Fathers donation, who hath exalted him with his own right hand, and given him a name above every name, invested him with glory and honour, of which no creature is capable; for to which of the Angels said he at any time, *Sit on my right hand, &c.* *Heb.* 1. 13.

The words are propounded by way of interrogation, as up-braiding the Disciples with their unbelief; they should not have been ignorant of such main truths as are the doctrine of Christ's passion and glory, which this interrogation doth strongly affirm.

Two Axioms the words contain according to their several parts.

Doct. 1. That Christ ought to suffer these things.
2. That Christ ought to enter into his Glory.

And from the copulation (for its a copulate axiom) ariseth a third,

3. That Christ having suffered ought to enter into his Glory.

1. Of the first, Christ ought to suffer these things.

Where I shall shew,

1. What these things were which he suffered.
2. For whom he suffered.
3. How or in what sense it is said he ought to suffer.

1. What were the things Christ suffered? which we may not restrain to the things he suffered at his death only, but take them in their full latitude, to comprehend his voluntary Humiliation in soul and body from the first moment of his Conception, to the last moment of his lying in the Grave, till he revived and rose again from the dead; which *Paul*, *Phil.* 2. 7, 8. expresseth in two words, *ἐκένωσεν* and *ἐταπείνωσεν* *ἑαυτόν*, he emptied himself, he disrobed himself of glory, suffered an eclipse of his splendour and brightness by his incarnation, and he humbled himself.

Not without cause doth *Paul* mention this in the first place, amongst the mysterious and high points of the Gospel, *God manifest in the flesh*, 2 *Tim.* 3. 16. The Poets fable men turn'd into Trees, Stones, Flowers; The Holy Scriptures relate of *Lus* wife turned into a pillar of Salt, *Nebuchadnezzar* into a Beast, not in shape of body, but in brutishness and deprivation of his reason: but who ever heard or read of a parallel to Christ's Humiliation, that the Lord of Glory should so far humble himself, as to be cloathed with mortal flesh, that God blessed for ever should become the Son of Man, the Creator become a Creature, he that thought it no robbery to be equal with God, to be found in form of a Servant, a worm rather then a man; was ever condescendent like his?

1. That I may not be too tedious, I shall confine my self to give a touch,

1. Of the suffering of Christ in his life.

2. At and before his death. Those of his life may be distinguished into his sufferings which he underwent,

1. At his birth, and in his youth.

2. After he took upon him to exercise the Ministry.

1. For the first, He abhorred not the Virgins womb, was content with a cratch or manger for his cradle, a stable instead of a better room : He that came to save men, is driven out from amongst men, takes up his first lodging with the beasts ; the Lord of all hath nor any command at all ; he that hath the mansions of heaven at his dispose, hath not a room upon earth for himself. His Infancy is poor, his birth obscure, his parentage mean, his childhood contemptible, his youth unknown, his Country in an ill name, *Out of Galilee ariseth no Prophet*, John 7. 52. the place of his education ignominious, as appears by that Proverb, *Can any good thing come out of Nazareth?* Chap. 1. 46.

At eight days old he is circumcised ; the Lord of the Covenant receives the seal of the Covenant in his flesh and blood, of which he shed some drops now, as an earnest of the whole which he was to shed afterwards. Shortly *Herod* under pretence of worshipping, seeks to devour him ; whose fury to avoid he withdraws, or rather flies into *Egypt*, *Egypt* receives whom *Judea* persecutes ; the old house of bondage affords him more liberty and safety then his native Country.

2. When he took on him the Ministerial Function, he went about doing good, but was ill spoken of, his very friends said he was besides himself, whereupon

whereupon *they went to lay hold on him*, Mark 3. 21. Whereas by Divine Ordinance they that preach the Gospel should live on the Gospel, Christ had not so much as a house where to lay his head, but was maintained by the charity and contribution of his hearers, and sometimes was denied entertainment, *Luke 8. 3. and 9. 53.* He was weary with travel, hungry, thirsty, tempted by the Devil, derided by men, denied water, cold water, by a woman in his necessity. For his good works, and good will, he was ill requited; sometimes they give him hard words, say he was a *Samaritan*, and had a devil, was a wine bibber, a friend of Publicans and Sinners, a Sabbath breaker, a blasphemer; but harder were their doings towards him, one while *they take up stones to cast at him*, Joh. 8. 59. another while *they cast him out of their City, and led him to the brow of an hill, that they might cast him down headlong*, Luk. 4. 29.

2. Yet all this was little to what he suffered at his death.

1. When he suffered from his Father, whose wrath lay heavy on his soul, and pressed him even to hell; witness that bitter agony and conflict he had in the garden, when in a cold night, lying on the cold earth, he sweat not only water, but blood, not drops only, but clods of blood: Who is able to express, nay, what heart is able to conceive the dolor and anguish of his soul on the Cross, when he cried out, *My God, wherefore hast thou forsaken me.*

2. He suffered also by and from his friends, *Judas one of the twelve betrayeth him; Peter denyeth, forsweareth him*, Mat. 26. 56. all the rest of his Apostles forsook him and fled.

3. He suffered by his enemies, by whom he was hated, apprehended, brought before the Judgement-Seat,

Seat, of both Civil and Ecclesiastical Judges, was falsely accused, condemned, buffeted, spit upon, mocked, scourged, crucified, put to death, and buried.

He suffered in all that was dear unto him.

1. In his good name, he was reproached, accused of sedition, blasphemy, used with utmost scorn and derision, numbred among transgressors, a robber preferred before him, crucified between two Thieves in the most publick place of the Land, *Jerusalem*, at the time of the Passover, when was the greatest concourse of people of all the year.

2. He suffered in his goods, they parted his Garments among them, and for his Vesture they cast lots.

3. His soul was sorrowful to death, which was touched before.

4. He suffered in body, no part free; His head, that head which Angels adore, was crowned with thorns in derision; his face, which is fairer then the Children of men, was spit upon; those hands which sway the Scepter of Heaven and Earth, those feet which tread upon the power of death and hell, were pierced with nails; his heart so full of love and compassion is run through with a Spear; his blessed body is all wounds and gore blood from the soles of his feet to the crown of his head. He suffered in every sense, his sense of touching was afflicted with grievous pain from the nails, thorns, scourging, &c. His taste by the vinegar and gall which they gave him to drink; his ears heard words, scoffs, more bitter then gall, *as, he saved others, himself he cannot save*; His eyes beheld nothing but objects of grief, his Mother weeping, his friends wailing, enemies deriding; his smell was annoyed with the stench and ill savour of the place where he was Crucified,

Golgotha, a place of a scull, from the bones of dead men, and the rottenness of Graves.

Thus we have brought the Prince of Life to his grave, the Lord of glory to an ignominious death, God blessed for ever to an accursed death.

2. Next let us see for whose sake the Lord *Christ* suffered these things; not for Angels, but men: though the fallen Angels stood in need, yet God was not pleased to vouchsafe to them a Saviour, they are reserved under chaips of darkness to the judgement of the Great day. It was for us men, and our salvation, that *Christ* suffered these things; *He loved the Church, and gave himself for it*, Eph. 5. 25. *I lay down my life for the sheep*, Joh. 10. 15. He is the good shepherd indeed, who giveth his life for his sheep; He tasteth death for every man, of what Nation or Condition soever. *For in Christ is no difference of Jew, or Greek, Bond or Free, Male or Female*, Gal. 3. 28. There is in *Christ's* sufferings plenteous redemption, sufficiency of salvation for all; *He is the Saviour of men* in respect of impetration, especially of them that believe, in respect of the application of saving benefits to them alone, 1 Tim. 4. 10.

3. How are we to understand this phrase, *Christ ought to suffer*, or *it behoved him to suffer*, *it was necessary that he should suffer*. There is a two-fold necessity;

1. Absolute, without which a thing cannot be at all: So *Christ's* death was not necessary; for God might have annihilated man as he was his Creature, or might have destroyed him justly as he was a sinner.

2. There is a conditional necessity, or upon supposition; Now supposing God's will was to save fallen man, *Christ's* Death was not absolutely necessary to that end, for God whose power is unlimited, and his understanding infinite, might have found out

but other ways to save man. Thus *Aquinas* resolves the case; *Negatur alius modus possibilis deo defuisse, cuius potestati omnia aequaliter subjacent, sed sananda miseria nostra convenientiorem modum alium non fuisse.* It is denied that another way was not possible to God, to whose power all things are alike subject, but for the relieving our misery there was not a fitter way. The word here is *idcirco*, which is oft used for a necessity of convenience, so *John 4. 4.* he must needs go through *Samaritania*, *idcirco*, I must abide at *thy house*, *Luke 19. 5.* and *24. 46.* *1 Cor. 11. 19.* There must be heresies. None of these were absolutely necessary. Thus it is written, and thus it behoved Christ to suffer.

Reas. 1. In respect of the Fathers counsel and determination. For Christ suffered not a jot more then the Father had determined. *Truly the Son of man goeth, as it was determined,* *Luk: 22. 22.* *Herod and Pilat, &c.* did no more in putting Christ to death, then the hand and counsel of God had determined before to be done, *Acts 4. 28.* This will of God concerning Christ was published soon after the fall of *Adam*, pointed at in the sacrifices of the Old Testament, by the Prophets foreshewed; *In the volume of the book it is written of me,* *Heb. 10. 7.*

1. By this admirable way of saving lost man by the death of his Son, God would declare his justice, truth, holiness, and hatred of sin, by requiring satisfaction, and that without bloodshed there should be no remission nor reconciliation, *Heb. 9. 22.*

2. In the same dispensation God would have the riches of his mercy, and abundant Grace toward poor man shine forth. If man had not been miserable at all, or if God had dealt as severely with him, as with the fallen Angels, how had those depths of mercy been discovered, in the explication
of

of which glorious attribute God is so delighted?

3. In this way also appears Gods infinite wisdom in reconciling Justice and Mercy, causing his severity and grace to kiss each other. For God having threatned man with death in case of sin, justice exacts the forfeiture, let the Debtor lye in prison till he shall pay the utmost farthing. The bowels of Gods mercy yearn over a poor Creature, who by the temptations of Satan, and the implacable malice of a mortal enemy was fallen into misery. Here steps in wisdom, which finds out a way both to pay the debt, to satisfy justice, yet so as the sinner shall be relieved, and mercy gratified. How is that? Let the threatned punishment be turned into an expiatory sacrifice, the offering up of which may satisfy Justice, and leave place for mercy. Content! but where shall a fit Priest be found? not among the blessed Angels, for they are of a different nature; the nature that hath sinned must expiate sin. Nor amongst men, for they being all become guilty by one mans disobedience, are so terrified in conscience for sin, that they dare not stand before an angry God, neither will God hear sinners, nor accept any sacrifice at their hands: Let therefore, saith infinite wisdom, the Son of God become the Son of Man, let him be sanctified from the womb, let him be a Priest like unto his brethren, let him offer up himself in sacrifice once for all, that by his death he may destroy death, sin, Satan, all the Enemies of mans salvation, and apply to all believers the benefit of Eternal Redemption: And thus it behoved Christ to suffer these things in respect of Gods Counsel.

Reas. 2. In respect of Christ himself, he was willing to undertake for us, as our surety, by Covenant between the Father and Son; *I lay down my life,*
&c.

Eccl. Job. 10. 18. This Commandment I received from the Father. He was content to pay the price due to divine justice, for reparation of Gods honour, vindication of his truth, manifestation of his holiness, and hatred of sin. Lo, I come saith he, to endure the cross, despising the shame.

3. In respect of the Church, that he might be the Mediator of the New Covenant, might reconcile sinners to God, having washed away their sins in his blood, so might seal to his people remission of sins, and all the benefits accompanying salvation, which he hath purchased for them, and at last bring them to glory.

1. *Use of Instr.* 1. How precious is mans soul, for the redemption whereof Christ suffered these things? But this was observed above, Christ would never have appeared in our nature, and suffered death, but for some great end.

2. In the sufferings of Christ we may read the odious nature of sin, written with letters of blood. How vile was that filth, ingrained, that spot which needed such a Laver? How great that peril which required such a Redeemer? How deadly that wound which called for such a plaister? How mortal that disease which no other physick could cure, but the blood of the Son of God? How should the thought of Christs sufferings stir up in every good Christians heart an irreconcilable hatred and revenge against sin?

3. Take notice of the fierce wrath of God, and his fiery indignation, which could no otherwise be pacified towards sinners, but by the sufferings and satisfaction of his own Son. It is no light matter, but a fearful thing, to fall into the hands of the living God, whose anger so smoked against his well beloved Son, standing surety in behalf of an offending Ser-

vant.

vant. If we shall sin wilfully, and be found transgressors of the New Covenant; what may we expect but tribulation and anguish on every soul that doth evil? How will he plague the principal, who thus severely punished the society? How shall hated reprobates escape, when the Son of Gods love smitten thus severely? How should we be carefull to persevere in Gods grace and favour, the obtaining whereof cost Jesus Christ so dear.

4. How precious are all the priviledges of the Covenant of Grace, which were ratified and confirmed by the sufferings and blood-shed of the Son of Gods love, 2 *Ptr.* 1. 4. O precious promises, precious ordinances, precious word, precious sacraments, precious sabbaths, precious Gospel-ministry, precious every chapter in the Bible, precious every praying liberty, precious all the means of grace, precious salvation, thus dearly purchased by the sufferings of Jesus Christ! Take we heed lest we slight or undervalue any of our spiritual liberties, but have them in estimation according to the price they cost.

5. Hath Christ for us suffered these things? Behold how he loved us! The love of God the Father appears in sending his Son, *God so loved the world*; the love of God, the Son appears in giving himself for us; *Jonathans* love to *David* was great. *How wonderful was thy love to me, passing the love of Women*; 2 *Sam.* 1. 16: *Jonathan* adventured his Fathers displeasure, and the danger of his own life for *David* his friend: But Jesus Christ underwent the anger of his Father, the wrath of God, and laid down his life for his Enemies, *Rom.* 5. 10. which love of Christ *Paul* calls a love-passing knowledge, *passing all understanding*, like a Sea, where one can see neither bank nor bottom. *O the height and length, depth*
 E and

and breadth of the love of Christ, Eph. 3. 18, 19. manifested in suffering these things for us.

Which love of his will be more conspicuous, if we consider:

1. The dignity of the person suffering. Lift up your Eyes to that incomprehensible Majesty, whom thousands of Angels adore, and ten thousand times ten thousand Minister before, whom Earth and Sea, Heaven and Hell obey: *See a glimpse of his Glory. I saw the Lord sitting on his Throne, his train filled the Temple, read on, Isa. 6. 1.* These things said *Esaías* when he saw his glory and prophesied of him. *The Lord Christ, it is he that suffered, Joh. 12. 41.* If an Angel had been annihilated, it had been a small matter; the glorious Angels are creatures, compounded of *actus & potentia*. If man had suffered the torments of hell for ever, or been reduced to his first nothing, it had been nothing in comparison. Christ is worth ten thousand of us.

2. That which heightens his love in suffering for us, is that he suffered freely, without the least necessity, *Joh. 10. 18.* of his meer grace and compassion, he suffered innocent, the least guilt of sin was not found upon him, no guile in his mouth, a lamb he was without spot, yet he complains not of wrong, *he opened not his mouth, Isa. 53. 7.* *Peccat iniquum, puniatur iustus, delinquit reus, vapulat innocens, quid meretur malus patitur bonus.* The Just suffereth for the Unjust, as the Apostle speaks, 1 Pet. 3. 18.

3. For whom he suffered these things. Not for Angels, but men, worms, dust, for the ungodly, sinners, enemies, unthankful, disobedient, who never sought him nor requested him, as being not so much as sensible of their misery, or what need they had of a Saviour, Rom. 5. 8. The unthankful Husbandmen conspire against the Lord of the Vineyard, the Rulers

Rulers of the people make head against the Prince of the Kings of the Earth, to put him to death, who could not have lived except he had given them breath; they take from him life and liberty, who had been still *Egyptian* slaves, but that he delivered them out of the house of bondage; his own Apostle who eat of his bread, lift up his heel against him, and sells him at thirty pence, who valued a box of Oynment at three hundred pence. His Disciples sleep, whilst he watcheth and prays for them; his enemies seek him with Lanthorns and Torches, who is the way it self; with clubs as a thief, who is such it self; put him to death, who is the resurrection and the life; his friends forsake him, whom the wise men came as far as from the East to seek. He suffers himself to be bound, who could break bars of iron, and gates of brass; he is accused of blasphemy, because he said, *I am the Son of God, who thought it no robbery to be equal with God*; He is condemned with that breath which himself gave. He is set with his men of war for him at nought, who taught their hands to war, and their fingers to fight; *Pilate* sits upon him in judgement, before whose judgement seat all the world shall one day stand; he is condemned as not fit to live, in whom all live and move and have their being. *Barnabas* a seditious murderer is preferred before him the Prince of Peace; he is buffeted with fists, who meets the heavens with a span; he is spit upon, who cured the blind with his spittle; the Souldiers abuse and scour him, who could call for more then twelve Legions of Angels; he is crowned with thorns, the fruit of *Adams* curse; we stole the fruit, he climbs the tree, where he hangs between two thieves, as the vilest of thieves. They give him gall in his thirst, and words more bitter then gall, who fed

their Fathers with Manna from Heaven; he gives up his last breath, who made the Heavens by his word, and all the host of them with the breath of his mouth: Was ever love like his!

2. *Use of Reproof.* Are not they blame-worthy who neglect so great salvation, who vilipend so great love, so great sufferings, their own souls so dearly purchased? *David* aggravating the calamity of *Saul's* death, speaketh thus, *How vilely was his shield cast away, as if he had not been annointed with oyl*, 2 Sam. 1. 21. of many mens souls we may take up the like lamentation, how cheaply are they cast away, as if they had not been purchased with blood? The Devil offered our Saviour all the Kingdoms of the Earth, and the glory of them, which he rejected with scorn. *Balaam* pretended he would not accept a house full of Gold and Silver as a bribe, or wages of unrighteousness: But how many are there to be found, who sell their souls for less then *Judas* sold his Saviour; that will transgress for a handfull of barley, or a piece of bread? Doth not the cheap swearer sell his soul for a thing of nought? Doth not the voluptuous person sell his soul for the pleasures of sin, which are but for a season? The drunkard his, for a pot of Ale, the unclean person his for an harlot, the covetous person his, for a little gain, for a shilling or a few single pence? O sinners, little do you consider the price your souls cost, the blood of Christ.

2. *Repr.* Oh the wicked lives of many that call themselves Christians, who crucifie Christ every day by their sins, and put him to open shame, as if it were not sufficient that he suffered once, *Heb. 6. 6.* Who vex the people of God, and persecute Christs members for his sake and the Gospel, what do they else but pierce his hands and feet? as if you tread upon

upon the foot, or the least toe, the head is sensible, and cryeth. Oh! the quaffing and carowling drunkard, what doth he but offer Christ a cup of Vinegar mingled with gall? he that scoffeth and scorneth holiness, doth he not spit in the very face of Christ? The hypocrite, what doth he but say with *Judas*; hail Master, when he betrayeth him? the curser, the swearer, doth he not pierce the very heart of Christ, and swear his wounds, and blood and body all over? Is not this to add to the sufferings of Christ, and to grieve his spirit? we detest the memory of *Judas*, *Pilate*, and that rabble of Jews, who cryed out, *Crucifie, crucifie him*, when yet we do the same things.

Use 3. Of comfort. Here is comfort to bleeding souls, a Cordial to all distressed consciences, who are affrighted with the guilt of sin, and terrified with the threats and curses, of the law, whose sins, as *David's*, are gone over their head, as a burden too heavy for them to bear, *Psal.* 38. 4. Flock hither O Eagles, feed on this Carcass, suck of the blood of the Slain, of him that was delivered to death for your sins, come to this pool of *Bethesda* O diseased souls, ye halt, blind, lame, lost sinners, ye shall be cured if ye step in; what ever your disease be, make hast to this Physician of value, whose sufferings have vertue enough to heal and recover all that come to him by Faith; As in the dayes of his flesh he healed of their bodily diseases all who touched but the hem of his garment, so will he save spiritually and eternally all that believe on him. He is the brazen serpent which cures all that are stung with the biting of sin, that are scorched with the burning wrath of God for sin: If therefore Satan accuse thee and lay to thy charge thy grievous transgressions, turn him over to Christ thy advocate, who will plead for

thee, and blot out the hand-writing, the bill obligatory of all thy debts, though they be ten thousand talents, *Coll. 2. 14.* Go thou to *Mount Calvary*, read, meditate on Christs bitter passion, apply all of it to thy self, he loved me and gave himself for me, he was betrayed, accused, condemned, buffered, spit on, crowned with Thorns, Crucified for me, he was wounded for my transgressions, all this he did, he suffered for me, for my sins.

4. *Uss. Exhort. 1.* Believe, rest upon Christ, labour for faith, kils the son by a believing application of his sufferings to thy soul. Little comfort will it be that there is balm in *Gilead*, except thou make application of it to the healing of thy wounds. What if there be corn in *Egypt*, and thou sit still? if there be bread in thy fathers house, and thou perish for hunger among husks and harlots? if there be healing vertue in *Bethesda's* pool, except thou step in, thou mayst dye of thy sickness. The doctrine of Christ crucify'd is comfortable to them, whose consciences are besprinkled with his blood, i. e. to those that believe on and by faith wash, bathe their souls in it, nail their sins to his cross, and bury them in his grave; for as when Christ was on Earth, there was vertue enough in him to cure all the World, yet none were actually cured, but who sent or came themselves to him for healing; so now, though he be mighty to save, to save to the uttermost, yet he will save none, but such as come to him, or come unto God by him, *Heb. 7. 25.*

2. *Exp:* Seeing Christ suffered these things for us, arm your selves with the same mind, *1. Pet. 4. 1.* resolve to do or suffer to the uttermost for him, for his sake, for his Truth and Gospel, who suffered these grievous things for our sakes.

1. This is but part of our gratitude and thankfulness due to him who loved us so dearly, as to lay down his own life for us; we ought also to lay down our lives for him. Thus Peter resolved, *Lord I am ready to go with thee into prison, into death*, Luk. 27. 33. Thus have the Saints and Martyrs actually done, *they loved not their lives to the death*, Rev. 12. 11. This Christ expecteth at our hands. *Be thou faithful to death, and I will give thee a crown of life*. Otherwise we cannot be his disciples; *If any man come after me, and hate not father, mother, &c. yea, and his own life also, he cannot be my disciple*, Luk. 14. 26.

3. Let the redeemed of the Lord, even all that hope for salvation and righteousness, by the death and sufferings of Jesus Christ, praise and magnify the Lord at all times, in all places, in all conditions, and study to express our thankfulness by offering up our bodies, souls, all we have, a living sacrifice to God who so loved the World that he gave his only begotten son to be the paschal Lamb, which was offered for us, and hath taken away the sins of the World: let us say with David, *Bless the Lord O my soul, and all that is within me bless his holy name. Bless the Lord O my soul, and forget not all his benefits*, &c.

Doct. 2. *Ac.* Christ after his sufferings, ought to enter into his glory.

After his humiliation followeth his exaltation, after sufferings glory, after the cross the crown, and both estates necessary to our salvation.

1. Let us see what this glory is: 2. How it is said to be his.

For the first, we may comprehend his exaltation from the last moment of his lying in the grave and abiding under the power of death, which our Creed calleth *his descending into Hell*, unto his coming again with Majesty and glory to judge the quick and dead.

In which are these steps or degrees of Christs Ascending into Heaven.

1. By vertue of his Divine power and Godhead he loosed the bands of death, Acts 2. 24. he quickened his dead body, and revived, and *saw no corruption*, Rom. 14. 9. according to the Scriptures.

2. The next step or degree of his exaltation is his resurrection from the grave on the third day, whereby he is *declared to be the son of God with power*, to have satisfied Divine Justice to the last farthing, to have obtained over death, the Grave, Sin, Satan, all the enemies of our salvation, a full conquest and compleat victory, otherwise he had not risen again.

3. His Ascension up into Heaven in the view of his Apostles, to whom he shewed himself alive after his passion, and conversed with them for the space of forty dayes, who were eye witnesses of his Ascension, *Acts 1. 3, 4. &c.* Now he led captivity captive, and having spoiled principalities and powers, after the manner of great Conquerors, *he made a shew of them openly, and triumphed over them, Col. 2. 15.* A plain allusion to the Roman triumphs, where the victor ascended up to the Capitol in a Chariot of State, the prisoners following on foot with their hands bound &c. And as *Tamerlane* used the great Turk *Bajazet*, whom he shut up in an Iron Cage made like a Grate in such sort, as he might be seen on every side, and so carryed him up and down as he passed, &c. to be scorned and derided: So Christ at his Ascension led the Devils in Triumph.

4. His sitting at the right hand of God, by which is understood that honour, glory, royalty, incommunicable to any creature, which Christ enjoyes with the Father in Heaven, *all things being put under his feet, Angels, Authorities, and Powers, being made subject to him, 1 Pet. 3. ult.*

2. This

2. This is said to be Christ his glory, 1. As he is God, so he is equal to the Father in Glory and Majesty from all Eternity. *And now O Father glorify me with thy own self, with the glory which I had with thee before the World was,* Joh. 17. 5. He prayes that the abject form of a servant, may be turned into the brightness of Divine Glory, that it may be made manifest to the World, that he who had been clouded and eclipsed by the veil of humanity all this while, in whom carnal Eyes could discern no form nor comeliness, might now shine as the Sun of righteousness in the splendor of heavenly glory, power and Majesty, as God blessed for ever, the Eternal Son of the Eternal Father. This petition of Christ was granted and took effect, God glorified him with himself, when he received him up into Heaven, and placed him at his own right hand, *Mark. 16. 19.* By which the world may understand that Christ is truly God, as he taught himself, whilst he was on Earth.

2. This glory of ascending into heaven and sitting at the right hand of God is Christs peculiar, or proper to him as he is *God and Man*, Mediator betwixt God and Man. For so it is given him by the Father, and is his glory by vertue of that donation. Whether this glory were given to Christ freely, as was his personal union, or the receiving of the humane nature into the unity of person with the Deity, and the sanctification of the humane nature by the Holy Ghost in his very conception, so whether this his glory of sitting at the right hand of God be his by free gift only, or rather by vertue of his merits, the merit of his humiliation and passion, is a question moved by some divines, which I intend not to determine, as minding plain and necessary truths for the instruction of the weak and ignorant, not polemical.

mical disputes for the exercising of the learned: yet the Scriptures seem to incline to the latter, that the honour and glory which Christ now obtaineth at the right hand of God, is bestowed on him by the Father as the reward and compensation of his deep sufferings, whose sufferings as they were the sufferings of God-man, his blood the blood of him that was God, and most freely voluntary, he wayes deserved on his part, but as he was pleased to stand in our room and become our surety, and that in obedience to his Father, who layd that command upon him, *that he should lay down his life for his sheep*, John 18. which he cheerfully submitted to. *Therefore God hath highly exalted him, because he so humbled himself*, etc. Phil. 2. 9. Hath made him higher then the Angels, *and by inheritance he hath obtained a more excellent name then they*, Heb. 1. 4. *greater honour, power, dominion, majesty, glory, then the Angels*, which may be understood of Christ as Mediator, say the *Annot. in loc.* and the rather because in v. 3. mention is made of purging our sins by himself, which he did as Mediator, and presently follow these words, *Sitting on the right hand of the Majesty on high*. As Christ on earth glorify'd the Father by doing his will in the work of Redemption, preaching his Fathers mercy and good will to bring Sinners to God, so the Father glorifieth Christ in Heaven, commanding that all the Angels of God worship him, Heb. 1. 6. *Worthy is the Lamb that slain to receive power, &c. and every creature which is in heaven, &c. heard saying, blessing, honour, glory and power to him that sitteth upon the Throne, and unto the Lamb for ever and ever.* Adde hereunto, that the Apostle saith, that Christ for the joy that was set before him endured the cross, despised the shame, &c. Heb. 12. 2. *God*

God (saith a Learned Divine) did not confer upon Christ the honour of sitting at his own right hand (so freely or gratuitously, but that there was in Christ some cause and worthiness of it. *Non autem in gratuito Deus hominem sessionis ad dextram suam in Christum conulit, quin in Christo causa ejus aliquis fuerit et dignitas. Martin. in Symbolum apostolic.*

Let us come now to the reasons why Christ having suffered, ought to enter into his glory, after his humiliation ought to be exalted.

1. So it pleased the Father from all eternity to decree, that Christ the Mediator by the Cross should ascend to the Crown, that having suffered in his humane nature, he should be glorify'd in the same, having humbled himself to the death of the Cross, for his shame he should have double glory, such seemeth to have been the transaction between the Father and Son, that if Christ will undertake the work of mans redemption, the Father will fit him for the work, prepare for him a body, *Heb. 10. 5.* Give him abundance of the spirit, with which he was anointed not by measure, *Joh. 3. 34.* would enable him for, and strengthen him in the work, *Isa. 42.* succeed and prosper him in the work, and reward his undertaking, *Isa. 53. 10, 12.* make him head over all to the Church, heir of all things, Lord of all, *Act. 10. 36.* for the suffering of death, crown him with glory and honour, *Heb. 2. 9.* because he made himself of no reputation he would give him a name above every name, invest him with such dignity, royalty, majesty, as no creature in heaven and earth is capable of, according to his prayer, *Father, glorify thy Son, &c. Joh. 17. 1.*

2. Christ ought to enter into his glory, that he might take possession of the Kingdome for himself,

self, as he speaks in the parable, *A certain noble man went into a far country, that he might receive for himself a kingdom*, Luk. 19. 12. by which parable he describes his own going up to the kingdom of glory. As man he was lower then the Angels, as Mediator he is Lord of Angels, all power is given to him in heaven and earth. The Angels came and ministered to him. He is King of Kings, and Lord of Lords. To him must every knee bow, his feet shall become his footstool, his enemies shall lick the dust.

3. In respect of his Church, he ought to enter into his glory, that he may perform all that mercy, love, goodness, which his name *Jesus* promisseth, and which by his sufferings he hath purchased for his dear people. His session at the right hand of God, crowned with glory and majesty; next unto the Father, putteth him into a neerer capacity of befriending his Church, of which he is head, husband, king. The Thief on the Cross besought Christ to remember him when he came into his Kingdom; and *Joseph* advanced makes mention of his Fathers house before *Pharaoh*. Be sure our Jesus, our Mediator will not forget his Fathers house, the household of Faith, now he is entred into his Kingdom, where he sits at Gods right hand continually making intercession for his poor people. Christ being exalted and entred into his glory hath opportunity to execute all his glorious offices with which he is invested for behoof of his Church.

1. By vertue of his eternal Priest-hood he renders all the prayers, services, almsdeeds, and other duties of his faithful people, acceptable to God, and an odour of a sweet smell, well-pleasing to God. He is that good Angel of the Covenant, who pleads for mercy for *Jerusalem*: And the Lord Answered the Angel with good words, and comfortable words, Zech. 1. 12.

13. He is that golden altar upon which the prayers of Saints are offered, and his intercession is the incense with which their prayers are perfumed, and so ascend before God: upon which follow voices and answers which fall down in thunder, lightning and earthquakes on the enemies and persecutors of Gods people, *Rev. 8. 3, 4.* Through the efficacy of his death, and the blood of sprinkling, which speaks better things then the blood of *Abel*, and by vertue of that one oblation which he offered up once for all, God is reconciled, and his anger turned away, and the destroying Angel passeth over all those whose consciences are besprinkled with the blood of the Paschal Lamb, so as believers need not fear the avenger of blood pursuing them, having fled for succour to Christ, as to their City of refuge,

He now sitting at the right hand of God, doth effectually execute his Prophetical Office in the Church; he that hath his Pulpit in Heaven, teacheth the hearts of his people by his holy spirit in the ministry of the word. Christ ascending into Heaven, not only gave gifts unto men, for the work of the Ministry, and the teaching of his people, but he blesteth the Ministry, and crowneth his own gifts with grace and power, to the opening of the eyes of the blind, and powerful turning of men from Satan to God, and from darkness to light. No sooner was Christ ascended into heaven, and entered into his glory, but he sent down the Holy Ghost which convinced the Jews of their unbelief in rejecting the *Messiah* who came to save them, the effect of which was that thousands were converted at one Sermon, by *Peters* Sermon three thousand, *Acts 2. 41.* and at another time five thousand, besides those, as (to say nothing of the judgement of Modern Divines) was the opinion of *Augustine*,

gustine, in *Psal.* 96. with many more thousands or Myriades, as the *Greek* hath it, which signifies an innumerable company which believed through the Apostles preaching, which was blessed by the Lord Christ, from heaven opening their hearts, as the word was spoken to their ears, *Act.* 21. 20. And how mightily did the Lord bless the word preached by *Paul*, and the rest of the Apostles, so as in a short time, even before the destruction of *Jerusalem*, within forty years of our Lords ascension, not only Jews but Gentiles, a great part of the habitable world then known were become Christians, and became obedient to the faith, *Act.* 24. 14. *Col.* 1. 6. So mightily did the Lord Christ discharge his Prophetical office with power.

3. So doth he from Heaven execute his Kingly office, ruling and governing the world, causing all creatures, all providences, all things to serve for the good of his faithful people, in whose hearts he writes his laws, and makes his Subjects a willing and obedient people, awing their hearts by the Scepter of his Holy Word, causing the Kings of the Earth to become nursing fathers, and Queens nursing mothers to his Church; or if they will not be perswaded to cast down their crowns, and bow their scepters to this King of Saints, yet he rules even in the midst of his enemies, he frustrates their Counsels, defeats their plots, taketh the wise in their own crafts suffers no weapon formed against the Church which is his portion to prosper, and at last, if they will not kiss the Son, he breaks them with a rod of iron, and dasheth them in pieces like a potters vessel, *Psal.* 2. 9. And finally, he will appear in Royal Majesty, attended with his Holy Angels, and as a King will sit in Judgement on a Throne of Glory, when every eye shall see him, even they that
pierced

pierced him, *Mat. 26. 31.* He is gone to take possession of a Kingdom and to return, *Luke 19. 12.* *The Son which is taken from you up into heaven, shall so come again, &c. Acts 1. 11.* So, that is, in a visible manner, *Then shall he reward every man according to his works, Mat. 16. 27.*

1. *Use of Instruct.* 1. Did it behove Christ to suffer, and so to enter into his Glory? Behold the difference between Christ the King of his Church, and Earthly Kings and Potentates. They enter into their Glory, take possession of their Royalty by the help of Armies, Horses and Horsemen, *Gods of sanguine multo*, by slaughter and blood of the slain very often. Christ enters into his Glory by meekness, by patience, by obedience, by dying, by suffering all manner of indignities, reproaches, by enduring the Cross, despising the shame he sat down on the right hand of the Throne of God, *Heb. 12. 2.* *Tell the Daughter of Zion, behold thy King cometh unto thee, meek, and sitting upon an Ass, &c. Mat. 21. 5.*

3. Learn of Christ by what way we are to enter into Glory, we are to follow his steps, *Through much tribulation we must make account to enter into the Kingdom of Heaven, Acts 14. 22.* Members must be conformable to the head; Disciples must not expect to fare better then their Master, nor Servants to be above their Lord. Christians must reckon it to be enough for them to be as Christ in this world, first they must look to drink of the Cup e're they expect to sit on the Throne, first to bear the Cross e're they can hope to wear the Crown. Art thou better then our Father Jacob? art thou better then Abraham, Isaac, then the Virgin Mary, then the Prophets and Apostles? whom makest thou thy self, O dainty and delicate Christian, who wouldest reign with Christ, but not suffer with him? be crown'd with Glory, but not suffer

suffer shame, art loath to be despised for his sake? Ought Christ to suffer, and so to enter into his Glory, and ought not every Christian to go to Heaven by the same way?

2. *Use of Repr.* It reproveth all despisers of Christ the Lord of Glory, whom God the Father honours with session at his right hand, whom all the Angels of God worship.

1. They contemn Christ who disobey his commands, who neglect duties by him enjoyn'd, who cast his word behind them; there is no surer sign of slighting a person, then to set light by his word, not to regard what he saith, *If ye will not do all these Commandments, and if ye shall despise my Statutes, &c.* Lev. 26. 15. So God charged David in the matter of Uriah, *Wherefore hast thou despised the Commandment of the Lord, to do evil in his sight?* 2 Sam. 12. 9. Whoever they be that despise the Lord, shall be lightly esteemed themselves, 1 Sam. 2. 30. All Gods commands are the commands of Christ.

2. They despise Christ who believe not his promises, who contemn his rewards, by him proposed as motives and encouragements to duty. There is no duty by Christ enjoyned, but to the right performance of it, he hath promised a reward of mercy, not of merit: *There is verily a reward for the righteous, a reward for faithful prayers, Thy Father who seeth in secret shall reward thee openly,* Mat. 6. 6. a reward for due sanctification of the Sabbath, *blessed is the man, &c. who keepeth the Sabbath from polluting it,* Isa. 56. 2. a reward for Alms-deeds done in secret, *Thy Father who seeth in secret, himself shall reward thee openly?* Not an act of piety done in sincerity, not an act of charity, though never so mean, even the giving a cup of cold water in the Name of Christ, but hath promise of a reward: Water is a common Element,
a cup

a cup of water is no great gift, a cup of cold water which never put a man to the charge of fire to warm it, is no costly gift, yet even this slender alms given to a Disciple of Christ, see what himself saith of it; *Verily I say unto you, he shall in no wise lose his reward*, Mar: 10. 41. Yet notwithstanding such gracious promises made by Christ to encourage Christians in the way of duty, where is the man that is made more fervent or frequent in acts of piety or charity by all these promises, that prayeth a prayer the more, that giveth an alms the more because of them? Is not this interpretatively, as if a man should say, I regard not Christs promises, I believe no word he saith? Is it not to say with *Daniel to Belshazzar*, *Let thy gifts be to thy self, and give thy rewards to another?* The like may be said of his threatenings.

3. Do they any less then slight the Lord of glory, who neglect his worship, ordinances, who despise the Ministers which are called *the Glory of Christ*, 2 Cor. 8. 23. His Ordinances Christ hath stamped with Divine Authority, *hath put much Glory on them*, 2 Cor. 3. The Ministration of the spirit, (i. e.) the Gospel dispensed with power and demonstration of the spirit, is glorious. *The Baptism*, (i. e.) the Ministry and Doctrine of *John*, *was it from Heaven, or of men?* The Sabbaths, Sacraments, Gospel-Ministry, are they from Heaven, are they Divine institutions; or humane inventions? Why then are they not more frequented, with more reverence used? Why are mens devices preferred before them, even to the thrusting of Christs appointment out of doors?

4. And what do they else who make light of sin, but make also light of Christs sufferings for sin? are they not enemies to the Cross of Christ? Did not he suffer for sin, that we might cease from

sin? dye for sin, that we might dye unto sin? who dare live in known sins, now that Christ hath dyed for our sins, have but low and light thoughts of the death of Christ, who though he was crucified through weakness, yet he liveth by the power of God, and now reigns in heavenly glory: therefore take we heed how we despise him. For consider, if we despise Christ upon any account,

1. Whom we despise, not man, but God, 1st *Thes.* 4. 8. even Christ the Lord of Glory, whom the Father hath highly exalted, hath given him a name above every name, glorifieth him with his own self, *Job.* 17. 5. hath put all things in subjection to him, whom thousands of Angels adore, willet all men to honour him even as they honour the Father. How wroth was the King in the parable at those who slighted his servants, and made light of the invitation to the Marriage of his Son? *Mat.* 22. 7.

2. Can such expect salvation from Christ who despise him though they call him Lord, Lord, yet do not those things he commands, nor stand in awe of his threatnings? what is this but to mock him, and bow the knee in derision, as the Jewes did? Christ is the Author of eternal salvation to them that obey him, honour him, serve him in sincerity. *Heb.* 10.

3. This sin of disobedience and slighting Christ, is worse in Christians then it was in the Jewes. For they sinned against him in the state of exinanition and deep humiliation, when he took on him the form of a servant, they saw not his glory. For he knew him, they would not have crucified the Lord of glory, whereupon himself prayed for them, Father forgive them, they know not what they do, *Luk.* 23. 34. But we despise Christ whom we know to be exalted into his

his glory, and believe to be ascended into Heaven, and that he sitteth at the right hand of God, according to the Creed. So that, we have no cloak for our sins. The very death of Christ wanted no signs of Majesty, nor proof of his Godhead, when the Rocks rent, the graves opened, many of the Saints which slept in the Earth arose, and appeared to many, insomuch that the Centurion, a stranger, confessed him to be the Son of God, upon the sight of these things. His resurrection also was full of majesty, accompanied with a great Earthquake, with an apparition of Angels, *Job. 20. 12*, for fear of whom the keepers of the Sepulchre did shake, and became as dead men, *Mat. 28. 4*. And do we despise him after all this?

How shall we lift up our faces at the last day, and answer this our contempt, when he whom we now neglect shall come in flaming fire to judge the World, and to revenge himself upon all disobedient and ungodly sinners, who refuse to kiss the Son and stoop to his golden Scepter and easie yoke? will he not break them with his Iron rod, and dash them in pieces like a potters vessel?

3. Christ's exaltation, and entering into glory is matter of rejoycing to all his faithful people, in as much as the glory of the head redoundeth to the members, who have cause of exceeding great joy from Christ's exaltation, upon several accounts. As,

1. By his ascension into heavenly glory he hath triumphed over death, hell, the powers of darkness, and all the enemies of his peoples salvation, whom he hath subdued, and broken the serpents head, Satan, that Leviathan of Hell, that crooked serpent, is fully overcome and led in triumph.

1. Christs resurrection and entrance into his glory declareth that divine justice is fully satisfied, Gods anger appeased, and the debt of our sins discharged, else Christ had not risen from the dead. But as he died for our sins, so he rose again for our justification.

2. Christ is gone into glory that he may perfect the work of our salvation, by communicating to his people the good things by his death procured, and making application of his benefits to them.

3. All this he doth as a publick person on our behalf, as our head, our surety, friend, brother, saviour. How proud are people of a friend, a kinsman, a brother exalted, as *Joseph* was, to be next unto the King? When *Esther* and *Mordecai* were in favour and exalted, it went well with all the nation of the *Jews*, *Est.* 10. 3. Now Christ is entred into his glory, and sits on the right hand of God, in the very bosome of the father, what is he not able to do for his Church? what favour may not his people expect from him? Especially considering that he hath the same bowels, the same compassion now in glory, which he had upon Earth. Honours have not changed his manners, nor shall the highest advancement cause him ever to forget his dear people, whom he loved so as to wash away their sins in his own blood. *Joseph*, though preferred in *Egypt*, forgot not his brethren that were shepherds in the Land of *Canaan*.

4. Christ is gone into Glory upon our account, as well as his own, he is gone to prepare a place for us, *Joh.* 14. 2. The High-priest bore the names of the children of *Israel* on his breast, *Exod.* 28. 9, 10. *Jesus Christ* our High-priest carryeth the names of all his people upon his heart; is their advocate, pleads their cause, and makes intercession for them, that

where

where he himself is, there also may his servants be,
Joh. 12.26.

1. Is Christ entred into his Glory, let no Christians be ashamed of him, but own him, profess, confess him before men, plead for his truth, his cause, his worship, his people, when they are contradicted, and unjustly spoken against. Men are not ashamed of their kinred, if they be rich, high, great, honourable in the world. *Jesus Christ* is highly preferred, him hath God exalted to be a Prince and Saviour; O Christian, be not thou ashamed of his cross, reproach, scorn and contumely which may attend him and his Gospel. To suffer in his cause is glorious, *Eph. 3.13.* If the Apostles tribulations for his people sustained were their Glory, how much more persecutions suffered on the account of Christ and a good conscience. Therefore *Paul* gloryed in tribulation, rejoyced in distress for Christ, *Rom. 5.3.*
2 Cor. 12.9.10.

2 *Exh.* Is Christ entred into his glory, let our care be to glorify him too, be to his praise who is in glory for us. How may we be so?

1. By holy walking, adorn that worthy name of Christian, as it is called *Jam. 2.7.* Let believers carry themselves *evangelice* decently or *honestly* as the word is translated, *Rom. 13. 13.* walk *αἰσχροῦ* *δὲ* worthy of God, and Christ the Lord of glory, *Col. 1. 10.* Let your light so shine before men, let your words and actions be so savoury (as who should be the salt of the Earth) that others may see and say, this is the Lords people, these are right Christians indeed. Let your conversation be such as may become the Gospel: loose and vicious followers discredit their Lord: ill tuored schollars are a shame to their Master; ill disciplin'd children cause reproach to their Father, *Prov. 28.7 & 29.15.* The name of God

is blasphemed among the gentiles through you, Rom. 2. 24.

2. By suffering in Christs cause we may bring glory to him. Tis an honour to the Master when the servant sticks to him in poverty, disgrace, in his low estate. *Moses chose rather to suffer affliction, reproach for Christ, then the pleasures of sin,* Heb. 11. 26. The Apostles rejoiced that they were counted worthy to suffer shame for his name? Acts 5. 41. It is an argument there is reality in Christian Religion, when the heirs of promises dare suffer reproach for Christ, when they might live in credit in the world; take joyfully the spoiling of their goods for Christ, when otherwise they might live in plenty; love not their lives unto death, when they might enjoy life, liberty, and the comforts of life by denying Christ.

3. Honour Christ we may, by following his example, by walking as he walked. We cannot do greater honour to friends now in glory, then to imitate their virtues. Christ hath set us an example, that we should follow his steps. *Aristotles, Plato* scholars, *Thomas* his followers, glory in their Master; let Christians count it their glory to be followers of Christ. He went about doing good, he did bare with the infirmities of others, he witnessed a good confession before *Pilat*, Phil. 2. 8. go thou and do likewise. *Let the same mind be in you that was in Jesus Christ*, Phil. 2. 5.

4. Have a high esteem of all Christs ordinances. Love the word, because it is the word of Christ. *Let the word of Christ dwell in you richly*, Col. 3. 16. Esteem the faithful Ministers as Ministers of Christ, Embassadors for Christ, 1 Cor. 4. 1. He gave some to be Apostles and Pastors, and teachers; he is the great Prophet; they are ushers and teachers under him. Sanctify the Sabbath, because it is the Lords day; prepare

prepare to receive the Sacrament reverently, because it is the Lords Supper; love all Saints, because they are his members; feed the hungry, cloath the naked, because Christ is fed, clad, relieved in them; take heed ye wrong not the least of Saints, because Christ is disgraced, injur'd, persecuted in them.

5. Make use of Christ in all his offices, come to him that ye may be taught, see that ye despise not him that speaketh from Heaven. Come to him as to the best Physician, that you may be healed of your soul-plagues, say, Pray Lord heal me, and I shall be healed; Lord subdue these corruptions, that like the sons of Zeruia are too hard for me. Make use of his Priesthood, rest in his full satisfaction, his everlasting righteousness. Make use of his intercession, by him let us offer up all our prayers, praises, services, *do all in the name of the Lord Jesus, giving thanks to the father by him*, Col. 3. 17.

2 Cor. 1. 20.

For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

WHen we hear of the death of a neer friend related to us in blood, we are willing to understand what Legacies he hath by his last will and testament bequeathed to us. To the doctrine therefore of Christ his death and passion, *by which he hath confirmed the covenant with many, even all that believe*, Dan. 9. 27. Next to the doctrine of his exaltation in which estate he maketh application to his members of all those benefits which by his death he hath purchased, I thought it not amiss to annex the

handling of the promises of the Covenant of grace or the new Testament in the blood of Christ. The covenant of grace is the last will of our dear Lord, or the new testament, which hath its force and virtue, as other testaments have from the death of the testator, *Heb. 9. 17.* It is a rich and inexhaustible mine of precious treasure, containing variety of golden veins, even the many great and precious promises, as so many particular legacies bequeathed by *Jesus Christ* to them that shall be heirs of salvation. Into these promises believers should make enquiry, into these they ought to make diligent search. Children may be too inquisitive into the last will of their earthly father, but the heirs of promises are commanded to search the Scriptures, and to lay claim to Gods testimonies as their heritage for ever, and the portion left unto them by their heavenly Father, *Job. 5. 39. Ps. 119. 111.* To which purpose serveth the text in hand, *for all the promises, &c.*

V. 15. Paul was minded to take a journey to the Corinthians, but was by some occasion hindered.

V. 17. He maketh an apology for himself, that he came not according to his purpose, and removes from himself the suspicion of levity and inconstancy. He would not have them to think he was moved with carnal respects, that he did say, and unsay, as carnal men use to do, to be of one mind now, and of a contrary mind anon.

V. 18. And lest by occasion of altering his design they might suspect his doctrine to be of like instability, he takes a solemn protestation, as God is true, our preaching to you was not Yea and Nay, not off and on, nor mutable and uncertain, but ever constant to itself and to the truth.

V. 19. The same he affirmeth on behalf of his brethren and companions in the work of the Ministry, that there was a perfect agreement and uniformity in doctrine between him and them, that they did all concentre in Christ, the subject of all their Preaching, who is the foundation of all Gospel promises, and that the truth of their doctrine was correspondent to the truth of Gods promises, which in Christ are Yea and Amen.

The words unfold the doctrine of the promises of the Covenant of Grace; which promises are illustrated

1. By the Author of them, whose they be, they are the promises of God.

2. The foundation of them, in him, the promises are made in Christ, through him, for his sake.

3. Their adjunct or quality, they are all Yea and Amen.

4. Their universality, they are all Yea and Amen.

5. The end, or final cause, they are to the Glory of God.

6. The instruments, or ministerial cause, by whom they are tendered and published; by us, Paul and his fellow Ministers: all the promises of God, how many soever they be, to you propounded in Christ, *omnes indubitata & firmissima*, are all undoubtedly true and most firm, as *Vorstius* paraphraseth on the Text, or as *Augustine*, *omnes in illo exhibitae, in illo adimpletae sunt*, they are all exhibited in Christ, in him fulfilled; to the glory of God by us, *que res Deo Gloria cedis per nostrum ministerium*, which thing tendeth to Gods glory, by our Ministry, God confirming the truth of our preaching.

Ans. 1. God hath many many promises to his people.

2. All

3. All the promises of God are made in Christ, for his sake.

4. All the promises of God in Christ are Yea and Amen, true, firm and sure.

5. This tends to Gods glory: the performance of his promises conduceth much to Gods glory.

6. By the Ministers of the Gospel God publisheth, renders promises of mercy and salvation by and for Jesus Christ.

1. Doct. God hath made many promises to his people.

Having these promises, let us, &c. 2 Cor. 7. 1. and given to us great and precious promises, 2 Pet. 1. 4.

By way of explication I shall shew,

1. What promises are. 2. Of what several kinds they be. 3. Who are heirs of them, to whom of right they belong.

1. Promises are conversant about some good thing to come, as threatnings are of evil. Gods promises are exinanitions, or breakings forth of his good will, manifestations of grace and favour expressed in his word for the comfort and support of his people: They are so many Legacies of the last will and testament of Christ, or branches of the covenant of Grace, in which God hath made over to his children a large portion of grace and good things here, and an eternal inheritance of Glory hereafter.

It pleased God to deal with man by way of Covenant, that is, by promise of reward and restitution of duty. Thus God dealt with Adam in innocency, covenanted to be his God, promising him life-Eternal, with all other good things, on condition he walkt before God in cheerful and perfect obedience, according to Covenant, which is therefore called the Covenant of works.

This

This Covenant ~~Adam~~ by wilful disobedience having broken, it pleased God to make with him a new Covenant, called the covenant of grace, of mercy and salvation through Jesus Christ, who is the Mediator of the New-Covenant.

The tenor of this Covenant in Scripture is thus expressed, *I will be to them a God, and they shall be to me a people*, Jer. 24. 7. 31. 33. Heb. 8. 10. which Covenant may be thus described. It is the free, and gracious, and everlasting covenant, which God of his meer mercy was pleased to enter into with lost and miserable man for Christs sake and satisfaction, promising him forgiveness of sins and salvation, on condition of true repentance, unfeigned faith, and sincere obedience.

This Covenant is but one, and the same in substance; though different as to the manner of administering it, in respect of the times, before the coming of Christ, which may be called the Old-Testament times, and since the coming of Christ, which may be called the Gospel times; or New-Testament times. If sometime we find in Scripture, mention of Covenants; as of more then one, Rom. 9. 4. Eph. 2. 12. we are to understand it of the same Covenant oft repeated, reiterated, and renewed.

Now to this Covenant of Grace do the promises in the text appertain; yea all the promises that ever God made since the fall of man, which we find scattered up and down in the word, are branches of the new Covenant, which is the Covenant of promises, so called in the Scripture last cited. For those words which make up the first branch of the Covenant, *I will be their God*, are of very large sense, and comprehend much in them. It is as if God had said, *I will give them all good things, grace, and glory, I will be to them what ever they*
can

can expect from a gracious God, I will be to them a Father, a Husband, a Shepherd, I will be their portion, their inheritance, I will be a Sun for light and comfort to them, a shield of protection to shelter and defend them from all evil.

Thus what promises are, they are branches of the Covenant of grace, so many Legacies of the last Will and Testament of *Jesus Christ*.

2. They are not all of one kind, some are privative, some positive, some are promises of deliverance from evil, others promises of positive blessings; some are temporal, concerning earthly good things, others are spiritual, concerning the soul, either promises of grace here, or of glory hereafter. For *Godliness hath the promise of the life that now is, and of that which is to come*, 1 Tim. 4. 8.

Some promises are peculiar to *Abraham* and his seed, according to the *Flesh*, as those which relate to the Land of *Canaan*, which is the Land of promise, and to the *Messiah* to come forth of *Abrahams* loyns, in whom all nations should be blessed, *Rom. 9. 4, 5. Heb. 11. 39.* *Paul* gives us a cluster of them together; and where the Apostle tells us, *the Fathers who had a good report through faith, received not the promise*, we are to understand him, that they received not the *Messiah*, who was not yet exhibited, as not being incarnate in their dayes, though they were saved by the same Faith, by which believers are saved now.

That earthly good things are promised in the covenant of Grace, there can be no question to him that duly weighs the tenor of the Covenant it self, I will be their God, I will be to them a Father, which must needs imply protection from danger, deliverance from outward as well as other evil, also provision of daily bread, supply of bodily wants.

wants. And Christians are bidden to cast their care upon God; for he careth for them, 1 Pet. 5. 7. and forbidden to be too sollicitous for the body, what to eat, &c. *Matth. 6. 31, 32* upon this account, because your heavenly knoweth that ye have need of all these things.

How frequently do we meet with promises of health, of long life, of peace, of fruitful seasons, to see Jerusalem in prosperity, and the like? *Ex. 15. 26. Ps. 91. 16.* That no good thing shall be wanting to them that walk uprightly. And not only in the Old-Testament, when Gods dispensations towards his people were something different from what they usually are in Gospel times, when most of the promises in the letter seem to run of temporal blessings, in which better things were intended to the obedient, but also in the New Testament, are many promises of temporal good things made to Gods people, *as the meek shall inherit the Earth, Mat. 5. 5. Be content with such things as you have, for he hath said, I will never leave thee nor forsake thee, Heb. 1. 3. 5. He that overcometh shall inherit all things, and I will be his God, &c. Rev. 21. 7. All things are yours, &c. 1 Cor. 3. 21, 22.* That is, for your service, things temporal, as the world, &c. things spiritual, as Ministers, Ordinances, &c. yea, even those things which seem to us to be evil in themselves, as rods, corrections, misery, crosses, poverty, disgrace, persecution, the hatred of the World, and the like; these are so tempered by the great Physician, who of Venom and rank poison can by his sovereign goodness and skill make Antidotes to expel poison, that even these prove of singular good use to the people of God, to promote the good of their soul, and to further them in their way to Heaven.

But the chief and principal promises of the *Covenant* are spiritual and eternal, those which the Apostle *Peter* calls *exceeding great and precious promises*, *concoming grace, and glory, forgiveness of sins, and eternal happiness*, *2 Pet. 1. 4.* These are especially meant in the words of the *Covenant*, *I will be a Father to the fatherless, I will be merciful to their nursing mothers, &c.* *Isaiah. 63. 16, 17.* I will be to them a Father, &c. whence he infers immediately, *having therefore these promises, &c.* namely Adoption, to be the Sons and daughters of God Almighty, reconciliation, regeneration, justification, and inheritance of the Kingdom of Heaven.

Let us see who be the heirs of these promises. Surely children are heirs, *If children, then heirs, heirs of God, and joint heirs with Christ, Rom. 8. 17.* The promises are the childrens part, the childrens bread, the Legacies of the Fathers will are intended to be the Childrens portion. The privileges of all estate belong to those that are parties to the lease: the promises of the *Covenant of Grace* are their right, who are parties to the *Covenant*, who perform the conditions of the *Covenant*.

Obj. If it be objected, that there are in Scripture promises made to wicked men, as to *Esaú, Saul, Jezebel, Nabuchadnezzar, &c.* The answer is, that those good things promised, were rather acts of Gods bounty, rewarding the services of wicked men, which they did not perform in obedience to God, and so not in sincerity, not for right ends, not aiming at Gods glory, but for self ends, and by respects, making not God but themselves their own ends; yet because God is so liberal that he will not use his creatures work without wages, therefore he promised to wicked men temporal good things, and bestowed many outward blessings on them, rather out

out of his common providence, and bountiful liberality, then by vertue of the Covenant of grace. Thus God rewarded *Job* with the kingdome of *Israel*, engrafted on his family to the fourth generation, for his service in executing Gods vengeance upon the house of *Abab*, though *Job* was acted by ambition and self-ends all along, 2. King. 10. 30. Thus God promised to *Nebuchadnezzar*, and bestowed on him the riches and spoyle of *Egypt*, as a reward for the hard labour and toyl of his army in subduing of *Tyrus*, where they had no wages worth their pains, *Ezek.* 29. 20.

2. These blessings bestowed on the wicked prove in event to be no blessings to them, but rather have a secret curse going along with them, because they do not bring them nearer to God, but contrariwise remove them further from God, making them, through their corrupt hearts abusing them, occasions of Pride, Wantonness, Security, Revenge, Oppression, and the like: whereas even crosses and afflictions to Gods people, by a secret vertue flowing from the Covenant of Grace, are sanctify'd to their spiritual good and have a blessing going along with them, a blessing in poverty, which increaseth their spiritual riches, a blessing in the hatred of the World, by which they are Crucified to the World, and weaned from the love of it. But it is otherwise with men out of Covenant, their Table of becomes their snare, and that which should have been for their welfare becometh a trap. Their prosperity is cursed, their health is cursed, it were better many a man had been cast on his bed of sickness, then to rise early to follow strong drink, then to waste his strength on harlots and riotous living; better many a rich man had been as poor as *Job* or *Lazarus*, then to abuse his wealth to oppress the poor, and crush the

the needy, and to inhance his long reckoning in the great day of accounts.

3. There are promises of another nature, even of spiritual blessings made to the ungodly, and to the impenitent sinners, as of pardon of sin, entering into Gods rest, &c. *Heb. 4. 1.* But these are conditional, and no further by God intended to be performed then those conditions are by them made good. *Let the wicked forsake his way, &c. let him turn to the Lord, and he will have mercy, &c. Isa. 55. 7. wash ye, make ye clean, &c. Now if your sins were as scarlet, they shall be as wool. If thou dost well, thou shalt be accepted.*

The promise is to you and your children, amongst which some likely were yet in their sin and a far off, but the condition is to be supply'd from the former verse, *repent, &c. Acts 2. 39.* Those gracious promises mentioned in the Prophet, *a new heart will I give you, &c. Ezc. 36. 25.* may suppose the persons as yet to be unregenerate, and so not actually within Covenant, but heirs they were under Age, as Paul when he persecuted the Church was by Gods purpose separated from his mothers womb to preach the Gospel, and in due time called to preach it, *Gal. 1. 15.* so these in the Prophet, when the time of the promise drew nigh, that the remnant, the holy seed which should return from Captivity (for of them the Prophet speaks, and to them first that promise seems to belong) should be purged from all their filthiness and from all their Idols, then should they seek to the Lord by Prayer and Repentance, and they seeking in a time accepted, the Lord will be found of them. For so they should, *They shall come with weeping, and with supplications will I lead them, Jer. 31. 9.* And in that very Chapter, where those great promises are mentioned, it followeth, *I will*

yet for this be enquired of by the house of Israel to do is for them, Ezek. 36. 37. So then, believers are the children of promise, who actually believe are actually within covenant, and inherit such portion as their heavenly Father seeth meet for them in present to be made partakers of, and at death shall enter upon the rest of their inheritance, even such things as Eye hath not seen, nor the Ear heard of, nor can the heart of man conceive what good things God hath prepared for them that wait for him; Others, even such as belong to Gods election, yet while unregenerate are by nature children of wrath, as Paul speaks of himself and the believing Ephesians, Eph. 2. 3. and so are yet a farre off and strangers to the Covenant of promise, till such time as God shall call them by his grace, and so bring them nigh to himself, then will God be their God and they shall be his people.

Thus farre of the first doctrine, that which remains of it may not unfitly be reserved to be handled with the next, which is this.

2. *Doct.* That all Gods promises are made in Christ through him, for his sake. It is in and for Christ that God made the New Covenant, 'tis in Christ that God is reconciling himself to the World, that he owneth any people or person as his, 'tis in him that God is our Father, that we are his sons and daughters, that God made us any promise, or meaneth us any good, all is in Christ, *Hath given us all things pertaining to life and Godliness, through the knowledge of him, i. e. by knowing, believing, possessing Christ we possess all things, 2 Pet. 1. 3. According to the promise of eternal life which is in Christ Jesus, 2 Tim. 1. 1. Partakers of his promise in Christ, Eph. 3. 6.*

The blessings of the promises are accomplished and made good in Christ, -- who hath blessed us with

all spiritual blessings in Christ, Eph. 1. 3. Election to salvation is in Christ, effectual calling is in Christ, reconciliation is in Christ, by Christ they that were a farre off are brought nigh. In Christ are we quickened, made new creatures, justified, delivered from the curse, by him sanctified and turned away from our iniquities; by him we have liberty from the servitude of sin, freedom from the dominion of sin, by him we have access into the Fathers presence, may pray with filial boldness, he is the way to the Father, he makes all our prayers and services accepted, he is our advocate to plead our cause with the Father, by him believers are preserved and kept from falling, he makes us perfect and compleat, he gives consolation answerable to afflictions, he giveth his people victory, in him they are more then conquerors, there is no condemnation to them that are in Christ, he is our hope of glory, by him we escape wrath, and obtain salvation. All grace, all glory floweth from the love and favour of God through him, the means of grace, the Revelation of the Gospel comes to us by him, Job. 1. 18. All temporal blessings are then blessed to us, when we have them sweetened by the favour of God in him, when they are handed to us by the Covenant of grace in him. Yea, the whole frame of nature receiveth benefit by Christ, the very worst servants in the house, gather some crumbs of Gods bounty by and through Christ. The wicked enjoy many earthly blessings; and some spiritual gifts, and common graces, and much patience, and forbearance, God vouchsafeth to them for

for, and through Christ. For he is Lord of all, the whole Creation being put under his feet, Eph. 1. 22.

1. *Reas.* God hath pleased to transact with man in a way of Covenant, which containeth many promises, because he loveth cheerful service and willing obedience. This belongs to the first Doctrine.

God might have required of Adam in innocency exact and perfect obedience all his dayes, without any promise of reward. For the creature was indebted to his Creator all that he had, was, or was able to do, without any covenant at all. And when the first covenant was broken, God might have left Adam and all his posterity to their own inventions, to eat the fruit of their own doings, and to perish eternally. But God is good, even goodness it self; he is a liberal rewarder of those that diligently seek him: to encourage his creature therefore to serve the Lord his God joyfully, and with gladness of heart, for the abundance of all things, Deut. 28. 47. he entered into Covenant, and bound himself by promise, to reward his service, and sincere obedience.

2. By these great and precious promises, Almighty God was pleased to shew forth the riches of his mercy, infinite mercy: not only in succouring, and lifting up his poor creature, fallen, and plunged into a state of misery, remediless (for ought he knew) but also to advance him to a higher degree of happiness and glory then he was fallen from, through his own wretched carelessness, and the Devils implacable malice, who having lost his own happy estate by pride, now envied the felicity of man.

3. All the promises are made in Christ, because he is the only Mediator between God and man, he is our surety, he stood as a screen between us and Gods wrath, which is a consuming fire, he fulfilled

all righteousness, and humbled himself to the death of the cross in obedience to the Father; therefore God hath highly exalted him to be the head of the Church, to be heir of all things, Heb. 1. 2. in whom is all fulness of Grace; that of his fulness we might all receive. In him God is so well pleased, that if he ask, God will not deny. Ask of me, and I will give thee the Heathen for thy inheritance, and the uttermost parts of the earth for thy possession, Eph. 2. 9. If he ask grace, glory, life eternal for his Elect, it shall be granted him, John 17. 2.

24.
1. *Use of Instr.* How deservedly precious is Jesus Christ to all believers, through whom we have right to all Gods promises? What honour, esteem, love, service is due to Jesus Christ? The Scriptures make honourable mention of him. Paul in every Epistle, Chapter, Verse, sometimes twice in one Verse records his name, at least five hundred times in all his Epistles; as some have observed; His Name is a sacrament poured forth, therefore the Virgins love him, the upright love him, Cant. 1. 3, 4. O love the Lord all ye his Saints, Psal. 31. 23. Paul counted all things loss in comparison of him. He is that pearl of price for which the wise Merchant sold all he had to compass it; If any man love not the Lord Jesus Christ let him be anathema maranatha, 1 Cor. 16. 22.

2. How necessary is it to know Jesus Christ, the Spring of all our mercies, which flow from Gods favour in Christ? He is our peace, he worketh our reconciliation with God, acceptance of our persons and services, he sweetens all our crosses, blesteth all our comforts, sanctifieth all afflictions, that they work together for good. Therefore a Christian with Paul should desire to know nothing, to rejoyce in nothing but Jesus Christ and him Crucified, 1 Cor. 2.

3. How happy are they who are in Christ, how rich who have interest in all Gods promises? All things are yours, all for your good. *Blessed is the Nation whose God is the Lord*, Psal. 33. 12. that is, through Christ.

4. Wo to them that are out of Christ, Strangers to the Covenant of grace, and to the promises. *There is no peace, saith my God, to the wicked*, Isa. 48. 22. To such is God an enemy, a terrible judge, a consuming fire. They have not remission of one sin, no acceptation of any of their services, no promise of entring into Gods rest, but by Christ, who is the way to the Fathers Grace and Glory. By him must we draw nigh to God, by a new and living way, which he hath consecrated by his own blood. They that think to go any other way will find themselves sadly deceived, will receive that dreadful doom, *Depart, I know you not*.

2. *Use of Repr.* Are all Gods promises made in Christ, it reproveth such as are ignorant of Christ, care not to be acquainted with so good a Friend, desire not the knowledge of the Gospel, Christs last Will and Testament, in which are contained so many and so great promises. Men are desirous to know the contents of their Friends Testament, by which they expect benefit or advantage. They will look into their own Bills and Bonds, know the date of them, when they expire, what they may expect or require by vertue of them. It is a sad sign people have no interest in the Covenant of Grace, nor in the promises, when they are willingly ignorant of the Gospel in which they may read them, study them, and the conditions of them, without which they have no good nor sure title to them. Instead of promises there are threatnings and wo belongs to ignorant persons, *When Christ shall come in*

flaming fire to render vengeance to them that know him
not, 2. Thes. 1. 8.

3. *Use of Comf.* This speaks comfort to the Heirs of promises, to all that are in Christ, whether Male or Female, Bond or Free, Rich or Poor, especially to the persecuted members of Christ, who are of no account in the world, despised and scorned of men, as Christ himself was. *Believers, Saints* are oft poor in present, but they are rich in future, they are poor in temporals, but rich in spirituals, poor in possession, but rich in reversion, rich in promises, rich in faith, rich in hope, because in Christ: *Hearken my beloved Brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom which he hath promised, &c.* Jam. 2. 5. A believer, be he never so poor, naked, destitute of daily food, would be loath to exchange his hopes, his title to the promises, for Nabals possessions, or the richest worldlings, that is:

Obj. If I were sure the promises were mine, I could better away with my poverty, rags, reproaches?

Ans. Art thou in Christ, art thou a new Creature? if so, thou art heir to the promises: How shall I know that?

1. *Dost thou serve the Lord Christ,* Col. 3. 24. Art thou wholly his, as thou desirest he may be wholly thine. Thou wouldest have him to be thine to save thee, to sanctifie thee, to intercede for thee, thou wouldest have him in all his offices, for all uses, for wisdom, righteousness, sanctification, redemption. Art thou his in like manner to the uttermost of thy power? Are all thy parts, faculties, abilities at his service? Is thy understanding his to know him, is thy wit his to devise his honour, thy heart for him to love him, to embrace him, thy memory his to remember his love more then wine, Cant. 1. 4. thy tongue

tongue for him to speak forth his praises, thy estate for him to honour the Lord with thy substance; dost thou live to him, art thou ready to dye for him? Then be sure he is thine, and all his are thine.

2. Art thou willing to come up to his terms, and not dodge with him, as if thou wouldst have him come down to thee? Art thou willing to part with every lust for him, to forsake all thy worldly interest for him; As his Disciples did, they left their nets, their Father, the Ship, and all to follow Christ, *Mat. 4. 22.* Art thou willing to deny thy self, to cut off thy right hand, to pluck out thy right eye for his sake? To hate Father and Mother, House and Land, and to count them loss and dung, that thou mayest win Christ?

3. Hast thou the spirit of Christ? *If any man have not the spirit of Christ, he is none of his, Rom. 8. 9.*

1. Christs spirit is a spirit of prayer and supplication, teacheth to cry *Abba* Father. All the promises of God are to be put in suit by prayer; this is the work of the spirit, to help our infirmities in prayer, to urge God with his promises. Dost thou pray, dost thou continue instant in prayer?

2. The spirit is a spirit of grace, holiness, sanctification. Art thou holy, dost thou long so to be, dost thou hunger and thirst after righteousness? Dost thou cleanse thy self from all filthiness of flesh and spirit? That will be a good evidence of thy Title to, and interest in the promises; *Having these promises, let us cleanse our selves, &c. 2 Cor. 7. 1.* Faith in the promises will purifie the heart from all sin, from the love of sin, from the reigning power of lust.

4. Use of Exhor. Make sure of Christ, not kill him, as the unthankful Husbandmen reasoned wickedly,

wickedly, but kiss him, and the inheritance shall be ours, get interest in him, and all the promises are ours, so shall we be rich, happy, in sickness, health, in poverty, riches, life, death, be the times what they will be, blessed are they that trust in him.

Mat. 1. The promises are great, precious above veins of Gold, mines of Silver.

The Apostle calls them great, so he may well, for they contain great things, rich mercies, grace, glory, the Kingdom of Heaven. And great they are, because purchased with a great price, not with a great summe of money, whereby the chief Captain *Lysias* obtained his freedom, *Acts 22. 20.* but with the precious blood of the Lord Jesus Christ.

2. The riches of the promises are durable, the mercies everlasting. Meat perisheth, riches take wings, silver and gold contract rust, cloaths wax old, but the Covenant of promise is an everlasting Covenant, *Heb. 13. 20.* it makes over to the heirs of promises everlasting consolation, everlasting life, an everlasting Kingdom, everlasting salvation, *2 Thes. 2. 16. 2 Pet. 1. 11.* Parents think they have made good provision for their children, if they can reach to purchase for them an estate for life, or land of inheritance. O how happy might both Parents and Children be, if they would use their diligence and best endeavours to interest themselves and their children in the Covenant of Grace, which would enrich them to all eternity.

3. The promises are sweet beyond all expression; *How sweet are thy words to my tast, sweeter then honey to my mouth, Psal. 119. 10.* Even temporal mercies are sweet when they come to Gods people by vertue of a promise: every bit of daily bread is sweet which Gods Children receive from the hand of their Heavenly Father, through the Covenant of Grace.

Grace. By the same love whereby God giveth his people *Jesus Christ* the bread of life, he giveth them also their daily bread, and things needful for this present life.

But O how sweet and comfortable are spiritual blessings unto believers? To the weary soul how sweet is the promise of rest? to a condemned person how desirable is a pardon? to a dying person, the assurance of the everlasting rest which remaineth for the people of God. *Lord, Now lettest thou thy servant depart in peace. Now farewell this world, Christ is mine, God is reconciled, This day shall I be with him in Paradise.*

4. The promises are very many, concerning this life, and that which is to come, body, soul, they reach all cases, persons, conditions, times. Is any one afflicted? let him pray. There are many promises to believers in that case, either of deliverance, as, *Call upon me in the day of trouble, I will deliver, &c.* Psal. 50. 15. or I will be with thee in trouble, to support thee, underneath shall be the everlasting arms; or, all things, even that present affliction, shall work together for good. Is a believer poor? many are the promises to him in this case; *Verily thou shalt be fed,* Psal. 37. 3. *They that fear the Lord shall want no manner of thing that is good,* Psal. 34. 10. Is he reproached for righteousness sake? Such are blessed. Doth he suffer in his credit and good name? Many promises reach that case. *Those that honour me, I will honour,* Mat. 5. 11, 12. Psal. 37. 6. 1 Sam. 2. 30. Believers have promises of comfort and support in sickness, *The Lord will make their bed, &c.* In times of fear and danger, *the Lord will keep the feet of his Saints, they shall dwell safely, and be quiet from fear of evil,* 1 Sam. 2. 9. Prov. 1. ult. In times of plague, war, publick calamities, the faithful are not with-
out

out promises ; He shall not be affraid of evil tidings, &c. Thou shalt not be affraid of the arrow that flyeth by day, &c. Psal. 112. 7. & 91. 3. 5. If enemies prevail, Faith in the promises is a believers shield ; The rod of the wicked shall not rest, &c. Thy life I will give thee for a prey, &c. Jer. 45. ult. When the Church is in trouble, there be promises to stay the heart of believers in that case ; Thou wilt arise and have mercy on Zion, Psal. 102. 13.

Concerning sin what abundance of promises are there ? I will blot out thy transgressions as a cloud, &c. Isa. 43. 25. & 44. 22. & 55. 7. & 1. 18. Exod. 34. 7. Many sins, oft reiterated, of a deep and scarlet dye, yea, sins of what name or nature soever, if repented of and forsaken, have promise of pardon, yea, though the heart be full of sin and corruption, there are promises of cleansing; though the heart be hard, and corruption strong and prevalent, there be promises of subduing iniquity, I will be as the dew to Israel, &c. He will subdue their iniquity, &c. Hos. 14. 5. Mic. 7. 18. I will take away the stoney heart, Ezek. 36. 26.

Concerning Grace likewise, if the heart be a wilderness, I will pour water upon him that is thirsty, Isa. 48. 17. If Grace be little, Whosoever hath to him shall be given, Mat. 13. 12. If thou desire to profit by the word, if thou desire to persevere in grace, finally in all and every case, there be promises to bear up the heart of a believer against all storms, dangers, fears, persecutions; let him lay hold on a promise and rest there, God will remember for him his holy Covenant.

These are very gracious promises indeed, how may I be made partaker of them ?

Direct. 1. Be sure thou art in Christ, a believer, a righteous person, else thou hast neither Lot nor Portion in this matter, but art in the gall of bitterness, and bond of iniquity ; all the woes, threatenings,

nings, curses, written in the book of God are thy portion, so long as thou art out of Christ. The promises are childrens bread.

Having these promises let us cleanse our selves from all filthiness, &c. He that hath this hope to enjoy these promises, purifieth himself as he is pure, 1 John 3. 3. He that would enjoy the mercies promised, let him perform the conditions enjoined, duties commanded, whereof this is one, Let him that nameth the name of Christ depart from iniquity, 2 Tim. 2. 19. Yea, where ever you find a duty annexed as a condition to any promise, be sure you perform that condition, at least endeavour so to do, and that with all your heart sincerely.

3. By prayer put the promises in suit, wrestle with God with all your might for the obtaining the mercy or grace promised. Where God commandeth duties which are above our reach, above the spear of our activity, are not in our power to perform, there you shall find some promise or promises that God himself will effect that for his people, which they of themselves are not able to do for themselves, according to that of the Prophet, *Thou shalt work all our works in us, or for us*, Isa. 26. 12. These promises we are to urge God with in prayer, with such importunity he is well pleased.

God commandeth, *Make you a new heart, and a new spirit*, Ezek. 18. 31. *Circumcise your selves to the Lord, and take away the fore-skin of your heart*, Jer. 4. 4. *Wash you, make you clean*, Isa. 1. 16. *Repent and turn your selves from your iniquities*, Ez. 18. 30. *Be thou in the fear of the Lord all the day long*, Prov. 23. 17.

Now who seeth not that it exceeds the strength and power of man to perform these duties here commanded: Therefore somewhere in Scripture we meet with promises suitable to these precepts, in which

which the Lord ingageth himself to his people to do these things for them, to perform these works in them, and to bestow these graces upon them, which from them he requireth. And so those things which are impossible to us are possible and easie with God. It is his free and gracious promise to give his people, *A new heart, and a new spirit, he will put within them*, Ezek. 36. 25. Deut. 30. 6. He promiseth to circumcise the hearts of Israel to love the Lord their God with all their heart, from all their filthiness he promiseth to cleanse them, he promiseth to subdue their iniquities, to put his fear in their hearts, that they shall not depart from him, Ez. 36. 26. Mic. 7. 18. Jer. 32. 40. Furnished with these and such like promises should a Christian come, and then he may come with boldness to the Throne of Grace, then may he ask and seek and knock, and mind God of his merciful promises, thus; Lord, thou commandest me to make to my self a new heart, to circumcise my own heart, &c. but this is not in my power, Give, O Lord what thou requirest, and then require what thou pleasest: So the Church prayeth, *Turn us O Lord, &c.* Psal. 80. 3, 7. *And turn thou us unto thee, O Lord, &c.* Lam. 5. 21. So David prayeth, *Purge me with Hyssop: --- Create in me a clean heart O God*, Psal. 51. 7. 10. So Paul prayeth for removal of that thorn in the flesh, and so should every Christian pray for mortifying grace, grace for subduing iniquity, as well as mercy for pardon of sin.

3. Doct. *All the promises of God in Christ are Yea and Amen.*

Yea and Amen, are Adverbs of Affirming, the former affirms the truth, the latter the certainty of the things spoken. Sometimes they are used indifferently, as *ἰσχυρὰ*, Mat. 23. 36. *cum* Luk. 11. 51. both *ἰσχυρὰ* are rendred *Verily*. *Amen*, is sometimes as much

much as ~~words~~ of a truth; compare *Mat. 16. 28.*
with *Luke 9. 27.*

So the meaning is, that all Gods gracious promises, which are many and great, are very true and certain, firm, and sure, no question or doubt to be made thereof, but that they shall be made good to a title to them that be heirs of Salvation.

Thus have the promises to *Abraham* been made good concerning his seed inheriting *Canaan* the Land of promise; also concerning the *Messia* promised to come forth of his loins, to *David* concerning his enjoying the Kingdome over *Israel*. *Joshua* appeals to *Israels* experience, that they knew that not one good thing had failed, which the Lord spake concerning them, all were come to pass, *Josh. 23. 14.* So doth *Solomon* likewise, *1 Kin. 8. 56.* *There hath not failed one word of all his good promises which he promised by the hand of Moses.* In like manner, all the promises made to believers concerning grace, pardon of sin, the heavenly inheritance, are firm and sure, and shall be performed to them in due time.

Reas. 1. All the promises are made in Christ, the covenant of promise is sealed with the blood of Christ, ratified and confirmed by his death. *This is the New Testament in my blood, 1 Cor. 11. 25.* Now in Christ the Father is so well pleased, that he will not deny him any thing for which he maketh request, for which he hath shed his precious blood. As *Zedekiah* said to his Princes, *the King is not he that can do any thing against you, Jer. 38. 5.* So God the Father is not he that will do any thing against the good liking of the Son of his love, -- *Verily &c. whatsoever ye shall ask the Father in my name, he will give it you, Joh. 16. 23.*

2. God, whose the promises be, is a faithful God; a covenant-keeping God, *The Lord thy God, he is God.*

the faithful God, which keepeth covenants and mercy, etc. Deut. 7. 9. to a thousand generations, if there be so many while the world endureth. Now these promises have not only Gods bare word, which yet were sufficient security, and better then ten thousand bonds of men, but are also confirmed by his Oath, to which he hath added the Sacraments as seals for our further assurance, that believers may have strong consolation, Heb. 6. 17. God is a God of Truth, is Truth itself, what ever he promitteth is sure, and steadfast, for he is able to make good his words, as who is Jehovah, having his being of himself, and giveth being to all creatures, which are, and therefore is able to give being to his own promises, and what he hath spoken with his mouth, with his hand he will certainly perform.

3. God is also unchangeable, with him is no variableness nor shadow of turning, Jam. 1. 17. The strength of Israel will not lie nor repent, for he is no man, etc. 1 Sam. 15. 29. My covenant will I not break, nor alter sh^t thing that is gone out of my lips, Ps. 89. 34. All men are liars, or may lie, because of their impotency, they may promise what they are not able to perform; or because their understanding is finite, they are not wise enough to foresee a farre off, all the inconveniences that may fall out, and so they come to repent their promises, or they are false and deceitful, promising sometimes what they never intend to make good. But these are weaknesses incident to frail men, but have no place at all in the great God, whose power is infinite, his wisdom unsearchable, his faithfulness unchangeable, his love to his people everlasting; and the same goodness, love, mercy, by which he was moved at first to enter into Covenant with them, and to give unto them great and precious promises, the same I say, will prevail with his

his Majesty to keep those promises, and to make them good unto them.

4. God is infinitely above his creatures, so that he needs not deceive them nor flatter them into duty and obedience, by making to them fair promises which he meaneth not to perform; for he may have his own ends upon them other ways.

Art not thou Gods creature, O vain man! a crumb of dust, a crawling worm, ten thousand times more below God; then a fly or a worm is below thee? who flatters a worm, a flea? thou needest not do it? if they displease thee, thou crushest them to nothing, not so much as blaming thy self of cruelty, yet are they thy fellow creatures, made of the same mettall that thou art, nor hast thou any authority over them, but what thou hast received from above. Lofs need hath God of thee, of thy service, obedience, what losf is it to him, if thou and thousands such as thou perish in your folly? cannot he govern the World without flattery or falsehood? cannot he make thee obey his will, or smart for thy disobedience?

1. Use of dust. If all Gods promises, then all his threatnings are also sure to come to pass, i. e. his peremptory threatnings, where no silent nor expressed condition accompanieth them, such as these, know ye not that the unrighteous shall not inherit the Kingdom of God? 1 Cor. 6. 9. without holiness no man shall see the Lord, Heb. 12. 14. He that believeth not, the wrath of God abideth on him, Joh. 3. ult. God will wound the head of his enemy, and the hairy scalp of every one that goeth on in his trespasses. Go ye cursed into everlasting fire. All Scripture is of Divine inspiration, and every word of God is pure without any dross, without the least mixture of vanity or falsehood, therefore there is no question or doubt to be made of the truth or firm-

firmness of divine comminations. For what need hath God to keep men in awe by falsehood, or lyes? What needs he to bestow wast words upon sinners, if he did not intend to be just, and true of his word? He is sovereign Lord of all creatures, which by his word he made, by the same word he upholds all things, and by one word of his mouth can send millions to Hell. *They shall perish at the rebuke of thy countenance: As wax melteth before the fire, so let the wicked perish at the presence of God, Ps. 80. 19. and 68. 2.* Let all impenitent sinners therefore consider whose word is like to stand, whether Gods, or theirs, whether it be in any sort probable, that for their sakes God will make voyd, and falsify the word of his threatening?

2. How great is the sin of unbelief? seeing all Gods promises are so sure and undoubtedly true, *Num. 14. 11. Deut. 1. 32.* not to believe them, is to make God a liar. How severely hath this sin been punished? In the Noble man, *2 King. 7. 2.* who believed not the promised plenty in the midst of Famine in *Samaria*, he saw it with his Eyes, but might not tast of it. In the multitude of *Israel*, who could not enter into the land of promise, because of unbelief, *Heb. 3. ult.* Also in *Moses* and *Aaron*, who were likewise excluded *Canaan* for one single act of unbelief, *Num. 20. 12.* which sin is the greater, if we consider

1. Who is he that promiserh; even God almighty who made Heaven and Earth. *Is any thing too hard for the Lord? Gen. 18. 14.*

2. How firmly are the promises ratified? by word, oath, covenant, by the blood of Christ, by the Sacraments, which are seals of the righteousness of Faith, *Rom. 4. 11.*

3. There is no colour of reason why God, the
God

God of truth, should lie or deceive: *Nay my Lord, what man of God, do not lye unto thine handmaid,* 2 Kings 4. 16. much less is there any cause to charge the Lord of Heaven with a lye, as unbelief seemeth to do.

3. *Iust.* What abundant cause have all Heirs of the promises to rejoyce in the Lord, and to give thanks at the remembrance of his holiness, truth and faithfulness, who keepeth covenant and mercy to them that love him? How happy are believers, who live by Faith, though they have little or nothing in possession. *As having nothing, yet possessing all things,* 2 Cor. 6. 10. Believers are children of Abraham, who had no foot of Land in possession, yet was heir of the World in right and title, *Act. 7. 5. Rom. 4. 13.* So Christians are often poor in this world, as our Saviour Christ was, having neither house nor land, yet was heir of all, yea, Lord of all, *Heb. 12. 28. 10. 36.* Rejoyce therefore, O Christian, notwithstanding thy present poverty, for thou art rich, rejoyce for all thy present afflictions, yea, *Shout for joy all ye that are upright in heart.* For so Saints are commanded to do. *Rejoyce evermore, rejoyce in the Lord alway, again I say rejoyce,* 1 Thes. 5. 16. Phil. 4. 4.

Obj: *If you say, how should a believer rejoyce always, when he is seldome free from one affliction or other, and afflictions are not joyous but grievous?* Heb. 12. 11.

Ans. True, afflictions in themselves considered, afford matter of no joy, but grief; but joy and grief may consist in the same person, at one and the same time, in divers respects. So that place proves, 2 Co. 6. 10. *as sorrowful, yet alway rejoycing,* 1 Pet. 1. 6. A believer may have a due sense of his afflictions, yet rejoyce greatly in the favour of God, that he is at peace with God, that God is his Father, that he is

his Child by Adoption, that he is Justify'd and Sanctify'd in *Christ Jesus*, and in all Spiritual blessings, which God hath bestowed on him, in present, and in hope of glory, and salvation, ready to be revealed in the last time, at the resurrection of the just. If *Paul* could not be thankful enough for the great joy wherewith he rejoyced over the *Thessalonians* by reason of their Faith, a grace which intitles a believer to a true interest in the promises; how much more had the *Thessalonians* themselves cause of rejoycing and thanksgiving to God for his work of Faith wrought in them, and grace bestowed on them, *1 Thes. 3. 9.* yet it seems at this very time of *Pauls* joy for them, they were in great affliction and distress, for he writes to comfort them concerning those very afflictions, that no man should be moved by those afflictions, &c.

2. If a Christian look at the afflictions he suffers for Christ and the Gospel, he may rejoyce even because of them, as the Apostles went away from the face of the Council rejoycing that they were counted worthy to suffer shame for his name, *Act. 5. 41.* And we glory in tribulation, &c. *Rom. 5. 3.* because these sufferings are so farre from seperating between a believer and his favour, that they are strong evidences of Gods love, from which nothing of this nature can seperate a sincere Christian. Nay sufferings promote and increase a believers glory, the cross helps on the crown. *It we suffer with Christ, we shall also reign with him, 2 Tim. 2. 12.* And our light afflictions which are but for a moment work for us a far more exceeding and eternal weight of glory, *2 Cor. 4. 17.* Joy in a firm belief of the promises, and our interest in them, will surmount, at least it ought so to do, our grief for the troubles of this life a hundred fold.

3d Use Comf. *Blessed be he or she that believeth, for there shall be a performance of those things which were sold her from the Lord; Luk. 1. 45. blessed are they that have the promises for their portion, that hope in the word; they shall not be disappointed of their hope. They that trust in the Lord shall be as Mount Zion which shall never be removed, but abideth for ever, Psal. 125. 1. Christians may look outward things for Christ, but they shall never be losers by him. If they suffer the spoiling of their goods for him, they may take it joyfully, knowing they have in Heaven a better and more enduring substance. If they suffer reproach for his name, they have promise of honour, glory, a crown of glory. For your shame you shall be verily glorified; II. Cor. 13. 7. you are hundred fold; Mark. 10. 30. Rich and precious treasures are laid up in the Cabinet of Gods promises, which are most true and faithful, which may be cordial and comfortable to poor Christians, to support them under the pressures and hardships they meet with in this vale of misery. O come hither thou afflicted and tossed, but not comforted, come suck and be satisfied with these breasts of consolation, milk out, and be delighted with the abundance of the glory which is contained in the promises. Though Christians be low enough in outward things, and oftentimes poorer then other men, yet they are rich, rich even in their crosses and abasements; that which they want in possession shall be made up in reversion, what they want in temporals, is made up in spirituals, in grace here, and glory hereafter; there is enough in the promises to bear up the heart in the lowest extremity.*

1. Look into that great promise, I will be their God. How full of blessing is it? Who can unfold the sweet consolation it contains: Enough to make a person;

Person, a Nation happy: Happy is that people, in whose God is the Lord, Ps. 144. *Not happy is that people whose sons are grown up as tender plants, whose daughters are as polished corner-stones, whose garners are full affording all manner of store, whose sheep bring forth thousands and ten thousands, &c.* This is a kind of earthly happiness, or happiness according to the opinion of the vulgar, but that is true happiness, eternal happiness, to enjoy the Lord, to possess him, to have interest in him, when riches, and treasures, and friends, when our life and strength fail, yet God is ours, this is comfort indeed, with this David comforted himself at Ziklag, when at his return home he found no house to put his head in, no wife nor child to bid him welcome home; not entertain him, but the Canopy of Heaven; his house fired, his goods plundered, his wife and children carried captive, and to make him amends, his men spake of stopping him. Now was David poor if ever, miserable if ever, yet David was neither poor, nor miserable, while he hath a rich magazine of promises, while he hath a God to run to, in whom he encourageth himself at present, and by whom he recovers all his losses, with advantage, very shortly. By this very promise, I am the Lord-God of your Fathers, God answers all Moses his objections which he raised against his own going to Pharaoh, as being a very unfit man to deliver Israel, for so he seemed to his own modesty; so low an opinion he had of himself, but the fitter man for so eminent a service he was in Gods account. *When I should go unto Pharaoh & certainly I will be with thee,* saith God: *I will do wonders in Egypt; I will give the people favour, and they shall not go forth empty,* Exod. 3. 15, 20. If Moses have God with him; he needs not doubt of his success. If God be for

for thee, if God be thine O Christian, surely thou hast enough to make thee happy. Thou canst not say, perhaps riches are mine; Gold and Silver it may be thou hast none; friends thou hast few or none; house and land thou hast none; yet, if thou canst say God is mine, there is much in that, there is all in that. If God be thine, all his Attributes are thine, infinite wisdom is thine to direct and counsel thee in doubtful and difficult cases, infinite power is thine to protect and deliver thee in dangers, infinite goodness and all-sufficiency is thine to supply thee in all wants and necessities.

2. Look into that promise, *2 Cor. 6. 17. I will be to them a Father, and they shall be my sons and daughters, saith the Lord Almighty.* There is more comfort in this then the heart of man can conceive, it is larger then his heart. God hath not in vain taken upon him the relation of a Father; he fills it up to the full. It is a Name of indulgence, a name of hope, a name of provision, a name of protection; therefore in all Temptations it should teach us to fly under the wings of our heavenly Father, and to expect from him all that a Father should do for his Child, as provision, protection, indulgence, yea, and seasonable corrections also (which are as necessary for us as daily bread) and when we die we may expect from him our inheritance, because he is our Father, saith Dr Sibbs.

3. What say you to the promise of forgiveness of sins? *I will be merciful to their iniquities, and their sins I will remember no more, Heb. 8. 12.* O blessed are they, whose iniquities are forgiven, and whose sins are covered: Blessed is the man to whom the Lord will not impute sin, Rom. 4. 7, 8. Nothing but sin can separate between us and God, can hinder his love and favour from us: what a comfort is it to a poor man, that

he is out of debt? Sins are debts, which being pardoned, who shall lay any thing to the charge of Gods elect? It is God that justifieth, who is he that shall condemn?

4. I might add the promises of grace to mortify corruption; so that sin, though it remain in believers to trouble them; and afflict them, yet it shall not reign in them; though it sometime soyl them, it shall not finally prevail over them. *Sin shall not reign in your mortal bodies, Rom. 6. 14. He will subdue our iniquities, Mic. 7. 19. Christ will not quench the smoking flax, nor break the bruised reed until he bring forth judgment unto victory, Math. 12. 20.* The Egyptians whom ye have seen to day, ye shall see them again no more for ever.

5. I will but mention the great promise of life everlasting, the inheritance of Saints, to which God hath chosen even the poorest believer; who is rich in faith, and an heir of his Kingdome, Jam. 2. 5. Are not these great and precious promises which are firme and sure to all the heirs, purchased by the blood of Christ, made over to us in the covenant of grace, sealed and assured by the spirit of promise, whereof believers have some tast and earnest in this life, and shall enjoy the full harvest in the life to come?

Exh. What remaineth then, but that believers hold fast the profession of their faith firme unto the end, that they embrace these promises, esteem them highly, lay claim to them as their heritage for ever, that they exercise Faith in them, live by faith, act in Faith, pray in Faith, do all things in Faith, having an eye to the promises, which are Yea and Amen, faithful is he that hath promised, who also will do it, Heb. 11. 13. *Heaven and Earth shall sooner pass away, then one jot of these promises shall fail, Mat. 5. 25.*

Mat. 1.

Met. 1. The promises cost dear, they are the price of blood, the blood of Christ, *This is the New Testament in my blood*, 1 Cor. 11. 25. they are Pearls of great price, deserve that we should part with all that ever we have to obtain them, as the wise Merchant did, *Matth. 13. 46.*

2. They are not common to all, nor enjoyed by the most of men, but rare, peculiar to few, even to the heirs of promises, as Gold, which is but in few mens hands. Common blessings, belly-blessings, barn-blessings, God dealeth promiscuously, he causeth his Sun to arise, his rain to fall on the just and unjust. But the promises of spiritual and heavenly blessings are enjoyed, possessed by those only, who are parties to the Covenant of grace, who are in Christ, and so children and heirs according to promise, *Mark. 4. 11. To you it is given to know the mystery, &c. Thou hast hid these things from the wise and prudent, and hast revealed them to babes, Mat. 11. 25.*

3. They are of great use and excellency, necessary to a Christians comfort and support, as *aqua vite* to preserve a man from a swoon, and to refresh fainting spirits, as necessary as bread, which in a time of dearth, men will buy at a great rate, as in the famine of Samaria, and in Egypt they gave their Silver, their Cattel, their Land for Bread: *I had fainted unless I had believed, &c.*

4. They are tokens of Gods dear and peculiar love, God so loved the World that he gave his only begotten Son, &c. God bestowes them on believers through the same love wherewith he bestowed Jesus Christ on them. *He that spared not his own son, &c. how shall he not with him freely give us all things, Rom. 8. 32.* The Saints therefore have ever esteemed their interest in the promises above Corn, and Wine, and earthly

Earthly Possession, *The Law of thy mouth is dearer to me then thousands of Gold and Silver, Psal. 119. 72.*

Now that we may inherit the promises, take these directions :

Means 1. Be sure thou be found in Christ, not in thy self, in thy own righteousness, have no confidence in the flesh. If thou be Christs he will be thine, *Cor. 2. 16.* if thou resign up thy self to him, he will bestow himself, with all his benefits, privileges and promises of the Covenant upon thee.

2. Set upon duty, obedience, be doing the will of God, do alwayes the things which please him. Whoso performeth what God commandeth, shall without fail obtain what he hath promised, *Ye have need of patience, that after ye have done the will of God, ye may receive the promise, Heb. 10. 36.*

To this four things are requisite ;

1. *Magnanimitas in aggrediendo.*

2. *Alacritas in operando.*

3. *Patientia in ferendo.*

4. *Longanimitas in tolerando.*

1. There must be magnanimity in setting upon and courage in buckling to the work of sanctification, in a Christian that would inherit the promises. He that would win the price must resolve to run the race; he that would be crowned, must resolve to fight the good fight of faith; he must let nothing hinder him, must neither be turned aside by temptations on the right hand nor on the left; he must sow his seed in the morning, and at evening not slack his hand, pray morning and pray evening, and that with a pure heart fervently: *Look to your selves that we lose not those things which we have wrought, but that we receive a full reward, 2 John 8.*

2. Let there be alacrity in working in him that would obtain the promises, such as is in the Husbandman

bandman, who casteth his seed into the ground chearfully, bestoweth cost on his land chearfully, ploweth in hope, singeth at his work : So should Christians serve the Lord chearfully, come before him with gladness; *In all things give thanks*, Psal. 100. 2.

3. There must be patience in bearing the Cross. Afflictions Christians may expect in this life, through much tribulation must they enter into the Kingdom of Heaven, *Through faith and patience Saints inherit promises*, Heb. 6. 12. As the Husbandman faints not for a shower of rain in seed time, nor is discouraged by frost and snow in winter, but hopes on, that harvest will come and make amends for all his labour and cost : So must a Christian indure all things in hope and firm belief that God is faithful, and the promises sure.

4. There is need not only of patience but of long suffering, that one may hold out to the end. Because afflictions are not only many, but oftentimes they continue long, at least we are apt to think them long. *This Captivity is long*, Jer. 29. 28. Seventy years was a long time for the Church to remain in *Babylon* sighing by the Rivers of water, weeping and remembring *Zion*, Psal. 137. 1. Longer was the bondage of *Agypt*. It was fourscore years after *Pharaoh* gave out that bloody edict to drown all the Male Children, ere *Moses* was sent to deliver *Israel*. The primitive Christians were under persecution a great part of three hundred years. We may not therefore think strange if our lot fall out in times of tribulation, no nor if troubles continue long upon us. *The Husbandman hath long patience*, saith the Apostle, *Jam. 5. 7.* so must we. *Be not weary of well doing*, no nor of suffering for righteousness sake, *for in due time we shall reap, receive the promises*, if we *faire*

Leuit. xvi. Gal. 6. 9. In a word, let us see that we keep the conditions expressed or implied in the promises, that there be no failure nor neglect on our part; then we need not doubt but God will faithfully perform for his part whatsoever he hath promised.

LUKE II. 13.

How much more shall your Heavenly Father give the Holy Spirit to them that ask him?

AFTER the Doctrine of the promises in general, I thought good to speak of one special promise, which as a precious legacy of his last Will and Testament the Lord Jesus hath bequeathed to his Church, the great gift which he bestoweth on all his people, whereby he prepares them for the participation of all those rich privileges, which by his death and passion he hath purchased for them; That is, the promise of the holy Spirit, which Christ ascending into heaven did promise to send, as his Vicar or substitute to carry on the work of Grace, faith and sanctification, so to fit them for heaven, and bring them to God that are appointed heirs of salvation. Whilst our Saviour was with his Apostles on Earth, who were much troubled at the tidings of their loss, in regard of his bodily presence, he comforts them with the promise of sending the Holy Ghost, who by his graces and comforts should supply and make up the want of Christs bodily presence to their advantage: For he tells them, *John 16. 7. It is expedient for them that he go away, else the Comforter will not come, but if I depart, saith he, I will send him unto you.* This promise Christ repeateth again after his

his resurrection, as a singular priviledge, for which he bids them wait; *And behold I send the promise of my Father, &c.* Luk. 24. 49. Again, immediately before his ascension he mentions it, — *and commanded them, &c.* Acts 1. 4. but wait for the promise of the Father, which ye have heard of me, which promise, though it may seem more especially to belong to the Apostles, and some other extraordinary persons in those first times, in respect of those miraculous gifts of healing, speaking with tongues, &c. wherewith it pleased God to honour those first ages of the Gospel, to gain the more credit and belief to it in the world; Yet is it not to be restrained to those extraordinary operations alone, nor to those first ages alone, but in respect of the saving efficacy of it, belongs to all the people of God, who do in some measure partake of the gracious fruits and effects of the holy spirit of promise, even to the end of the world; which is called the holy spirit of promise, not only because it assures believers of the promises, but because it is promised in the Prophets frequently, and by Christ himself to his people, as if it were the promise, *αὐτὸ ἐξ ὧν*, the most eminent and excellent of the promises or good things promised: And indeed so it is, it is that promise which sealeth and confirmeth all other promises. The promises of pardon of sin, adoption, and the everlasting inheritance, are made to us in the Gospel, applyed by faith, and the sealing of the spirit is added thereunto, [*Annotat. in Eph. 1. 13.*] (*viz.*) Regeneration, and the renewing of Gods Image in us, which is as it were printed in our souls, &c. to assure us more and more of the accomplishment of those his promises.

Nay, the holy spirit doth not only seal and assure the promises unto believer, but moreover, is the author

thor of spiritual life, faith, and obedience in them, inabling them to perform the conditions required in the Covenant of Grace, and so maketh application to them of all the benefits of Christs death and sufferings.

Having rendred this account, why I chose to treat of the holy spirit in this place, I now proceed to handle the Text; which is the conclusion of a discourse of our Saviours concerning prayer occasioned by a request of one of the Disciples, *that Christ would teach them to pray, after the example of John*, Vers. 1. To which our Saviour readily condescends, and gives them that excellent prayer, for their direction, and a pattern to his Church in all succeeding ages to frame their prayers by, which we call the Lords prayer, *Vers. 5*. From the matter he descends to the manner of prayer, teaching them, and us to use importunity in prayer, which is the meaning of the parable ensuing, that we should not only ask but seek, and if that prevail not, knock, implying that Christians, should not be sloathful in this great business of prayer, but fervent in spirit, serving the Lord. To this importunate seeking God he encourageth us by promises, *Vers. 9*. *Ask and it shall be given you, seek and ye shall find, knock, &c.* Also by the experiences of such as have been fervent in prayer, they have obtained their suits, *Everyone that asketh, receiveth*, Vers. 10. This is further illustrated by an argument *a Minore*, from the less to the greater, from Earthly Parents to God. The Protasis or proposition is in the eleventh and twelfth *Verses*. The Apodosis or reddition is in the Text, If ye Parents be so ready to give to your children, much more will God be kind to his; if you that are evil, much more will the good God; if ye that are poor men on earth, much more will the great God your heaven-ly

ly. Father give; if you will give bread, and such good gifts as are in your power to your children, when they ask you, much more will God your heavenly Father give the best gifts, even the holy spirit to them that ask him; namely, with importunity seek him:

In the words are two principal things:

1. *Encouragements to Pray.*

2. *Directions for Prayer.* In the former Christians may be encouraged to pray,

1. From the relation in which they stand to God, whom they call upon, who is to them a *Father*, which argues his willingness to hear their prayers.

2. God is our *Heavenly Father*, as our Saviour teacheth us to pray, *Our Father which art in Heaven*, which implies Gods ability to give good gifts to his children that ask.

3. Here is a promise for our further encouragement, *God our Heavenly Father will give, the best gifts he hath, even the Holy Spirit, &c.*

In the latter is a two-fold direction about prayer.

1. For the matter of our petitions, what we are to ask, even *the Holy Spirit*.

2. Touching the manner, we are to ask with earnestness and importunity, as the whole scope of the words do shew:

Or thus; The words contain,

1. A promise of a great and singular benefit, *the Holy Spirit*.

2. A duty implied, as the means to obtain the promised benefit, which is prayer, fervent prayer, *ask*;

3. The Author or Giver of this blessing promised, *God our Heavenly Father*.

Some axioms I shall not touch here, as

1. That the spirit of God is holy.

2. That

2. That God is our Heavenly Father, he is so to believers; of this a little. But these I shall by the grace of God speak to more largely.

1. That Prayer is a duty incumbent on all Gods Children.

2. That the Holy Spirit is to be asked in Prayer.

3. That God our Heavenly Father will give the Holy Spirit to them that ask him.

D.E. 1. That God is a Father to all believers, they are his Children;

1. *Adam* by Creation was the Son of God, *Luk. 3.* ult. So he is called, in respect of Gods Image, by reason of which he resembled God in Righteousness and Holiness. The Angels are called Gods Sons for the same cause, *Job 1. 6.*

2. Magistrates and Sovereign Princes are called the Children of the most High, *Psal. 82. 6.* And so the Poet styles them *divinis honoribus.*

3. The Lord Jesus Christ as God, is the Son of God by Nature, by Eternal Generation, whose going forth have been from of old, from Everlasting, *John 3. 16.* As man he is the Son of God, by Grace a peculiar prerogative to him alone vouchsafed, who was born of a Virgin, and conceived in a supernatural way, *Luk. 1. 35.* that his visible humanity, as well as his inward divinity (to use the words of a learned Author) might have just occasion of being called the Son of God.

4. All professing Christians by federal holiness under the Gospel, as *Israel* of old under the Law were, *Exod. 4. 22.* may be called the Sons of God, and all true believers by singular priviledge are the Children of God.

1. By the Grace of Adoption believers are Children. We read of the Adoption of Sons, *Gal. 4. 5.* There is a kind of civil Adoption sometimes used among men

men, when a stranger or kinsman is accepted into the relation and privilege of a child: So *Moses* a meer stranger was taken into the Court and reputed Son of *Pharaoh's* Daughter, *Exod.* 2. 10. So *Esther* a Kinswoman was taken, and by *Mordecai* brought up for his own Daughter, *Est.* 2. 7. Thus by an act of especial favour Almighty God taketh in Believers; united to Christ by faith, into the number, relations, right and privilege of Sons and Daughters; *Gal.* 3. 26. *Ye are all the Children of God through faith in Christ Jesus*, though they were by nature children of wrath.

2. By the Grace of Regeneration, or the new birth, Believers are the children of God, and God is not ashamed to be called their God, their Father, when his Image is renewed in them, and Christ formed on their hearts, when *they are born not of blood, nor of the will of the flesh, nor of the will of Man, but of God*, *Joh.* 1. 13. For as Natural Generation is the foundation of natural Son-ship, so is Spiritual Regeneration of divine filiation: all men, even believers, be strangers to God, and enemies by sin, and God adopts none for his Sons and Daughters but whom he begets by the word of truth, *Jam.* 1. 18. by faith purifies their hearts, and sanctifies by his spirit, so makes them partakers of the divine nature, *2 Pet.* 1. 4.

This is the great privilege of those that are within Covenant, to them God is a Father, they are his Children, *2 Cor.* 6. 17.

Reason. 1. The internal moving cause hereof is the meer favour and grace of God, no merit or desert at all on mans part; for God looked upon believers when they were in their blood, involved in the common mass of Corruption, like a wretched infant cast out *whom no eye pitied*, &c. *Ezek.* 16. 4, 5, &c. What could *Moses* deserve when *Pharaoh's* Daughter

Daughter passed by, and beheld him with compassion weeping? *Ex. 2. 6.*

Reason 2. The meritorious cause of this high favour that God is our Father, is the Lord Christ. God is the Father of our Lord Jesus Christ, and then by virtue of the Covenant he is our Father: When we consider of any spiritual blessing, we must consider of it in Christ first; all the promises are made to Christ, he takes them first from the Father; and derives them to us by his Spirit; the first fulness is in God, then he empties himself in Christ. *And of his fulness we all receive Grace, &c. Joh. 1. 16.*

1. Use of Instruct. 1. Behold what manner of love the Father hath bestowed on us, that we should be called the Sons of God? O high privilege! especially for such vile sinners, beggary brats, dunghill born wretches, baser then the earth, that such should be advanced from the lowest ebb of misery and baseness, to the highest pitch of honour, with *Mephibosheth* in his own esteem a dead dog, fitter for the ditch then the Kings Table, to be so highly promoted, as he was, to be one of those that should eat meat at the Kings Table, a very high honour. Wherein, and in what respects is it so honourable to be the Children of God.

Priviledges of Gods Children. 1. Believers have the Glorious Name of God called upon them; They are called Gods people: *If my people which are called by my Name, &c. 2 Chron. 7. 14.* Do the Sons of men pride themselves in their names, titles, parentage, descent, blood; if they have but few drops of noble blood running in their veins, how it puffs them up and swells them with pride, that they know not themselves? How noble are the Saints who are born of God, of heavenly original; Have God their Father, Christ their brother, *He is not ashamed to call them*

them brethren, Heb. 2. 11. the Church even Jerusalem which is above, is their Mother. What if men will not vouchsafe a poor Christian a good look? what if they cast out their names as evil for the Son of mans sake? Luk. 6. 22. their betters will own and respect them. Let our names be blotted out by men, so they be written in heaven. Christ himself had no better respect on Earth, whom the Princes of this world knew not. Let us be content to be as the refuse and off-scouring of all things with men, so we be set by with God, be the Children of our Heavenly Father, 1 Cor. 2. 8.

2. Children are beloved of their Parents. Christ is his Fathers beloved, in whom his soul delighteth, Mat. 12. 18. God loveth believers as he loveth Christ. Great is the strength of natural affection in Parents to their Children, they pity them, So God pitieth them that fear him, Joh. 17. 23. as a Father spareth his Children, so God spareth his, Psal. 103. 13. Mal. 2. 17. Can a Mother forget her suckling Child, that she should not have compassion on the fruit of her womb? yea, they may forget, yet will not the Lord forget his people, Isa. 49. 15.

1. Parents love their Children with a dear and tender love; what care do they take of them, what provision do they make for them? if their children may but inherit their labours, they are well satisfied.

Believers are Gods Jewels, what care hath he taken of their salvation? He gave for them the Son of his dearest love: He loves them with a superlative love, passing the love of earthly parents.

2. God loves his Children with a constant love, Jer. 31. 3. he loves them with an everlasting love, John 12. 1. his love reacheth from eternity to eternity, he loveth them to the end, Hos. 14. 4.

3. Gods love to his Children is free, gracious, *He will love them freely*, Hos. 14. 4. Parents sometimes love their children for by-respects, they love them for self-respects. *Isaac* loved *Esau* because he did eat of his Venison, *Jacob* loved *Benjamin*, because he was the Son of his Old Age.

4. Parents are often passionate, moved with choler toward their own Children, and correct them in anger, more to satisfy their own humour than out of respect to their Childrens profit. God is ever free from passion: if he correct his, it is with respect to their good and profit, *That they may be partakers of his holiness*, Heb. 12. 10.

3. Children have access into their Fathers presence. Who shall be admitted if the Son be denied? This is the great privilege of believers: *They have access with boldness to the Throne of Grace*. And not only access, but audience, they may be sure to speed in their suits, which are made according to the will of God, *John* 16. 23. Men account them happy who may stand continually in the Kings presence, have his ear open to their petitions, *2 Kings* 10. 8. Poor men may not always enter Princes Courts, none clothed with sack-cloth might come into the *Persian Kings Court*, *Esth.* 4. 2. If a poor man by Mediation of a Friend obtain liberty to present his supplication to the King, all that he gets oftentimes is a parcel of fair words, without any real redress of his grievances, *Jer.* 37. 20. *I am Jer.* 38. 6. A child of God may at any time, night or day, by the mediation of Jesus Christ come into the presence of God, as oft as he will, may make his wants known to his heavenly Father, and not fail of audience and acceptance. If a Prince will hear his Subjects, and relieve them, a gracious Prince will; If a Father will give good gifts to his children, because they are his

his children : if a friend may pour out his complaints into the bosome of his Friend, to the easing of his troubled heart : and these are accounted priviledges : O what a happiness is it, to have a God, an Heavenly Father to go to upon all occasions, *who is able to do exceeding abundantly for his Children above what they can ask or think?* Eph. 3. 20. O prize, improve this priviledge, be not strangers to it, ye that call God, Father.

4. Children have the benefit of provision, protection, where Fathers are able to afford it. There is no want of care in our heavenly Father, there is no want in his house, the very Servants there have bread enough. *God preserveth man and beast*, Psal. 36. 6. he takes care of Oxen, Ravens, Sparrows, *the eyes of all wait on him*, Psal. 145. 15. he giveth food to all flesh. He hath bidden his Children be careful for nothing, distract not, disquiet not themselves about outward things, *But in every thing by Prayer and Supplication, with thanksgiving, let their requests be made known to God*, Phil. 4. 6.

If you object, that Gods Children are often poor, I add therefore,

5. Even that poverty, and all other afflictions, shall be ordered by their heavenly Father, for good, for spiritual advantage, Rom. 8. 28. Fathers innure their children to labour, to hardship ; neither may Gods Children expect to be exempted from corrections, for what Son is he whom the Father chasteneth not ? Even the Covenant of Grace implyeth a liberty for God our heavenly Father to correct his children, and that for their profit more then for his pleasure. *I will be his Father, and he shall be my Son; if he commit Iniquity I will chasten him with the rod of men, and with the stripes of the Children of Men, but my mercy shall not depart away from him*, 2 Sam. 7. 14, 15. Many

crosses God in his Fatherly care averteth and turns away from his children, others he makes use of, as Physick to prevent or cure soul distempers, and to purge out corrupt humours from his children. *It is good for me that I was afflicted*, Pl. 119. 71. Prosperity is not alwayes good, but sometimes dangerous if it meet with a heart full of corruption, as a knife is not fit for children, nor should their clothes be too wide, or their shoes too big for them; so food convenient, a mean estate, is best for Gods children, whose kingdome is not of this world. But as children under age are kept short by their parents on purpose that they may be fitted for their inheritance, that they may the better know how to manage an estate when it shall fall to them: so God keeps his children poor and low in this world, as an heir under age, who differs little from a servant though he be Lord of all, which the Lord doth in great wisdom, that his children by this course make be made meet partakers of

6. The inheritance of Saints, which is the great priviledge of Gods children. Earthly parents according to their abilities lay up and provide estates for their children. God our heavenly Father will no less bestow upon his children, estates of inheritance, not according to their deservings, but according to the riches of his mercy and bounty. *Fear not little flock, it is your fathers good pleasure to give you the kingdome*, Luk. 12. 32. *An inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you*, 1 Pet. 1. 4.

Instr. 2. This relation of a father gives all Christians to understand that there is something of duty which God expects from all that call him Father. Dignity requires duty: all that look for the priviledge of Sons, must perform the duty of sons.

Duties of Gods Children. 1. A Son honoureth, reverenceth his Father, *Mal.* 1. 6. which consists in fear and love. God is a great God, therefore we ought to fear him: God is good, merciful, hath bowels of mercy, therefore we ought to love him. If an earthly parent be poor, yet a son will not despise him for his poverty, but honour him because he is a father, his Father. Do we call God father? then give him the honour due to his name, worship the Lord in the beauty of holiness, *Pf.* 29.2. Do not flubber over the service of God, when thou comest to ask thy heavenly Father blessing. *Wherewith shall I come before the Lord, & bow my self before the most high God?* *Mic.* 6.8.

2. Children obey their parents, *Eph.* 6.1. All are so commanded, and the *Rechabites* are highly commended for this thing, *Jer.* 35. Christians are to be as obedient children. *Children are to obey their parents in all things,* *1 Pet.* 1.14. Christians are to respect all Gods Commandments: partial obedience is no obedience. There be some of Gods commands negative; forbidding evil, as, *swear not at all; be not drunk with wine: lie not one to another.* Do we obey these? There be other commands positive, requiring duty, as *Pray continually; Remember the Sabbath day to keep it holy, love, serve one another in love,* *Gal.* 5.13. *whatsoever ye would that men should do to you, do even so to them.* Do we observe these? Take heed we be not children of disobedience, so the wicked are called, *Eph.* 2.2. If we be not children to duty, never look to be children as to the inheritance.

3. Children depend on their parents for provision for necessities. 'Tis not for children who live with their parents to inquire or trouble themselves what they shall eat, what they shall drink, but leave these things to their Parents care. *Children ought not to lay up for Parents, but Parents for Children,* *2 Cor.* 12.

14. In like manner Christians should cast their care on God, for he careth for them, 1 Pet. 5. 7. What mean those sollicitous, vexing cares in Christians? what shall we eat? how shall we live? as if we were children that had lost their Parents? as if God were so poor that he were not able to provide, or not wise enough to know what provision is competent for his Children.

4. Children should submit to their Parents corrections, they should not murmur, much less stubbornly resist. Seasonable correction is necessary for Gods children, to which they ought to submit with meekness, silence, patience. If our heavenly Father take the rod in hand, be sure it is not without cause, say with *Eli*, 1 Sam. 3. 18. *It is the Lord, let him do what seems to him good*; with *David*, Ps. 39. 9. *let us be silent*. *Aaron* held his peace, Lev. 10. 3. say with the Church, *Mic. 7. 9. I will bear the indignation of the Lord, because I have sinned against him*.

5. Is God our Father, then all good Christians are brethren, 1 Pet. 5. 8. Olive, love as brethren, be pitiful, be courteous. Let not Christians bite, and devour one another. *Sirs, ye are brethren, why do ye wrong one another?* Act. 7. 26. It is not for the credit of Parents when Children snarle, wrangle, disagree one with another. How is God dishonoured by the dissensions of Christians? Is not God the God of love, of peace, the God of patience? Is not the Devil he that soweth discord among brethren?

6. Children oft resemble Parents in feature of Body; in manners of the mind. Gods children should resemble their heavenly Father, be renewed more and more according to the image of him that created them. *Be merciful as your heavenly Father is merciful*, Luk. 6. 36. Let Christians strive to be like God

God in doing good, in giving, forgiving, in long suffering, patience, be slow to anger as God is. Thus if we carry it, God will never be ashamed to acknowledge us for his children.

2. *Use. Reproof.* This serves for reproof of those Christians who call God Father, will needs boast of the priviledges of children, to which they have no good title; But as *ungracious children shame their Parents*, Prov. 29. 15. and 28. 7. So many Christians by their untoward walking, dishonour, discredit Religion, blot and blemish their profession, cause the name of God to be blasphemed, yet dare they call God Father, contrary to the Apostles counsel, 1 Pet. 1. 17. *If ye call on the Father, who without respect of persons judgeth according to every mans work, pass the time of your sojourning here in fear.*

That men deceive not themselves with names, titles, and empty priviledges, to which they have no good title, let every Christian try his right of sonship, prove his dignity by the performance of his duty, the duties now mentioned. Do we honour God, not in Word only and tongue, but in deed and in truth? Do we obey his commands, negative and affirmative, hard as well as easie? *Teaching them to observe all things whatsoever I command you*, Mat. 28. 20. Do we depend on God for provision, protection, for daily bread? Do we submit to his corrections with meekness? Do we live as brethren, do we love all Saints? Col. 1. 4. not only some rich, learned, eminent in parts, but poor Christians, *whom the world despiseth, because they are the children of our heavenly father*, Ps. 119. 63. Do we imitate God, are we holy as he is holy? at least do we strive, pant, long so to be, and doth it grieve us, because we are not enough made partakers of his holiness? except these things be in us in some measure, nay, if it be clean contrary

with us, in vain do we boast that God is our Father. *Falsas & genus & nomen patris*, the name will stand us in no stead, if we have not the thing it self.

2. Are we regenerate, quickned by grace, is the new man formed in us? is the old man put off, are old corruptions mortify'd? what change is made of principles, what of practises with us? what pangs of the new birth? what travelling in pain? children come crying into the world. Where is compunction, contrition for sin. The foundation of the second temple was laid in weeping, *Exo 3. ult.* the Jewes conversion is attended with great mourning, *Zec. 12. 10.* so is the new birth usually.

3. Have we the spirit of Adoption, which is a spirit of prayer, *teaching to cry, Abba father*, *Rom. 8. 15. Gal. 4. 6.* Children take delight to be in their Fathers presence, and Christ takes pleasure in the voice of his spouse, *let me hear thy voice, for its sweet*, *2cc. Cant. 2. 14.* But whose spirit is that which a man may too oft hear? the spirit of bitterness, of cursing, reviling prayer, especially family and closet prayer which God commandeth? *what meaneth the bleating of sheep in mine ears, and the lowing of Oxen which I hear?* *1 Sam. 15. 14.* This proveth without much adoe, that many which call God Father are bastards, no genuine children.

3. *Use of Comfort.* This is Consolation to thee, O poor Christian, who art sick, sore persecuted, yet art thou not fatherless. So Christ promised his disciples, though he left them in regard of his bodily presence, yet he would not leave them fatherless, *Joh. 14. 18.* Thou hast a tender loving Father to care for thee, to make thy bed in sickness, to oversee thy affairs, to rock the cradle (to use the expression of one of our English martyrs). Thou maist say with *David*, the Lord is my shepheard, the

the Lord is my Father, I shall want nothing. God is Father of all the Elect, and he is Father to every one of them. He is every Saints portion, as the Sun is wholly every mans, so is God; he careth for all, as one, and for every one, as if he had but one, saith Dr. Sibbs.

4. Use of Exhort. Let every one that calleth God Father, learn, and put in practise filial obedience, love God with a Son-like love, honour him as a Father, reverence him, submit to him even when he correcteth. *We had Fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the father of spirits and live?* Heb. 12. 9. then shall we not fail to receive the heavenly inheritance when we die.

2. D^t. That Prayer is a duty incumbent on all Gods children. This is imply'd necessarily in the term *ask*. 'Tis imply'd in the pattern which Christ layes down, *vers*. 2, 3, 4. teaching us how to pray, that shewes it to be a duty to pray. 'Tis the scope of the whole Context.

The chief business of this Text is to shew how necessary the holy spirit is to Christians, to make application of Christ with all his benefits to the heirs of promises. To the obtaining of which, namely, of the holy spirit, with all other benefits of Christs death, Prayer is very necessary as a means conducing to that end. To the handling therefore the Doctrine of prayer, I being so fairly invited by the Text, I shall treat of it here, though it be not its proper place.

Prayer is the lifting up the heart to God in confession, petition, or thanksgiving, either alone or with others; I say 'tis an elevation or lifting up the heart to God, so David, Ps. 25. 1. *unto thee O Lord do I lift up my soul.* So Hanna *powred out her soul*, 1 Sam.

1.15. Yet not excluding the voice, which is necessary in prayer with others, may be of use in secret. *My voice shalt thou hear, Pl. 5. 3.* The lifting up of hands and eyes may also be requisite in prayer, but the lifting up of the heart is mainly principal, even essential to right prayer, *Lam. 3. 4. Let us lift up our hearts with our hands to God, to God, I say, in the Mediation of Jesus Christ, not to Saints or Angels: For prayer is part of that Divine Honour and Glory in which God alone will be worshipped, which he will not give to another, Isa. 42. 8.*

“ In prayer we speak to God either by humble confession, abasing our selves in penitent manner
 “ for our sins, as we find the Saints of old debasing themselves to the dust; So did *Abraham* praying
 “ for *Sodom*, acknowledge he was but dust and ashes,
 “ *Gen. 18. 27.* So *Daniel* Chap. 9. 4. prayed, and made confession very largely. And the Publican in brief acknowledgeth himself a sinner, *Luke 18. 13.* Thanks-giving also is part of prayer, largely taken: *Hannah* prayed, and said, &c. *1 Sam. 2. 1.* yet most of her prayer is gratulatory: but the principal part of prayer is petition, wherein we ask good things for soul or body, temporal or spiritual, for our selves, posterity, -- for others, the whole Church, or any particular member thereof, yea, for the Unconverted and Uncalled Jews and Heathens we may lawfully pray. Christians are not born for themselves alone, but should be of a large charity, as the compellation of the Lords Prayer teacheth, *Our Father.* We are to pray in secret, *When thou prayest, enter into thy Closet, Mat. 6. 6.* They that are Governours of families should pray in and with their families; Christians should distinguish their families from Heathen families, *Who do not call upon the Name of the Lord, Jer. 10. 25.* and therefore are under the curse
 all

all they do, all they go about, all they enjoy is ly-
able to the curse of sin, if it be not sanctified by the
Word and Prayer, and so the curse removed, 1 Tim.
4. 5.

Publick prayer also is not to be neglected, being
Gods Ordinance, and the more publick the better,
Ceteris paribus; I will praise thee among much people,
Plal. 35. 18.

This which hath been added in the description of
prayer doth exclude the prayers of ignorant people
from being any prayers at all; in their rehearsing
the Creed and Ten Commandments; how do they
lift up their hearts to God in prayer? Do they pour
out their souls? What do they beg or crave at the
hands of God? What do they return thanks for?
What sins do they confess or bewail? If Christ
should ask them the question which he asked the
two blind men, *What wilt thou that I shall do to thee?* they
had need to learn their answer, those blind mens
answer, *Lord, that our eyes may be opened*; Lord, discov-
er, to us our wants, teach us how to pray better.

Now that prayer is a duty, do I need to prove?
All this very Chapter to the verse of the Text prov-
eth it; so doth the 6th of Mat. from vers. 5. to the
13th: So do many of Davids Psalms, which are
Prayers, most of Pauls Epistles, in which he menti-
ons his praying night and day, much of the Gospel,
where we read of Christ himself praying sometime
alone, continuing all night in prayer to God, some-
time with his Disciples, which were his family, oft
pressing the duty of watching and prayer, and
teaching by divers parables how to pray, by one
here, two others are in Luke 18.

The Saints daily practise proveth it to be our
duty, it hath for it great antiquity, it is ancients
then the flood of Noah, Gen. 4. ult. there are many
pre-

precepts for it, famous examples of *Moses, Samuel, David, Daniel*, Christ himself to warrant it; Hea-then men have used it: *Jonah's* marriners, the King of *Niniveh* appoints a Fast, enjoyns his people to cry to God mightily; the success and efficacy of it commends it to us greatly, *Jonah* 1. 5. and 3. 8. None but Atheists and very wicked men are recorded to have disused it, *They call not on the Lord*, *Psal.* 14. 4. Who are those? see *vers.* 1. even the fools who say in their heart, there is no God: Such as these say, *What is the Almighty that we should serve him? and what profit should we have, if we pray unto him?* *Job* 21. 15.

Reasons. 1. Prayer honours God, it is part of his worship, *Hallowed be thy Name.* To this end we were born, for this cause came we into the world, to glorifie God. He is *Alpha* and *Omega*, the beginning and the end. *Who honour God here, he will honour them hereafter?* We cannot add to Gods essential glory, who is infinite, above all our prayers and praises, his glory is above the Heavens, but we may speak good of his Name, celebrate his praise, shew forth his glory, acknowledge him in his glorious attributes, which we do in prayer, as much as in any thing, *Psal.* 66. 2.

1. We glorifie God in prayer, by obedience to his Commands, *Mal.* 1. 6.

2. As the honour of a King consisteth in multitude of subjects, so Gods honour in the multitude of petitioners which wait at his gates for mercy.

3. We give him the glory of his attributes, as,

1. We acknowledge him to be the God hearing prayer, when all flesh cometh to him, *Psal.* 65. 2.

2. In prayer we ascribe to God the honour of knowing the heart, *Jer.* 17. 10. *They prayed and said, Lord, thou which knowest the hearts of all men, &c.* *Acts* 1. 24.

3. Prayer

3. Prayer acknowledges Gods All-sufficiency, to supply the wants of all, that he is rich in mercy to all that call upon him; a fountain never drawn dry: *Thou openest thy hand, and satisfiest the desire of every living thing*, Psal. 145. 16.

4. His Omnipotency is declared in prayer, that *He is able to do exceeding abundantly above all that we can ask or think*, Eph. 3. 20. The windows of Heaven, the barren womb, the grave have been opened by God at the prayers of his people, *Jam. 5. 17.*

5. Gods Omnipresence is manifest in prayer, he heard *Jonah* praying out of the belly of hell, *David* out of the deep, the Church in the low Dungeon, *Lam. 3. 55.*

6. His gracious merciful nature appears in hearing Prayer, his readiness to forgive: *Thou Lord art good and ready to forgive, and plenteous in mercy to all them that call on thee*, Psal. 86. 5.

2. Prayer is a duty in regard of us. We are poor and needy, ever in want, alway in dependance on God; without whose influences of grace, and continual supplies, we should drop into our first nothing. We are nothing, we have nothing, we can do nothing, he have no sufficiency of our selves. God is all, he feeds all, sustains all, *Gives to all life and breath and all things*, Acts 17. 25. Prayer is our means of communion with God, the way of our drawing nigh to God. He is the fountain of all good, Temporal, Spiritual, Eternal: But the well is deep, and we have nothing to draw with. Prayer is the bucket wherewith we may draw water out of the well of salvation. God is the treasury of all grace, but this treasury is lockt up: Prayer is the key which opens the good treasures of Heaven. By prayer the Saints of all Ages have obtained blessings from Heaven: *By prayer they have subdued Kingdoms*,
domes,

Danels, obtained promises, stopped the mouths of *Lions*, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of *Aliens*; women received their dead raised to life again, Heb. 11. 33, 34. Those famous exploits mentioned by the Apostle to be done by Faith were the fruits of Prayer also. It was the prayer of faith that healed sick *Hezekiah*, that procured rain after a drought of three years and six months in the days of *Elijah*; it was *Joshuah's* prayer that caused the Sun to stand still; it was *Moses's* prayer that effected all those great things at the red Sea, and in the wilderness.

The like may be affirmed concerning spiritual wonders by the efficacy of prayer wrought on the hearts of men. By it have the eyes of many born blind been opened, many dead hearts have been quickned and made alive by grace, out of many souls whose legions of Devils have been dispossessed, sinners have been made Saints, Persecuters converted and become Preachers; troubled consciences, tossed and afflicted, by the benefit of prayer have been quieted and calmed.

Against this necessary duty the world hath raised many objections, some of which I shall endeavour to Answer.

Object. 1. Many of these above-mentioned, whose prayers were so prevalent with God were eminent Saints, great Prophets, but what are we to them?

Ans. 1. *Moses*, *Elias* were men subject to passions and infirmities, as we are, men compassed with humane frailty and corruptions: So *Paul* acknowledgeth for himself and *Barnabas*, Acts 14. 15. So the Apostle *James* affirmeth of *Elias*, Jam. 5. 16. All believers have not the same gifts, parts, degrees of grace, yet have the same precious faith, 2 Pet. 1. 2.

and

and the same spirit of grace to help their infirmities in prayer, *Rom. 8. 26.* They have all the same God, the same Father, who hath the same tenderness and bowels of compassion, the same fatherly affection for a weak Christian, for a lisping stammering child, as he hath for one of an eloquent tongue. God looks on all sincere believers as his Children; though some be stronger, some weaker in grace, some are taller, some lower of stature, yet all are children.

2. It was not their own holiness or worthiness, for which God did hear *Moses* and *Samuel*, &c. but it was because they were men in Christ; it was for Christ his Sons sake, that God did hear them; and for the same Christ our Lord as well as theirs, the common Saviour of all that believe, *Psay*, for his sake God will hear us also, for so he hath promised, *Joh. 16. 23.* *With all that call on the name of Jesus Christ our Lord, both theirs and ours,* *1 Cor. 1. 2.*

3. We have examples of the Saints of a lower form, whose prayers God hath also heard, as of *Hannah*, *Cornelius* a Souldier and a Gentile, and those *Acts 12. 12.* who by prayer rescued *Peter* out of prison were private Christians; and *Paul* attributes much to the prayers of common Christians, *Phil. 1. 19.* And the prayer of a righteous man availeth much, if it be fervent, *Jam. 5. 16.*

Obj. God knoweth my wants better than I my self, what need I then pray?

Ans. 1. God will have glory and honour from his people. It was said above, that by prayer God is honoured; so he is, because he is acknowledged the giver of every good gift. Though he be willing to give, yet he will have us to ask, otherwise we take his blessings without his leave.

2. God knoweth our wants, *Your Heavenly Father knows*

knows you have need of these things, Mat. 6. 32. but that is not all, God will have us also to be sensible of our own wants, that so we may set a higher price on Gods mercies, and be thankful for them as being gifts of Free Grace, and no way due to us, Dem. 8. 3.

Obj. 3. Many thrive who pray not, their Bull Gender and fails not, their Cow Calves, and casteth not her Calf, yet they say to the Almighty depart from us, &c. Job 21. 10.

Ans. God is bountiful to all, to Turks, He then; There is one event to good and bad, to the Saint and Sinner, to him that sacrificeth, and to him that sacrificeth not, to him that swears, and to him that feareth an oath, to him that prayeth, and to him that prayeth not, Eccl. 9. 2.

But 1. There goeth no blessing along where mercies come not in by prayer, are not sanctified by prayer, but oft a curse from Heaven is upon those men who take or use Gods good blessings without his leave. *I will curse your blessings, yea, I have cursed them already*, Mal. 2. 2. Gebez made more hast then good speed to be rich; had it not been better for him to have wanted his Talents? *Israel* would needs have dainties, when God had sufficiently provided for them; had it not better to have fasted, then to have their *Quails* sawced with the wrath of God? *Psal.* 78. 30, 31. Though men who pray not receive many common blessings from Gods common providence, who causeth his Sun to rise on the just and unjust, yet they are not so sweet to them, not so comfortable in the enjoyment, as is a little that the Righteous, with the favour and love of God do enjoy. And many a cross and calamity befalls them, because they pray not: *The Curse of the Lord is in the house of the wicked, but he blesseth the habitation of the just*, Prov. 3. 33.

2. Though

2. Though men that pray not have these earthly things in abundance, common with the beasts of the field, for God taketh care of Oxen, yea, the Lions roaring after their prey, seek their meat of God, *Psal.* 104. 21. yet they want the best blessings, soul blessings; God will never bestow his Son, his Holy Spirit, the great and precious promises, but to them that ask him: And that is but a poor portion, if God say to a carnal man, take thee corn and wine, take thee house and land, but my face thou shalt never see, thou shalt never have part in the Covenant of Grace, such a man had cause to weep and howl for the misery that is coming on him, as rich wicked men are called on to do, *Jam.* 5. 1.

Obj. 4. They who use to pray are oft poor and afflicted, have many crosses.

Ans. This hath been touched before, but I add, that as blessings temporal are no blessings to the wicked, because not sanctified to them by the word and prayer, so crosses are sanctified to praying Christians, who are happier in their poverty by the favour of God, by his saving grace and part in Christ, then unpraying persons are with all their unsanctified prosperity. *Job* was a happier man on the dung hill then *Abab* in his Ivory Palace; *John Baptist* was happier in prison, then *Herod* on his Throne; *Lazarus* happier with his sores and rags, then *Diuis* with his purple, and faring deliciously every day.

2. Praying Christians want common blessings, which the worst of men enjoy, but they have in the mean time the blessed God for their portion, *Psal.* 144. ult. they can call God theirs, which is true happiness, they want their bellies full which dogs and swine have; they enjoy God, and Christ, whom Angels worship. A little Gold, one Pearle is of
 Q more

more worth then many loads of Clay or boulder stones. *Although the Figtree shall not blossom, &c. Yet I will rejoyce in the Lord, I will joy in the God of my salvation, Hab. 3. 17, 18.*

Obj. 5. *I have prayed, and the Lord heari not, demerit to pray.*

Ans. So indeed the Church complains, *Lam. 3. 8, 44. Plal. 22. 3.*

But that is to our sense and seeming. For God is a God hearing prayer, and doth alway hear, and accept right prayer. *God heareth not sinners, but if any man be a worshipper of God, him he heareth, Joh. 9. 31.* either *ad voluntatem*, or *ad salutem*, either according to a mans desire, or to that which God sees best for him. God sometimes defers his Answer and delays to grant, cometh not in our time, for wise and gracious ends, *Psal. 44. 23, 24. For this thing I besought the Lord thine, that it might depart from me, 2 Cor. 12. 8.* The sick or sore man desires the removing of the plaister, because it smartes; the Physician sees it best that it lye on longer, because the sore is not ripe; so God will have the cross continue a while longer, because we are not yet humbled enough. *He will exalt you in due time, 1 Pet. 5. 6.* Or God will try his peoples faith, patience, and so increase their holiness, as Christ did by the woman of *Canan*, to whose prayer he seemed deaf, but at last dismissed her with a blessing, and a high commendation of her faith, *Mat. 15. 28.*

In such cases Christians are to pray and wait and continue instant in prayer, *Rom. 12. 12.* It was said to them (praying) that they should rest yet for a little season, until, &c. *Rev. 6. 11.*

2. God may, and doth accept the prayer, when he doth not grant the request. Paul had a gracious answer, though the thorn was not presently removed,

ed. 2 Cor. 12. 9. Christ was heard in that about which he prayed, though he was not delivered from death, Heb. 5. 7. There appeared an Angel from Heaven to him, strengthening him, Luke 22. 43. David desired to build the Temple of the Lord; that desire was well taken of God, Thou didst well that it was in thy heart, and the thing was done by another hand, 2 Chron. 6. 8.

3. Sin oft is the great hindrance that God doth not hear prayers, 1 Jo. 5. 2. 14. Sometime the sins of others for whom we pray, so Lam. 3. 8. Jer. 11. 14. David prayed with fasting, their sin for whom he made request, rendered them incapable of benefit by his prayer, but his prayer was not lost as to himself; My prayer returned into my own bosom, Psal. 35. 18. Sometimes our own sins hinder desired success of prayer, To ask and receive not because ye ask amiss, Jam. 4. 2. either amiss in respect of end, that ye may consume it upon your lusts, or in respect of manner, we pray cold and lazy, as if we were indifferent about spiritual things, whether we obtain them or no; or we are too peremptory in desiring riches, health, repute and credit, which we ought to ask, but with submission to Gods wisdom; if he see them to be good for us, good in order to the soul, otherwise it were better to want them.

Or there may be some secret sin unrepented of, some unmortified lust which obstructeth prayer. When God was about to bring Israel into the Land of Canaan their unbelief intervening, and their murmurings hindered and detained them in the wilderness forty years: when they had entered the Land, ~~Abraham~~ sin interrupted the course of their victories a while. See therefore and examine thy prayer, the ends and intents of thy heart, the manner of thy praying, whether thou be sloathful or fervent in spi-

rit; purge out the old leaven: *If thou wert pure and upright, surely now he would for thee, Job 6. 8. If I regard iniquity in my heart, the Lord will not hear me, Psal. 66. 18.* not David himself, *Let every one that nameth the Name of Christ depart from iniquity, 2 Tim. 2. 19.* So if we ask aright, pray according to Gods will; be sure he heareth us, accepteth us in Christ, and will grant the request of our prayers, the very thing asked, or something as good. God will either take off the burthen, or give shoulders to bear it, will give the blessing desired, or quiet and content the heart without it.

1. *Use of Instruct.* Is prayer a duty incumbent on all Christians, then none are to plead any exemption from it, but all are to buckle to it, rich, poor, Master, Servant, Men, Women, Old, Young, Ministers, People, learned, unlearned. No excuse will be admitted, for thy neglect of so necessary a duty, as is calling on God; all objections made against it are vain. If thou be a prayerless person, thou art a stranger to God, none of his Children, they all cry *Abba Father*; thou art rather a Heathen, a Pagan, living without God in the world; thou art one of them that forget God, *who will turn the wicked into hell, with all Nations that forget God, Psal. 9. 17.* Thou art one of them that say to the Almighty, *Depart from us, to whom he will say another day, Depart from me ye workers of iniquity.*

Obj. *If thou say, I am a poor labouring man, I work hard, and have enough to do to get bread for my family.*

Ans. 1. Thou oughtest therefore to call on God that he may continue to thee health and strength, yea, and bless thy labour, *For except the Lord build the house, they labour in vain that build; Psal. 127. 1, 2.* Early rising, late sitting up, and eating the bread of sorrows is all in vain, except the Lord be

be at one end, except he bless mens labours.

2. You are not so straitned, but you find time to eat, drink, to sleep, to repair to markets, and for all worldly occasions. And is your soul no part of your business? is daily bread worth your daily labour, and is not your soul worth one hour, nor part of any hour in a whole day? Do ye work hard to pay every man his own, and to keep you out of debt? And need you not pray as hard for Gods Grace and Pardons of sin, which are debts too, debts of a more dangerous nature, then money debts. If those debts be not paid, you can but be cast into prison, but if you die in your sins you are like to lie in the prison of Hell till ye have paid the uttermost farthing. If poor men be prayerless and so graceless, they are still all men most miserable, poor here, and poor hereafter, so poor to eternity.

Obj. 2. Rich men complain, at least in heart and practise they say, they have much business within doors and without, they cannot spare time for prayer.

Ans. God is less beholding to this kind of men, than reason thus; from Gods liberality to them, they would argue neglect of duty to him: As if one should think to pay less rent, because he sits on a greater farm. Charge them that be rich, that they will do good. 1 Tim. 6. 17. Trust in the Living God who gives all things richly to enjoy; If poor men may not be excused from prayer upon account of poverty, much less may rich men, who owe more to God as they have received more from him; both rich and poor are bound to seek Gods Kingdom and Glory, and to promote their own salvation, which prayerless persons cannot do.

3. Are ye indeed so frugal of your time, that you might not spare a little from your meals a little from sleep, some from impertinent discourse, from

unnecessary visits, to bestow on God and your own salvation? But must God leave the worlds leavings? Shall the World have the vintage and God the gleanings? Is not this to love the World? How can ye say ye love God when your hearts are not with him? when you can spare no time for his service, for communion with him? If you love a friend you will be much in his company, you will delight to be with him. If ye love God ye will walk with him, you will seek his favour, his kingdom in the first place, you will make hast and not delay to keep his Commandments, *Psal. 119. 60.*

It serves then for Reproof of all unpraying families, persons who do not call upon God, who lie down without prayer at night, rise up in the morning, and go forth to work without prayer, sit down to meat, and take Gods blessings without so much as asking his leave, live dayes, weeks, moneths, years, without calling on God in their families. Is it not a duty to pray continually, that is daily, to keep a constant course in prayer, *1 Thes. 5. 17.* This was the sense of the place in *Augustine* time, *placuit die intermittentem suam preces breviter* that certain times of prayer be no day omitted. *David* would not omit his praying courses, though his life lay on it. We may pray with safety, blessed be God. If there were lawes against praying, these men would doubtless never be Martyrs, who refuse to pray when they may do it without any danger.

2. If it be a Gospel duty, commanded by *Jesus Christ*, how dare we live in the neglect of it, which is open rebellion against the Lord, as much as to say, We will not have this man to reign over us. Let them never expect to be saved by *Jesus Christ*, who walk contrary to his Gospel.

3. The very Heathen at this day even shame many loose Christians. The followers of Mahomet pray oft, They of *Pex* six times a day, so devout are they, that they rise two howrs before day to perform it, and he is counted prophane among them, and is disabled from being a witness, who doth not pray so oft.

Obj. I cannot pray.

Ans. The more is thy shame to be a child in understanding, having gone to the School, having professed Christianity 20, 40 years, and hast not yet learned the a b c, The first principles of the Oracles of God. *Paul* the first day of his Conversion to Christ could and did pray, *Behold he prayeth*, Acts 9. 11. *Cornelius* before he was thoroughly instructed in the Doctrine of the Gospel, ere *Peter* was sent to preach Christ to him, used to pray much, *he prayed to God alway*, Acts 10. 2. Thou hast heard, or mightest have heard many Sermons and Expositions of the Lords prayer; whereby thou mightest have got some knowledge, skill, and ability to pray.

2. Thou that pleadest ignorance or inability for excuse of thy laziness in not praying, yet thou canst brag of thy Christianity, thy Baptisme; thou repentest every day, thou hast believed ever since thou wast born, thou hopest to be saved, as soon as they that pray so much. But beware thou deceive not thy self with a false Faith, a false Repentance, a groundless hope. For true Faith, and all saving grace is got by prayer, at least continued and increased by it. Every good and perfect gift cometh from the Father of light, who is rich to all that call on him, Rom. 10. 12. That is the way to grace, ask and ye shall receive, seek &c.

3. You cannot pray, but you can swear; you cannot bless, but curse, scold, rail, yea, reproach those

that do pray, How should the same fountain send forth bitter water and sweet? It is easy to guess to whom such people do belong, even to their father the Devil, who cannot endure prayer, which is *flagellum diaboli*, a whip to drive away Satan, the spiritual armour of a Christian, by which he resisteth the Devil and he flieth from him; by it a Christian obtains help of God to repel his assaults; and to quench his fiery darts.

Obj. I am not book-learned.

Ans. Neither is that a sufficient excuse to justify the neglect of prayer; but you must take the more pains for knowledge. For there is the same way to heaven for learned and unlearned; many there be now in heaven who knew no letter in the book; but not one adult or grown Christian, but could pray and used to pray. God hath no dumb children, his can all cry, my Father, or at least can sigh and groan out their complaints into his ears, so as he can understand their wants. All Gods children have the spirit of grace and supplication; and prayer is one fruit of the spirit.

Yet when all their objections are answered, still there are many that will not pray nor learn to pray, more then rehearsing the Creed, &c. their Fathers before them never did more, and they resolve to be no better then their Fathers. Be ye not as your fathers, and I am sore displeased with your Fathers, &c. *Zec. 1. 2. 4.* Such stubbornness argues men to be altogether carnal and unregenerate, they are Brass and Iron, they will not bend nor bow to Christ his yolk. Let them know that if in the day of grace they will not ask, nor seek, nor knock, while the gate is open, while the market lasteth, they shall seek another day, when they shall not find, they shall knock with earnestness, *Lord, Lord open to us, Prov. 1. 28.* but
the

the gate of mercy shall be for ever shut against them. So did the foolish Virgins, when it was too late, to the rich man in Hell; Father *Abraham* have mercy on *Exbert*. Let me therefore exhort, and O that the Lord would perswade every one of you to frequent a fervent prayer.

1. Do it in obedience to God whose command it is, who in many relations, as our Sovereign Lord, Creator, Preserver, Redeemer, deserveth to be obeyed. As *Naamans* servant said to him, if the Prophee had bidden thee do some great thing wouldst thou not do it, how much more, when he saith, but wash and be clean? If the Lord that made us should command some greater service we ought to obey, much more when he saith, but ask and ye shall receive. Earthly Parents are obeyed, *Jenadab* the Son of *Rebekah* was obey'd in those commands, he lay'd upon his posterity. The Turk is obey'd if he command one of his Vassals, to cast himself down a Rock and break his neck: and shall not the Lord of Heaven and Earth be obey'd by those that profess to be his servants? O crooked and stubborn generation, that thus require the Lord.

2. If Gods command prevail not with us, let our own necessity. We need God every day for daily bread, protection, preservation. If God give these blessings without asking, yet we need to pray that they may be sanctify'd to us, that he may bless our labours, give success to them. We are bound to praise him who giveth us so freely all things to enjoy. Besides, we need *Jesus Christ* to deliver us from wrath to come, *Rom. 8. 9.* we need the holy Spirit to apply to us the merit of Christs satisfaction, we need a new birth from above, we need pardon of sin, to be delivered from the power of sin, that we serve not sin and Satan; we need a better life after this, even

even life everlasting, that when this life fails, and the things of this life wither as grass, then we may be received into everlasting habitations. And if we see no necessity of praying for these things now, because we are young, healthful, rich, which yet are Gods gifts, what shall we do in the day of visitation? when sickness threatneth Death, and Death shall dissolve this Tabernacle of Clay, when all earthly props shall prove reeds, bubbles, fading as the flower of Grass, when estates, credit, friends, Companions can stand us in no stead; when our soul is in departing, ready to enter upon an ocean of Eternity; O then what would one give for the favour of God, pardon of sin, one drop of Christs blood, then God be merciful to me a sinner, Lord receive my soul; Then send for the Minister, or some good Christian to pray; but how if God will not hear them for those who are a stranger to prayer, a despiser of duty, who hath slighted God and prayer in thy prosperity, hast got no acquaintance with him? Thou hast cause to fear the worst. *Then shall they cry to the Lord, but he will not hear them, Mic. 3. 4. Deut. 32. 37.*

3. Let the efficacy of prayer move us to the frequent use of it. It hath a promise of Gods ear always open to hear, *always will be to them that call on him in truth. His ears are open to their cry, Psal. 34. 15.* It hath the experience of Gods people in all ages, of the good success they have found in all their addresses to the throne of grace, in all their fits, as the examples of Abraham praying for Sodom, Moses standing in the gap for Israel, Mordecai and Esther for the Jews, with divers others, do shew clearly.

4. It is impossible a man should be saved that doth not pray. Regeneration, a new heart, sanctification

cation is necessary to salvation. Ere God save any man, he prepareth his heart by grace, circumspecteth the heart to love God, *take away the filthy desires, grow a heart of flesh*, Ezek. 36. 37. But to whom hath God promised this grace, but to them that ask, that enquire after him, *be as rich in mercy to all that call upon him*, Rom. 10. 12. That we may obtain these saving graces, therefore Christ teacheth us in the Lords prayer to pray *thy Kingdom come, forgive us our trespases*, &c. If we spare to speak we shall spare to speed.

5. Whose is the benefit, Gods or ours, if by prayer we receive good things, and whose is like to be the loss? God is not enriched by our prayers; what profit is it to the Almighty if thou be righteous, much in prayer? If thou be poor, if thou have not because thou askest not, who will be damny'd. Ask what I shall give thee, saith the Lord to *Sodom*. If he had refused to ask, and so had received nothing, he might have thanked himself.

6. There be harder duties incumbent on Christians then asking, feeding, as Mortification of lusts, cutting off the right hand, plucking out the right eye, self-denial, forgiving our enemies, walking circumspectly, moderating the affections, bearing the Cross, to leave our Native Country, if God command us, as he did *Abraham*. If we stick at easy duties which hypocrites do perform, and many that are never saved, how shall we go through the severities and harder duties of Christianity? These must we do, and not leave the other undone.

Mians 1. Get a sense of thy soul wants. Ignorance here is a great hindrance to prayer. The most pray not because they want not to their own apprehension. They are full, rich in their own conceits, and know not that they are poor, miserable, blind,

blind, naked. Christ once asked his disciples, *lacked ye any thing?* Lu. 22. 35. they said *nothing*. Most people are of this temper, they lack nothing but Money, Land, outward things, but as to soul-concernments they see no lack of any thing. Who are pinched with hunger, need not be urged to crave, their Belly will be their monitor to cry aloud. Hungry, thirsty, *their soul faunted in them, then did they cry &c.* Ps. 107. 5, 6. You that pray not, tis because ye are dead blind, on your hearts are hardened, you never saw your lost estate, your spiritual poverty. There be riches of which the soul is in great need, *I counsel thee to buy of me Gold - that thou mayst be rich,* Rev. 3. 18.

There is food, nourishment, bread necessary for the Soul, as daily bread is for the body, *Buy wine, milk, &c.* Il. 18. 1, 2. *wherefore do ye spend money for that which is not bread.* There is clothing for the soul, without which it will be found naked to shame. *Put on the Lord Jesus Christ,* Rom. 13. 14. Rev. 16. 15.

The soul must have a habitation, when this earthly house of this Tabernacle is dissolved, *That ye may be received into everlasting habitations,* Luk. 16. 9. These Soul riches are to be had of God, and of none else, *who is the God of all grace and giveth liberally to them that ask, that is, to the hungry, poor, that thirst after his grace.* *He hath filled the hungry with good things, but the rich he sendeth empty away, because they ask not.*

2. If thou want words to express thy self by, observe the Prayers in Scripture, mark the expressions of Holy men on record there; if thou canst not read thy self, get others to read thee a Chapter sometimes; so did that poor Woman *Joan West* of Darby, who was blind, and suffered Martyrdom for the truth. Pick somewhat from Sermons, prayers of others; study the Lords prayer well, that excellent pattern

patterns of Prayer. If thou hast not elocution, yet sigh, groan with a broken heart. He that heareth without ears, understands without rhetorical phrases, *Psal. 39. 12. Hold not thy peace at my tears.* Moses was silent as to any words we read; yet in heart he cry'd and was heard, *Exod. 14. 15.* Poor people can find words to express their complaints before men, before their betters. As in the poor woman we see who cry'd to the King, and the widdow that had a suit to the Prophet, *2 Kin. 6. 26.* and *4. 1.* 'Tis want of a heart, not of words; that causeth so many to keep silence before God.

3. Resolve to begin this night, set on the work ere thou sleep, which hath been too long neglected, and so continue to thy lives end. First, in thy Closet, in secret, that will embolden thee to pray with others in thy family. He that defers and drives off a known duty under pretence of present unsuitness, will the next time find his heart less fit; he that is not fit to day, will be less fit to morrow for a good duty, through Satans craft and the hearts deceitfulness. Use and exercise is the way to fit for work: By writing, though but illfavouredly, a new beginner will in time learn to write better. Repeated acts facilitate till one have got an habit, then the work goeth on with ease and delight, which at first was hard.

Obj. I see but few of my Neighbours pray in their families.

Ans. Thou maist find *Abraham, Joshua, Job, Cornelius*; many Saints in Scripture praying with their family; mark them that are such, follow the best, not the worst examples.

2. If thou hadst no example at all, yet if thou have plain Scripture-precept for it, that is thy sufficient warrant for any duty. Nay, what if thou have

have no encouragement, but discouragement sent from men, Satan and thy own heart, thou must resolve to break through all. He that will not walk in heavens way, till all his Neighbours lead him the way or bear him company, that man is never like to be saved. The flock of Christs a little flock is comparison, the way to life is strait, a narrow way, and few there be that find it. But when thou comest to the end of thy race, thou wouldst be glad to enter into Life Eternal, and not be cast out, that thou mayst go to Hell for company.

Obj. *I have a calling to follow, I must attend that.*

Ans. Thou hast a holy, heavenly calling as thou art a Christian, thou hast a soul to be saved or damned, and thou must attend that too, and above all.

Take heed to thy soul diligently, and beware of Covetousness, and love of the world, and then thou wilt find time for God and thy calling too. A wise Christian will so manage both his general and particular calling that they shall not interfere, nor one intrench on the other; the outward calling shall not juggle out Prayer, and other Religious Exercises, nor yet the performance of pious duties be any hindrance at all to industry in his calling. *Abraham* had a calling, a numerous family to look after, yet he found time for Prayer; so had *Jacob* a great family, he yet finds time to wrestle with God; so *Job* &c.

2. Time spent in holy duties, though it may seem to hinder the business of the particular calling, yet in truth it hinders not; giving alms may seem to scatter and waste the estate, but it increaseth it: *There is that scattereth yet increaseth*, Prov. 11. 24. Whereupon saith Mr. *Carterwright*, who layeth out of his Estate to maintain Religion, to refresh the poor, is

Profit

Præceptum dubiorum augere, without doubt he shall increase his substance, and that through the blessing of God: Whereas he that spareth from the poor, and from necessary uses, which is the fault of covetousness; such a one shall be so far from increasing, that he shall waste his estate, and such sparing tendeth to poverty. The Jew have a proverb, *Deus cum dilectis*, to this purpose, Pay your tyths duly that you may grow rich. The tyth seemeth to take from the heap, but Gods blessing encreaseth it. A bait seemeth to be a hindrance to a journey, but it refresheth the Traveller and his Horse, that he performeth his journey the better: Prayer and providence hinder no journey, no more then oyling the wheele, or a whet to the sythe: Therefore pray, whatever businels or journey is in hand, that by Gods blessing thou mayest speed the better.

3. Suppose it be some little hindrance, consider whether is of greater consequence, grace or wealth. Let the wisest of men decide it, *Prov. 16. 16. Hæc multo melius est tibi accipere sapientiam, (saving grace) quam aurum? et accipere intelligentiam, ut eligatur tibi potius quam argentum?* Is there any comparision? A man of much prayer is usually a man of much grace, he increaseth his heavenly treasure, he chooseth the better part, though he should suffer loss; therefore when a man comes to die, he must leave all these things behind him, all his labour, and the fruits thereof he leaveth to others, he returns as naked into the grave as he came into the world, in all points as he came so shall he go, *Ecc. 5. 16.* But his prayers and his tears shall go along with him, the grace of Regeneration, faith in *Jesus Christ*, justification, all the fruits of the spirit, the blessing of prayer shall go along with him, and shall make him meet to be partaker of the inheritance of the Saints in light.

1. Suppose prayer were some loss to our outward estate, which it is not, but Godliness with contentment is great gain, yet every Christian, should be of Davids generous disposition, and say with him, Neither will I serve the Lord my God of that which doth cost me nothing, 2 Sam. 24. 24. Do we not serve a good Master? who gives all time, and all we enjoy, who takes notice of all our services, what cost we are at for him, who is a liberal rewarder of them that diligently seek him: He knoweth our works, our labour of love, our patience, and if we do lose ought for him, we cannot loose by him: *The Lord is able to give thee much more than this*, 2 Chron. 25. 9.

2. *Doct.* That in our prayers we are principally and above all other things to ask the Holy Spirit. The former point perswades us to pray; the business of this is to direct us what to pray for. The Holy Spirit is sometime put for the essence of the Holy Ghost, the third person in the glorious Trinity proceeding from the Father and the Son, in glory equal to them, in Majesty Coeternal. Sometime by the Holy Spirit we are to understand by a Metonymy, the effects and operations of the Holy Ghost extraordinary, whereby men indued with that power from on high were enabled *to work miracles, to speak with tongues, &c.* Act. 19. 2. Which were plentifully given to the Church in the infancy of the Gospel, but are long since ceased; so that we are to content our selves with asking those saving graces of the Spirit which accompany salvation. And in the Text we may by the holy spirit understand his internal illuminations of the mind, teachings, motions, drawings, inspirations, operations, grace preventing us, following us, working, co-working, exciting to good; helping us, standing and knocking, calling

calling and awaking us out of sin, entering in, and dwelling in our hearts, as in a Temple, making us perfect, stablishing, strengthening, settling us, and helping us to persevere to the end. In regard of these, and such like effects, the holy spirit is called the spirit of holiness, the spirit of grace, of faith, of love, of wisdom, of counsel, of knowledge, of the fear of God, *Rom. 1. 4. Heb. 10. 29. 2 Cor. 4. 13. Isa. 11. 2.* because he worketh these graces in the hearts of those whom God will save, and is therefore the sanctifier of all the Elect People of God. These our Saviour would have us to ask of God in Prayer, rather than riches, parts, or extraordinary gifts: For those are peculiar to some men, and given to many that are not good; but grace is common to all that are saved: Gifts are oft joynted with great sins, and puff men up with pride: but grace hath love, thankfulness and humility to take down the soul, and cometh from more special favour in God.

That we are to ask Grace, spiritual blessings above all, is evident from that of our Saviour, *Mat. 6. 33.* who bids us seek first the Kingdom of God, and for other things we may be secure, they shall be added to us. *Solomon* directs us to *seek after knowledge, to lift up our voice for understanding, &c. Pro. 2. 3, 4.* *David* in that penitential Psalm, which is wholly spent in petition, begs spiritual blessings altogether, mercy for pardon of sin, grace for sanctification, joy and comfort in the restoring him to Gods favour, from which he was fallen by his sin, *Psal. 51. 1, 2, 7, 10.* Have mercy on me O God, &c. wash me, purge me, create in me a clean heart, take not thy holy spirit from me: Of like nature are the prayers of *Paul*, and other Apostles in their epistles, desiring for the Christians to whom they write, grace, mercy, peace, spiritual and

heavenly blessings, not so much as naming health, wealth, long life.

Reason. Because the spirit, his graces and gracious operations are the best blessings on this side heaven, which God hath to give, and the most excellent, useful and necessary for us. Christ when he ascended on high, having purchased for his people eternal redemption, left the holy spirit in the Ministry of the word, and other ordinances, to perfect and complete the work of salvation in the hearts of his chosen, to bring them to glory; which graces Gods people are to ask of him by fervent prayer: *If any man lack wisdom (or any other needful grace) let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.* Jam. 1. 5.

1. That spiritual blessings are the best gifts, and most excellent, no man can doubt who believeth that the soul is the best part of man, immortal, induring for ever; whereas meats for the belly perish, cloaths for the back wax old, houses drop down, and molder away, riches take wings and are gone. *Receive my instruction and not silver, Prov. 8. 10. It is a good thing that the heart be established with grace, not with meats which have not profited, &c. Heb. 13. 9.* Now we are to covet earnestly the best gifts, 1 Cor. 12. ult.

2. The holy spirit is absolutely necessary to effect and carry on the work of grace in the soul, to begin, to promote and accomplish the sanctification and salvation of Gods people.

Every man is by nature dead in sins and trespasses, born blind, dark, at enmity with God, the heart is hard, stony, stubborn, full of carnal principles, crooked reasonings, vain imaginations, in which are Satans fort and strong holds, where he keeps possession against *Jesus Christ*: Yea, where men enjoy the Word, the Sacraments and Ordinances powerfully

fully dispensed, while the strong man armed keeps the house and fort of the soul. The word is but a dead letter, without the spirit, *2 Cor. 3. 6.* Sacraments are dead Ceremonies, like the linnen cloaths which the women found without the body of *Christ*. Yea, works of providence, mercies, judgements, afflictions upon afflictions, plague upon plague, leave the heart dead, as we see in *Pharaoh, Israel, The great temptations which thine eyes have seen, the signs and those great miracles, yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day, Deut. 29. 3, 4.* The Jews had the preaching of *Christ, who spake as never man spake*; his word was accompanied with miracles, yet they believed not on him, *John 12. 37.* Nay, men in their carnal estate resist the word, reject the counsel of God against themselves, rebell against the light, *Luk. 7. 30.*

1. Therefore the holy spirits concurrence is necessary to convince men, to subdue the rebellion of the heart, to conquer the nolency of the will, to pull down Satans strong holds, to overthrow crooked reasonings, to silence all cavils against the holy wayes of God: which he doth by illumination, opening their eyes, letting in light, presenting them with a view of their own condition, with its vile-ness, danger and damnable-ness, which they never understood before, and letting in some taste of Gods vengeance due to them for sin, as it were some drops of the great shower of fire and brimstone which God will one day rain upon all impenitent sinners. These are the operations of the spirit by the Ministry of the Law, accusing them, and convincing them by the precepts to open their eyes, wounding them, pricking their hearts with fear of the curse, *Act. 2. 37.* That this is the work of the spirit our Saviour tells us, speaking of his sending the spirit
R 2 after

after his ascension, he adds, *and when he is come he will reprove or convince the world of sin*, Joh. 16. 8. In respect of this his work *Paul* calls him *the Spirit of bondage to fear*, Rom. 8. 15. because he works in men sorrow for sin, saith *Mr. Perkins*; or because he did by fear of the severe comminations of the Law drive even the faithful to perform obedience to God under the Old Testament, saith *Ravanellus*.

2. When the Spirit hath open'd a sinners eyes, hath humbled him, bruised him, taken away the stony heart, hath shewed greater and weightier reasons why he should close with God, who willeth not the death of a sinner, then the world and Satan can for the contrary courses, then all falls down, then the soul stoops, the will yieldeth, the fort is won; now *Paul* is no longer disobedient to the heavenly vision, but crys out, *Lord, what wilt thou have me to do*, Acts 9. 6. the Jaylor convinced by the Earthquake, and the opening of the prison doors, which stroke him with fear, cometh trembling, *Sirs, what must I do to be saved*, Acts 16. 30. *John Baptist's* hearers terrified by his thundering Sermons, come and ask, *Master what shall we do?* Luk. 10. So *Peters* hearers, pricked in heart for sin, cry out, *Men and Brethren, what shall we do to be saved?* These are the pangs of the new birth, previous dispositions, and preparatory to Regeneration, which pangs and sorrows are not in all wrought up to the same pitch and degree; but as women in their travel have not all pains alike, but some are delivered with much more ease, and less pain then other: So in this new birth, all have sorrow, humblings, bruising, but not all in the same degree. *John Baptist* was sanctified from the womb, *Samuel*, *Timothy*, and multitudes of others by the blessing of God upon the care and diligence of Godly Parents, from their childhood

childhood have the knowledge of the Holy Scriptures, and the seeds of grace sown in their hearts by the Spirit of God, who as the wind bloweth where and when he listeth. *Lydia* was brought to faith and conversion in a mild and gentle way, by the hearing of the word, *Whose heart God open'd*, Acts 16. 14.

It is not easie to describe the manner and method of the holy spirits proceeding in the work of Regeneration, nor may we think he being a free Agent doth confine himself to one and the same way, in bringing home of his prodigal children to their Fathers house: But this he doth where he intends a saving work:

1. He brings men out of darkness, out of the dark and loathsome prison of sin, whereby Satan held them captive; as *Peter* speaketh, *Who hath called you out of darkness into his marvellous light*. Is it not marvellous for a lost sinner to behold God the Father his infinite mercy in giving his dear and only Son for Rebels; infinite love in Christ to give himself to dye for sinners, enemies, to see the inestimable merits of his death? Is it not wonderful to behold the drawings of the holy Ghost, waiting from day to day, and offering his aid and grace to pull miserable sinners out of the ditch of perdition, to turn them from the power of Satan to God?

2. Having inlightned sinners minds to see their danger and lost estate, and so to sorrow for it, he raiseth in their hearts some degree of hope to stay them up from desperate sinning, and from being swallowed up of sorrow and despair; *He putteth his mouth in the dust, if so be there may be hope*, Lam. 3. 29. which hope the spirit worketh by the Gospel promises in the heart of a sinner convict, humbled and prepared by the Law.

3. When the heart is pricked and wounded, yet raised up with hope, that there is *Balm in Gilead*, there is *Bread enough* in his *Fathers House*; the Spirit excites hunger and thirst, a longing desire with *Prayers and wishes*, O that these *Premises* were mine, O that I were so happy to escape *Wrath to come*, to to recover the *favour and love of God*.

4. The Spirit giveth Repentance, sorrow for sin past, a hearty bewailing his former evil life, with full purpose of heart to break off all sin, to turn from Idols to serve the living God, a stedfast resolution to cease offending so good a God, or endangering his own soul, all which is clear in the prodigals case, *Luk. 15*.

5. He begets faith in a soul so prepared; Now the poor sinner runs to *Christ*, casteth himself into the armes of his *Goodness*, and *Resteth* on him for *Salvation*. And all these *Preparations* are the work of the *Holy Spirit*, as *Regeneration* it self is, and every one so renewed and begotten again, is said to be born of the spirit, *John 3. 5, 7*. Who is called the Spirit of life, *Rev. 11. 11*. This we may observe to have been used in the conversion of the Prodigal Son, *Luk. 15. 17*.

1. He came to himself, he sees, is convinced of his miserable condition, that he is like to perish for hunger.

2. He is raised up with hope, that in his *Fathers House* there is bread enough to spare. There is *Mercy* enough in God, *plenteous Redemption* in *Christ*, for all that will come and lay hold on it.

3. He resolveth to lay hold on his *Fathers Mercy*, to return to God; he prayeth, he hath the boldness to call God *Father*, desires humbly to partake of the crumbs of his *Mercy*.

4. He repenteth, maketh hearty acknowledg-
ment of his sins and riotous courses; *Father I have
sinned, I am not worthy to be called thy Son*; is content
to be any thing, to be as an hired servant, the mea-
nest place is good enough for him, so he may but be
one of his Fathers family.

5. He casteth himself upon his fathers arms, so
is received to mercy. It is over-curious; saith an
experienced Divine; to exact the first beginnings
of grace (in all that are regenerated) because it falls
by degrees (many times) like the dew undiscerna-
bly. And further there is a great deal of wisdom
as well as power in the working of grace; God offers
no violence to the soul, but works sweetly; yet
strongly, and strongly, yet sweetly.

3. Even regenerate Christians are to pray for the
spirit for further degrees of sanctification, that they
may proceed and make progress in holiness and
grow in grace, to which purpose the spirits opera-
tions are as necessary, as to the beginnings of con-
version and regeneration. Christians are not to
rest themselves content with weak beginnings and
low degrees of grace, are not to stick always in prin-
ciples, like little children that have need of milk,
and are not fit for strong meat; *Hib. 5. 12. Be not
children in understanding. But grow in grace and in the
knowledge of Jesus Christ, 1 Cor. 14. 20. 2 Pet. 3. 18.*
Paul prays that the *Thessalonians* may be sanctified
wholly. In like manner ought we to pray for the spi-
rit, *1 Thes. 5. 23.*

1. That being born of the spirit, we may live,
grow up in the spirit, may be led by the spirit, walk
in the spirit which dwelleth in believers, *Rom. 8. 9,*
14. Gal. 5. 16. As noble mens sons have Tutors
to guide them, so Gods children have the spirit tel-
ling them this you should do, and that you should

not do. The spirit not only changeth the heart, but leadeth forward to holiness.

2. The spirit teacheth to profit by the word, *Ij. 48. 17.* sanctifyeth mercies that they become mercies indeed, blesteth the rod of correction that a Christian is able to say experimentally with *David, Psal. 119. 71.* *It is good for me that I have been afflicted, that I might learn thy statutes.* Which may seem to be the reason why the same *David* in that same *Psalms* prays so oft, *teach me thy statutes,* *Joh. 6. 45.* Hence all that come to Christ are said to be taught of God; which doth not exclude the teaching in the word by Ministers, Parents, &c. but it implies a more excellent way of teaching then common hearers of the word partake of. As it is usual in Scripture to commend things that excel in their kind, by ascribing them to God, e.g. *Thou art, say the children of Heb to Abraham, Gen. 23. 6. a mighty Prince, Hebr. a Prince of God. Great mountains, Ps. 36. 6. Hebr. Mountains of God. So goodly Cedars, Ps. 80. 10. Hebr. Cedars of God. Nineveh was an exceeding great City, Jon. 3. 3. Hebr. a City of God. So in the New Testament, Moses was exceeding fair, Act. 7. 10. gr. fair to God, as in the margin of the Bible may be seen; so, to be taught of God, is to be taught effectually, experimentally, savingly. There is a twofold teaching, so a twofold hearing, learning, a teaching by the ear, head, notion, letter, of which *Job* speaketh, *Job 42. 5. I have heard of thee by the hearing of the ear;* when in the mean time there may be a veil of ignorance upon the heart, *2 Cor. 3. 15. Moses* and the Prophets were read every Sabbath-day, *Acts 15. 21.* and Christ was preached to the *Jews* in the Law, in every sacrifice which was offered up, yet many of them knew him not, nor understood the voices of the Prophets which were read*

every Sabbath day, and so they fulfilled them in condemning him, *Acts* 13.27. It is possible to have much knowledg, *1 Cor.* 13.1. to understand many points in Divinity, to write learned Books, to preach well, to interpret propheticall Scripture, to give right definitions of repentance, faith, justification, adoption, yet not to know these truths in a mans own heart, to feel them, to speak of them by experience from the heart, but only as Physicians know diseases and Physick by the Book, by reading. For this saving knowledg we need the teaching of the spirit which is quick and powerful, and reacheth the heart. The best Preacher that is can but reach the ear, it is the spirit that opens the heart, *1 Kings* 22. 34. A certain man drew a bow at a venture, and smote the King, &c. The man shot at random, the Lord directed the Arrow: So Ministers shoot their reproofs as it were at rovers, the Spirit carries them to the heart, and then every thing that exalts itself against Christs Kingdom falleth down. *He that made my mouth like a sharp sword, and like a polished shaft, &c.* *Is.* 49.2. Then is the word as a polished shaft or a sharp Razor, when it is in the hand of the spirit who giveth it an edg. Therefore is it called *the Ministration of the spirit*, *2 Cor.* 3.8. because the spirit by the Word begets Faith, increaseth Faith, enlightens the mind, warmeth the heart. The King and Parliament enact Laws, write them in Books, give forth Proclamations, write them on Tables, but cannot cause men to obey them. God writeth his Laws in the heart, not with Ink, nor in Tables of Stone, but in fleshy Tables of the heart, with the spirit of the living God, who maketh his people willing and obedient, and teacheth all things, *Joh.* 14.26.

3. We ought to pray for the spirit whereby we may be enabled to mortify the deeds of the flesh, the dregs and remainders of corruption which are in persons justify'd and regenerate. For sanctification is not perfected at once, but brought on by degrees; the Old Man is not quite put off the first day of our Conversion, though he have received his deaths wound, and groweth weaker and weaker, as the new man groweth stronger and stronger. Now to this mortification of sin, the help of the spirit is necessary. *If ye through the spirit do mortify the deeds of the flesh, &c. Rom. 8. 13.* To which purpose the Holy Spirit is compared to Fire, *Mat. 3. 11.* which eateth out and consumeth dross, rust, &c. so doth the Spirit purge, consume, and abate corruption. It bringeth to remembrance the Truths of God, the precepts forbidding inordinate love of the World, and all worldly and sinful lusts to which the soul is inclined, as also the exhortations to the contrary virtues; the spirit helps to apply the death of Christ to kill sin and crucify the flesh, by which means corruption groweth less and less.

4. The Spirit is necessary to the consolation of Christians in regard of the various tribulations, crosses and persecutions which they meet with in this vale of misery. In regard whereof he is termed *the Comforter*. The word in Greek *παράκλησις*, a very Learned man reads an *Advocate*, to plead Christs cause against the World; so the Word signifieth and nothing else, saith he. But other Scriptures inform us that by the blessed spirit believers are *sealed to the day of redemption, Joh. 14. 16. & 16. 7. Eph. 1. 13. 4. 30.* And *the spirit beareth witness to our spirit that we are the children of God, Rom. 8. 16.* It certifieth a believer of his Adoption, and by consequence assureth him of his everlasting Salvation, so fills the heart with joy un-
speakable

speakeable and full of glory, 1 Pet. 1.8. wherefore joy is reckoned up among the fruits of the spirit, Gal. 5.22. In trouble, saith Dr. Sibbs we are prone to forget all that we have heard and read, that makes for our comfort. The Holy Ghost is a Comforter in bringing useful things to remembrance at such times when we have most need of them.

5. The Spirit helps our infirmities, to bear the Crosse: our own strength is little, we should faint utterly in the day of Adversity, *but underneath are the everlasting arms*, Deut. 33. 27. *Thou strengthenedst me with strength in my soul*, Pl. 138.3. Afflictions are burdens, *cast thy burden upon the Lord*, Pl. 55.22. These burdens come thick; as one wave followeth another, so one crosse cometh in the neck of another. These should we never be able to undergoe by our own strength, if God did not strengthen us with might in the inner man, Eph. 3.16.

2. To perform Duties to God and man, we need the help of the spirit to every good work. *Let us have grace, whereby we may serve God acceptably with reverence and godly fear*, Heb. 12. 28. Ministers need the assistance of the spirit in Preaching, that they may speak as the Oracles of God, *not with enticing words of mans wisdom, but in demonstration of the spirit and in power*, 1 Cor. 2.4. People need the spirit to assist them in hearing, that they may hear as the Word of God, so that the word may be the power of God to salvation. *Paul plavish, Apollo waterish, but God giveth increase*, 1 Cor. 3. 6. So of singing Psalms, *I will sing with the spirit*, 1 Cor. 14. 15, saith the Apostle: so of every spiritual duty, we worship God in the spirit, Phil. 3.3. More especially the spirit helpeth our infirmities in praying, Rom. 8. 26. Praying in the Holy Ghost, Jude 20. who is therefore called the spirit of supplication, Zec. 12.10.

Obj. But how is the Spirit to be asked in Prayer, when a man cannot pray but by the assistance of the Spirit?

Ans. Some therefore understand the Text, of further degrees of grace, that Christians who have the Spirit already, should pray for more of the Spirit his graces and gracious operations.

2. Or there is common preventing grace, as well as saving grace; when a sinner is under some initial preparatory work of grace, is but inchoately converted; if such a one who is but yet newly inlightned to see his lost estate, is humbled under a sense of his own misery, if such a one beg, cry to God for mercy, for grace, he may humbly hope, that the promise in the Text belongs to him, that God will give him the Spirit of Sanctification to compleat the good work begun in his soul. God is so gracious that *he heareth even the Ravens when they cry*, Psal. 147. 9. he heard *Ishmael* and *Hagar* when they cry'd, Gen. 21. 17. he had respect to *Abahs* Humiliation, so far as to respite the judgement threatned, and to *Nimuehs* Fasting and Prayer to avert destruction hanging over their heads. If therefore any prodigal Son be willing to leave his husks and harlots, if the wicked will forsake his wickedness and turn to the Lord, cry to Heaven for help, and the Grace of the Holy Spirit, God like the good Samaritan is full of compassion, hath his Eyes open and his Ears attentive to the misery, to the groans of the poor wounded man, who hath but some desires of returning to his Fathers house.

1. *Use of Instruction.* 1. No marvel if many carnal people remain unconverted, unregenerate, still are in the power of *Satan*. Many live all their dayes under the word of Grace, yet continue graceless; the Text tells us, the Holy Spirit is to be asked, the Apostle telleth

telleth such, *1 Jam. 4. 2. ye have not because ye ask not.* Put the question to a great sort of people who yet hear the word, *have ye received the Holy Ghost ever, Acts 19. 2.* It may be they will not for shame answer as those did, *We have not so much as heard whether there be a Holy Ghost.* But it hath not been the constant matter of their requests; nay, they have scarce ever put up one Petition, *Lord give us the Holy Spirit, Lord send down the Holy Ghost into our hearts.* How should such men be born of the Spirit, who do not ask the gracious operations of the Spirit?

2. And is not this the cause of so much leanness in Christians Souls, and of barrenness in their lives, they do not ask in good earnest, do not pray for the Spirit with importunity; we make it not our business to be rich in Grace, as men of the World mind, and seek great matters for this life. God is rich to all them that call on him, and prayer is the key which opens the good treasure of Heaven; if we knew how to use this Key, and did use it aright, did we hunger, thirst after grace, did we ask, seek, knock, surely God would shew down his graces more plenteously on his peoples hearts.

2. *Use Repr.* Next, it reproveth such as pray and cover earnestly, but not the best gifts, that are very cold and indifferent in their suits and desires of Grace, but seek and mind these earthly things. If they pray at all, it is like *Israel* in the Wilderness, who will give us flesh to eat? if they pray, 'tis for Corn and Wine, for Rain in time of drought, for fair weather in a time of much Rain, it is for good success in outward affairs, and that they may prosper in the World. By this Christians may try themselves what Spirit they are of, whether they be led by the Spirit of Christ, or the Spirit of the World.

What

What is that which is first and most in your desires; what do ye seek in the first place? If God should say to you, as he said to Solomon, ask what I shall give thee? a man indued with the Spirit of Christ will be of David's mind, *Psal. 27. 4. One thing I have desired of the Lord; that I will seek after, that I may dwell in the House of the Lord; all the dayes of my life, &c. Psal. 84. 4. Blessed are they that dwell in thy House. Lord increase our Faith: That Christ may dwell in your hearts by Faith, Eph. 3. 17.* The Queen of Sheba accounted Solomons Servants happy, that might stand continually in his Presence to hear his *Wisdom*. Believers are much more happy on this account, that they may come frequently and familiarly into Gods presence to ask of him *Wisdom*, saving Grace, and Spiritual Blessings. Most people are solicitous for the things of this *Life*, what they shall eat, drink, put on; and whereas in the *Lords Prayer* there are *five Petitions* concerning the Glory of God, and spiritual blessings, for one that concerneth daily bread, and things *temporal*; carnal hearts put up five requests about the body, and those things which to it appertain, for one about the soul and the concernments thereof, which is a shrewd argument that such men are led by the Spirit of the world, not by the Spirit of Christ. 1 Cor. 2. 12.

3. *Use Exb.* Let us in all our prayers beg of God spiritual good things, seek things above, imitate Solomons example, who being put to his choice, asked not riches nor worldly Glory, but *Wisdom*: Follow his counsel, *Wish all thy getting get understanding*, Prov. 4. 7. Pray for Grace, Mercy, pardon of Sin, as you may observe was the principal requests in David, Paul, and Saints in Scripture, which are written for our learning and imitation.

Met. For motives to press and perswade Christi-

and in their *Prayers* to ask of God the *Holy Spirit*, beside what hath been already urged in the reasons of the point, touching the necessity of the *spirit's* concurrence with the *Word* and *Ordinances* in the conversion of a sinner, in further carrying on the works of sanctification and mortification of sinful lusts, consider further those properties and effects which in Scripture are ascribed to the spirit.

As 1. It is a good spirit, a good Tutor, a good Guide, Governour, Counsellor; and such a Guide we need to conduct us safe in this our *Pilgrimage*, through the *Wilderness* of this World. *Israel* had the conduct of *Moses* and *Aaron* in their travel from *Egypt* to *Canaan*. *Thou leddest thy people like a flock by the hand of Moses and Aaron*, *Psal.* 77. ult. yet that was not sufficient to lead them safe through that waste, *Howling Wilderness*, wherein were fiery Serpents, and Scorpions, and Drought, &c. *Deut.* 32. 10. 32. 8. 15. But *Moses* prayeth, *Exod.* 33. 15. earnestly for the presence of God to go along with them; and he said, *If thy presence go not with me, carry us not up hence*. Durst not *Moses* trust to his own skill and ability for the conducting *Israel* to the earthly *Canaan*? Much more need we the good spirit to guide us to the *Heavenly Jerusalem*. *Israel* might easily miss their way through that vast wilderness, wherein they were meer strangers; therefore *Moses* requested *Jabro* who was a Neighbour to, and borderer upon it, to go along with them, and bear them company, that he might be to them instead of eyes, *Numb.* 10. 31. We are very strangers to the way of Heaven, *We were as sheep going astray*, and are still as sheep silly and apt to straggle. Besides, there are dangerous Enemies in our way which lie in wait for us to oppose us in our journey to heaven. *Israel* met with Serpents, fiery Serpents, strong

strong opposition also from King *Sehon* the *Amirite*, *Ogg* the Gyant King of *Bashan*, and all the Kings of *Canaan* rose up against them. Christians have more subtle and potent adversaries to encounter in their travel to the *Heavenly Canaan*; *Satan* is a profest adversary to all the *Israel* of God, he is a Serpent for subtilty, an old Serpent for his long experience in craft, a Dragon, a red Dragon for his bloody cruelty, a Lyon for strength, a roaring Lion for malice, seeking to devour. *Ezra* and the *Jews* with him in their return from *Babylon*, were to pass through the Enemies country, themselves were feeble and unable to resist, they besought God therefore, *And his hand was upon them for good, and he delivered them from the hand of the enemy, and of such as lay in wait by the way.* *Ezra* 8. 31. Christians upon their returne from *Egypt*, *Babylon*, from the devils quarters, must expect opposition from within, from without, enemies round about, and those of a more perillous nature then flesh and blood, weak and frail men. *We wrestle not against flesh and blood, but against principalities, against powers, against the Rulers of darkness, &c.* *Eph.* 6. 12. We must therefore take the same course which *Ezra* took, we must fast, and pray, and beseech God to grant us his *holy spirit* to guide us in the right way, to guard and defend us against all our enemies, against spiritual wickedness in high places. And having the spirit our Guide and Governour, we are safe as *Israel* was by the conduct of the Lord; who went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light. For,

1. The *holy spirit* is a spirit of Power. Created spirits are mighty in power, in comparison of man, who is but flesh, and so weak, of no power in comparison, *Isa.* 31. 3. The *Egyptians* are men and not

not God, their horses are flesh and not spirit. But the *holy spirit is God, Almighty, Great, infinite in power*; therefore more mighty to save, than Satan with all the powers of Hell is to destroy, more able, vigilant to guide those that rely upon his conduct, than the Devil is to seduce. Believers therefore walking in the *spirit* are safe and sure to overcome, *Because greater is he that is in you, then he that is in the world*, 1 Joh. 4. 3. The Devil is a Prince, a Prince of Power, Eph. 2. 2. but he is a Creature, his Power is usurped and limited; the *Angel of the Covenant* hath a chain to hold him in, and to bind him from the exercise of his Power, Rev. 20. 1, 2. But the spirit of Christ is mighty to cast down his forts and strong holds, to bring men from the power of Satan to God, Acts 26. 18. *Through mighty signs and wonders, by the power of the spirit of God*, Rom. 15. 19. How is the mighty power of the spirit seen in the conversion of a sinner? *Shall the prey be taken from the mighty?* Isa. 49. 24. Also in preserving grace is the spirit's power discerned, in keeping alive a spark of grace, amidst a sea of corruption, so that the gates of Hell cannot prevail against the Church; nor the least faithful member of it, because *kept by the power of God: through faith, to salvation*, 1 Pet. 1. 5.

2. The Spirit is a spirit of light, *Revelation, Wisdom, Illumination*, therefore necessary to guide the people of God in their walking; yet this light by which the spirit opens the eyes of men born blind, is by the Word; the Word is the chariot in which the spirit rideth: *Thy word is a lamp to my feet, a light to my path*, Psal. 119. 105. Gods people are not to expect new lights besides the Word, revelation contrary to Scripture. That is a deluding spirit which teacheth men to despise *Prophecy*, sound preaching, and those are itching ears, which will not endure wholesome

doctrinely 2 Tim. 4. 3. Satan is Prince of darkness, Ruler of the darkness of this world, Eph. 6. 12. He loveth to keep men in ignorance, he blinds the minds of them that believe not; so that by his good will the Gospel shall be hid from them, 2 Cor. 4. 4. Or else he transforms himself into an Angel of Light, hath contra-scriptural revelations, wherewith he beguiles unstable souls on one hand, and unwritten traditions he cryeth up on another hand, to take people off from taking heed to the lively Oracles of God: The greater need have we to crave the light and direction of the holy spirit, that we may beware of false Prophets which come in sheeps cloathing, and may take heed of Doctrine of Devils, as the Apostle calleth them, 1 Tim. 4. 1. Christs sheep hear his voice, they have the anointing of the spirit, which teacheth them all things.

3. The spirit is a spirit of holiness, he inspireth Holy motions, exciteth and stirreth up to holy actions, Rom. 8. 4. He is the sanctifier of Christs Redeemed people: But ye are washed, but ye are sanctified, by the spirit of our God, 1 Cor. 6. 11. The Devil is an unclean spirit, that is his usual and deserved appellation in the Gospel, Luke 4. 23. There met him a man which had a spirit of an unclean Devil. He tempted Judas first to covetousness, then to betray his Master, John 13. 2. He prompted Ananias and Sapphira to lying and hypocrisie, Acts 5. 2. But the holy spirit is a friend and a furtherer of holiness, checketh unholy courses, saith, as God to Jonah, dost thou well to be angry? Dost thou well to go prayerless? to live without God in the world? to cheat, to cozen, to oppress? stirreth up to prayer, zeal, charity, compassion, humility, meekness, peaceableness; these are the fruits of the spirit, to live in the exercises of these graces is to walk in the spirit, Gal. 5. 16.

4. It is a *spirit of liberty*, 2 Cor. 3. 17. *Where the spirit is, there is liberty*, Psal. 51. 12. *And establish me with thy free spirit*. Satan himself, though a Prince of the world by usurpation, is really a slave to sin; so is every carnal man a slave to corruption, 2 Pet. 2. 19. the drunkard is a slave to his cups, the adulterer is a slave to his harlot, the covetous man to his money, the passionate man to his revenge. The good spirit is a *free spirit*, sets a Christian free from the bondage of sin; so that *sin hath no more Dominion over him*, Rom. 6. 14. By the spirit we are delivered from all our enemies, that we may be free to the service of God, which is perfect freedom.

5. It is a *spirit of life*, a quickning spirit, the spirit that raised up Jesus from the dead, Rom. 8. 11. *The spirit of life from God entered into them, and they stood on their feet*, &c. Rev. 11. 11. The spirit raiseth up sinners from the death of sin in their first conversion, which is as it were a resurrection from the dead; and the same spirit awaketh Christians from sloth, which is as a sleep in sin, it puts more life into them that are ready to dye, and quickens them to run the way of Gods Commandments: This is it for which David often prayeth, *Quicken me in thy way*, Psal. 119. 25, 37. Let it be our request, *Lord take not thy holy spirit from me*, Psal. 88. 107. v.

By way of direction, to help us about prayer, that we may speed in our suits, may ask so that we receive, something hath been said to this head in the former point, to which I shall add a little.

1. See thou be a *Righteous Person*, at least, labour, desire, resolve to be such a one; if thou wilt have thy prayers heard, thy suits granted. Thou must not be a stranger, an Enemy to God and holiness; to what purpose should such a one ask of God his *holy spirit*? This were to mock God, to

pray for Grace, and resolve to go on in wickedness. They are favourites who may offer a petition to an Earthly Prince with confidence and success, to whom he will hold forth the Golden Scepter. They are Sons who may come with boldness into their Fathers presence; *Seek ye the Lord all ye meek of the Earth, seek righteousness, seek meekness, Zeph. 2. 3.* If thou be not yet a regenerate person, thou must resolve to forsake thy husks, and return with speed to thy Fathers House, and sue to him to receive thee to mercy and favour.

For the commands to wicked men, that they seek the Lord while he may be found, and to call upon him while he is nigh, do imply so much, that the wicked forsake his wickedness, and so turn to the Lord and pray, upon which doing the promise followeth, *The Lord will have mercy, he will abundantly pardon, Isa. 55. 7.* But a wicked man persisting in his rebellious courses, can have neither heart to pray for the spirit, nor any encouragement to be heard if he should so pray, nay, the Lord tells them plainly who are such, *That he hath no pleasure in them, nor will accept an offering at their hands, Mal. 1. 10. When ye spread forth your hands, I will hide mine eyes from you, yea, when you make many prayers I will not hear, your hands are full of blood, Isa. 1. 15.* Nay, God will not hear David, nor any of his own children, while they regard iniquity in their heart, *Psalm. 66. 18.* Nor will the spirit help their infirmities, nor will Christ vouchsafe to make intercession for them; he would not do it upon Earth, nor have they any promise he will do it for them in Heaven: *I pray not for the world, Joh. 17. 9. Wash ye therefore and make ye clean, break off your sins by repentance, otherwise see what ye may expect, though they cry in my ears with a loud voice, I will not hear them, Ezek. 8. 18. Jer. 11. 14.*

2. Set a high price upon grace and spiritual blessings; they are precious in themselves, they ought to be so to us. God hath forbidden the casting Pearls before Swine, precious reproofs and holy things to Dogs, who snarle at them, not knowing the worth of them. Neither will the Divine Majesty bestow his Holy Spirit, the most excellent of all gifts upon prophane persons, who with *Esau* despise the Birthright, and count the blood of the Covenant wherewith they should be sanctify'd, an unholy thing. Not one of those mundane people who valued Oxen, Farms, Profits, Pleasures, before Christ, shall taste of the Supper, *Luk. 14. 24.*

3. Ask in Faith with fervency. Faith layeth hold on some promise; so *Jacob* did in that where he wrestled with God, *Gen. 32. 9.* O God of my Father *Abraham*, there he minds God of his Covenant, the Lord which saidst unto me, return -- and I will deal well with thee, there he urgeth the promise; so doth *Jehoshaphat* in his Prayer, saying, if when evil cometh upon us, *Sec. 2 Chron. 20. 9.* he hath relation to *Solemons* prayer and Gods answer to it, with which promise he urgeth God. In like manner urge thou the promises which are suitable to thy condition, and to the grace thou makest request for.

And sense of want will make thee fervent: hunger is that which maketh beggars so importunate; this is that which our Saviour aimeth at in the verses before the Text, and hath been spoken to already.

4. Let thy endeavours be answerable to thy Prayer; second prayer with suitable walking. If thou pray for the spirit, walk in the spirit, walk in the way of the Word, do not contradict thy own praying for the spirit by living after the flesh. Apply thy self to the use of those means by which God

useth to bestow the Spirit, grace, and comfort, that is, wait on God in Ordinances, there the Spirit bloweth usually. *Awake O North-wind --- blow upon my garden, Cant. 4.16.* To pray for grace and not to use diligence in attending on Ordinances, by which God worketh grace, argues we are not in good earnest, but rather pray in jest, which is to mock God and play the Hypocrite. Prayer is the expression of our desires to God; now right desires spring from the will, which commands all the powers of the Soul, and sets them on using means for accomplishing of those desires. To pretend therefore good desires, desires of Grace, and to neglect the means whereby Grace is to be obtained, is slothfulness and hypocrisy. Who so prayeth must adde endeavours, must follow his prayers with both hands as it were, must not be one thing on his knees, another thing on his feet, must read, hear, meditate, act and exercise the grace he hath. *The effectual prayer, comprising the working prayer availeth much, Jam. 5.16.*

Likewise confessions of sin; bewailing of corruption must be seconded with hatred of those very corruptions, striving, watching against them, utter forsaking them, and careful endeavours to get them mortify'd. It is not fair dealing with God, to declaim against sin, as if one would sue out a divorce against it in prayer, and afterward to return to it, to hug it and put it in our bosome, and be as good friends with it as ever. *Israel* prayed, confessing their sins, but so long as they did not put away their strange Gods, they received but a cold answer from God. *I will deliver you no more, Judg. 10.13.16.* when they forsook their Idols, his soul was grieved for their misery. To this purpose, good is the Counsel of the Psalmist, when God hath spoken peace to his people praying, *let them not return again so-fally, Ps. 85.8.*

5. Pray in the spirit, so saith the Apostle Jude *v. 20. praying in the Holy Ghost.* 1 Cor. 14. 15. *I will pray with the spirit and with understanding.* *Gratia & mente,* saith Theophilact. We need to invoke the help of the spirit, and not go in the strength of our own parts and abilities to pray. Beg the spirit to help our infirmities, to work in us due reverence of the divine Majesty, to prepare our hearts, to put them into a praying frame, to indite our petitions for us. Let us have grace that we may serve God acceptably, *Heb. 12. 28.* One may pray even for spiritual good things in a carnal manner, as it is possible to pray for temporal things in a spiritual manner. He was a holy man who put up that petition, *feed me with food convenient for me.* Prov. 30. 9. Health, peace, &c. a Christian may desire with subordination to the good pleasure of God, for right ends, to serve God without distraction, that he may have to do good and give. But they that will be rich, or who desire abundance to consume it upon their lusts, fall into temptations and snares. 1 Tim. 6. 9. So to desire grace in prayer, which yet one could wish God would deny, or not give it now, for fear it curb our lusts, which we are willing to indulge a while longer, or to pray lazily, not putting forth our strength and activity, this is to pray in a carnal customary manner, implies that such a suiter esteems not the grace he asketh, seeth no beauty in it that he should desire it, is indifferent whether God hear his prayer or no. This is not to pray in the spirit, though such a one ask spiritual things.

6. Pray with a pure heart, that is, an heart purged from the love of every sin, 1 Tim. 2. 8. Lifting up holy hands. In prayer we draw nigh to God who is Holy, Holy, Holy, most Holy, none so Ho-

ly as the Lord; none should be so Holy as they that come nigh God. *The Lord will be sanctified in them that come nigh him*, Lev. 10. 3. God will not be treated with as a common person. Holiness is a sequestration of our selves from every thing that defileth; and an application of our selves to Holy duties. Sin is contrary to the pure nature of God, he detesteth it so as he loatheth even the services of his own appointment, if performed with an impure heart, a heart in love with sin, where any sin reigneth.

A child of God may pray and not be heard, saith Dr. Sibbs, because at that time he may be a child of anger. If any sin lie unrepented of, we are not in case fit to pray. Will a King regard the Petition of a Traitor, that purposeth to go on in his Rebellion? Therefore, when we come to pray, we should renew our purposes of pleasing God better. If we would draw nigh to God, so as he may draw nigh to us, then must we both cleanse our hands and purifie our hearts, *Let us draw nigh with a true heart*, Jam. 4. 8. *Having our hearts sprinkled from an evil conscience*, Heb. 10. 12. There is a principle of sanctification in regenerate Christians, whereby they may work out spots and filth out of the soul; if sin and corruption do assault them still, yet by the new nature, by the divine nature, they may resist sin, oppose it, and not suffer it to lodge with them. A vessel that is foul may be so washed and rinsed as no dirt may settle in it, a running stream may be muddied and souled, but by its perpetual motion and running it works it self pure again: So by help of the principle of Grace, Christians should purifie themselves from all filthiness of flesh and spirit, and so keep their hearts pure that they may be alway fit for prayer.

7. Pray with reverence and godly fear, *Heb. 12. 28.* *In thy fear wilt I worship toward thy holy temple.* *Pf. 5. 7.* To this purpose, that Gods fear (a filial fear of displeasing God not only by gross sin, but any uncomely carriage or behaviour in his presence) may possess our hearts, let us remember when we come to pray that we have to do with a God who is great and terrible, in whose sight the seraphims, the holy Angels, cover not only their feet, but their faces in token of Reverence, *Is. 6. 2.* much more should we, who inhabit houses of clay and are full of sin, imperfection, and infirmity. *Wherewith shall I come before the Lord, and bow my self before the High God,* *Mic. 6. 8.* Let us set before us his incomprehensible Majesty, his infinite purity, transcendent excellency, his other glorious attributes, and then behave our selves accordingly, as in the presence of so great a Majesty, as if a worme were treating with a Prince. Away then with all light and loose carriage, with vain thoughts, with whatsoever speaketh want of seriousness of heart, affections and expressions not befitting the Divine Majesty on whom we call. Carnal hearts speak to God in Prayer with less reverence then they treat with mortal man, because they want that Faith whereby it is said of *Moses,* *Heb. 11. 27.* *He saw God who is invisible. God is in Heaven, and thou upon Earth,* *Eccles. 5. 2.* God is full of glory, thou art a poor creature, therefore worship and bow before the Lord thy maker, *Pf. 95. 6.* know thy distance, and use due reverence in praying to God.

8. Pray unto God with all humility of mind, *Acts 20. 19.* with all humble acknowledgments of our own unworthiness, that to us belongeth nothing but shame and confusion of face, that it is of free mercy and grace that God vouchsafeth sinners liberty

liberty to come to the throne of grace; and if he please to hear prayer, and grant what we desire, his abundant mercy & rich grace. Such a frame of heart in prayer is pleasing to God, *the Lord giveth grace to the humble, to the poor he hath respect.* H. 66. 2. All these things hath my hand made, but I regard them not in comparison, I have more respect to a humble broken heart then to all these things. Him that is little in his own eyes will God exalt: *He that exalteth himself will God abase.* An humble heart is obedient and pliable to do what ever God will; and God will do and grant even what he will, *Math. 15. 26.* God reproveth the proud, because they are all for themselves, and resist Gods will: God is very condescending to the humble, because they yield and give place to the will of God. The humble man receiveth all of Grace, nothing as of debt, therefore is very thankful. Proud persons take all from God as of due debt, so scarce acknowledge God at all. Sense of unworthiness layeth a Christian low, so fits him for receiving good things from God, when the proud are sent empty away.

9. Let much of the heart, the whole heart go along with our petitions, and confessions, and thanksgivings; *My Son give me thy heart,* Prov. 23. 26. Prayer is the conference of the heart with God. Words are the matter, but the hearts sincerity is the very form of prayer, without which it is no prayer, or no right prayer. *The Lord is nigh to all that call upon him, that call upon him in truth,* Psal. 145. 18. God is a spirit, the God of spirits, he searcheth the heart, he approveth no lip service, ey-service, knee-service, no bodily exercise profiteth without the heart: But he reproveth and threatneth them that draw nigh him with their lips, when their hearts are far from him.

Here

Here a Christian must beware of two things.

1. Of *Prayer* that goeth out of *fained lips*, lips of deceit; *Psal.* 17. 1. that is, when the words agree not with the heart, the expressions with the desires, when one thing is pretended, another thing intended;

When a man prays for *Repentance*, but doth not resolve to repent, prayeth for pardon, but is unwilling to leave sin, confesseth sin, but the heart is not broken with sorrow for sin, is loath to forgo temptations and occasions, lewd companions, and the like. So when men give thanks for mercies, which they never received, nor are like to receive while they continue in courses of sin, which make them incapable of those mercies; as when they praise God for *Election*, *Regeneration*, *Sanctification*, who declare their sins as *Sodom*, and hide them not; pray that the rest of their life may be pure and holy, who scorn *holiness*, and have *purity* in derision. Thus men dissemble with God, who tryeth the reins and heart, when they ought to speak the truth from their heart to their Neighbour, and not lye one to another. Such praying the Lord calleth plainly flattering and lying, *Psal.* 78. 36, 37. *They did flatter him with their mouth, and they lyed unto him with their tongues, for their heart was not right with him.*

2. Another thing here Christians are to take heed of, which is wandrings of heart, and roving in *Prayer*, which distract and carry away the heart from God in duty. These arise partly from Satan, who is an Enemy to *prayer*, because it is a great Enemy to his Kingdom, and fetcheth strength from Heaven to resist him; and partly from our own carelessness, negligence, and want of reverence, or from worldliness, which stuffeth the mind with thoughts of Earth, so as it cannot mind heaven; or from passion, or some inordinate lust, which distempers the heart, and unfits it for *prayer*.

The

The way to prevent these distractions, is,

1. To prepare the heart, bestow some time in reading, *Meditation*, to *compose* the heart, and put it into tune, as Musicians do with their Instruments, ere they play. *Prepare your hearts to the Lord, and serve him only*, 1 Sam. 7. 3. We are not only to serve the Lord, but must *prepare* our hearts to serve him. And it is noted as a fault in Rehobam, *That he prepared not his heart to seek the Lord*, 2 Chron. 12. 14.

2. Set the Lord ever before thy sight, *Remember thou art in the presence of a Mighty Prince*, pray as one that is calling on the name of the great God, *Do not the Lords work negligently*, Jer. 48. 10. lest thou come within compass of that curse, and *thy prayer become sin*. *Offer not to God the lame, blind, and torn, for sacrifice*, Mal. 1. 8.

3. *Watch*, be very serious, as in a business of weight, of everlasting concernment. We are to *watch unto prayer*, Col. 4. 2. to take a fit time for duty, and watch the heart in duty, that it mind nothing but heavenly things. It is very false and slippery, look to it. *Keep the heart with all diligence*, Prov. 4. 23.

Pray against these wandrings, mourn, complain to God of them, so they shall not be imputed to thee for sins.

4. Pray continually, or continue to pray as long as thou livest. *Continuing instant in prayer*, Rom. 12. 12. Piety is not a Pond which may soon dry up, but a River which runs alway, a fountain springing alway to life eternal. The Jews had their daily sacrifice, the morning and evening sacrifice, never to be intermitted on their Sabbaths and Festivals, which had also their peculiar sacrifices, besides the continual burnt offering, repeated seven or eight times in one Chapter, Numb. 29. 16, 19. &c.

We

✓ We need Grace every day, therefore we should pray every day, for new duties to be performed, for new burthens to be born, we need new strength, new assistance. If we spend upon the stock, and do not fetch in fresh supplies, we shall soon become bankrupts in Grace. Hypocrites will pray at some times, in sickness, when conscience awaketh and is unquiet, upon a Sabbath day, on a Sacramental day. *Blessed is he that doth righteousness at all times, Ps. 106. 3.* Saints know they have continual need of Gods favour, they need Grace preventing, concomitant, subsequent. They know their old corruptions may expose them to new dangers, to fall into new sins; their daily infirmities, sins of daily incursion, need daily to be forgiven. They know Satan is a daily and unwearied adversary, whom to resist they need to put on their spiritual armour every day. Blessed is he that waiteth, and keepeth his Garments.

11. When we have prayed, let us wait and observe how we speed: *I waited patiently for the Lord, and he inclined his ear to me, and heard my cry, Psal. 40.*

1. God is great, and great persons will be waited on. *God is good to them that wait for him, to the soul that seeketh him, Lam. 3. 23.* If we pray and pray, and never regard the success, especially in weighty suits, and special requests, we slight God, who hath not said to the seed of *Jacob*, seek ye me in vain. We take his Name in vain, we wrong him and our selves, robbing him of his glory and due praise for benefits received. *I will deliver thee, and thou shalt glorifie me, Psal. 50. 15.* We deprive our selves of the comfort of good things obtained by prayer, which are so much the sweeter in their enjoyment, as they were more hardly obtained, and not without much wrestling, as we see in *Hannah*, 1 Sam. 1. 27. *For this child, saith she, I prayed, and the Lord hath given me my petition*

tion which I asked of him, and then she breaks out into rejoycing and thanksgiving, which may mind us of a

12. Direction, *In every thing give thanks*, 2 Thes. 5. 18. be very thankful for mercies obtained by prayer, which the Apostle adds immediately to the command of praying without ceasing, teaching us that prayers and praises should mutually succeed one another. Praise is the just rent and tribute which God requires for his benefits bestowed, which we may not without just imputation of ingratitude deny to return to his Highness. It is natural to pray in necessity, to seek supply of our wants: The Ox will low if he want fodder, the young Ravens will cry when they want meat, *Psal.* 147. 9. Heathen men, as *Jonah's* marriners, will to their prayers in a storm. It is Christian, Saint-like to give thanks, *Psal.* 30. 4. *Sing to the Lord O ye Saints of his, and give thanks, &c.* What shall I render to the Lord for all his benefits towards me? *Psal.* 116. 12. Every mercy should be improved into thankfulness, duty, obedience, holy walking. Otherwise God may have cause to repent him of his kindnesse bestowed on ingrateful persons. and say as *David* of *Nabal*, 1 Sam. 25. 21. *In vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him, and he hath requited me evil for good.* Jam. 1. 5. *God giveth to all men liberally, and upbraiderth not, except in case of unthankfulness, and unsuitable walking in the midst of mercies.* When *David* carried it ill toward God in the matter of *Uriah*, God upbraideth him with his manifold mercies conferred on him, and rehearseth a large Catalogue of his favours, to the high aggravation of *David's* sin, and walking contrary to such, so great and many mercies and deliverances. Thanksgiving is as necessary a duty as Pe-
tition,

tion, a very part of prayer, and as much becoming Christians: *Praise is comely for the upright*, Psal. 33. 1. What God hath joyed together, let no Christian put asunder.

13. And Lastly, Beware of grieving the *holy spirit*, *Quench not the spirit*, resist not the spirit, rebel not against his holy motions, *set up the gifts of God in us*, Eph. 4. 30. 1 Thel. 5. 17. 2 Tim. 1. 6. Remove all lets, distractions and hindrances to prayer, put off the shoes of earthly affections, as *Moses and Joshua* were commanded to put off their shoes, because the presence of God is Holy. Put off carnal thoughts, anger, passion, bitterness of spirit, be sober, be temperate in all things. Fasting is of good use in extraordinary Prayer. Some kind of Devils will not be cast out but by Prayer and Fasting, nor some corruptions will otherwise be subdued, Mark 9. 29. Every man that striveth for the Mastery is temperate in all things; so must Christians be, that desire to get victory over prevailing sins. All good means must be used that the heart may be composed for duty, and got into order, that we may serve the Lord without distraction. And God himself must be intreated to prepare the heart; He is the God of spirits, the preparation of the heart is from him, Prov. 16. 1. Let sincere Christians who desire to approve their hearts to him who searcheth the heart, use all possible endeavours to pray in a right manner, so they may be sure God will hear from Heaven, and graciously answer them in the desires of their heart in such petitions as are made according to his will. *Lord thou hast heard the desire of the humble*, Psal. 10. 17. He will not send away his supplicants sad in heart for their disappointment, but will glorify his gracious attribute, *O thou that bearest prayer*, Psal. 65. 2. He will hear and grant either *ad salutem*,

or *ad voluntatem*, either he will do the very thing requested, or that which he in his infinite wisdom knoweth to be better, which should be satisfaction enough to every ingenious child of God.

Luke 8. 18.

Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

THe spirit of holiness whose concurrence is necessary to regeneration, repentance, faith and new obedience, doth usually exert and put forth his efficacy in the preaching of the word, which is the power of God to salvation to every one that believeth. Therefore having shewed above that the spirit is to be asked of God in prayer, I thought good to annex thereunto the hearing of the word, the right performance of which duty is mainly required of all those who desire to be made partakers of the saving operations of the blessed spirit.

Interpreters differ about the coherence of the Text with the foregoing verses. Had it followed immediatly the parable of the sower, which is continued to the 15th *vers.* there had been no difficulty in it; and so it doth directly in *Mark. 4. 21.* and in *Matthew 13. 12.* the beginning of the verse being omitted, the rest of the verse is inserted between the proposition and reddition of the parable.

I shall not trouble you with the divers senses of expositors, but choose that of *Stella*, which is to this purpose. Christ having preached that Parable which ye have in the foregoing *verses*, in the 16 and

17 verse, he applyeth himself to his disciples, who were to be teachers of others, then he animates to faithfulness and boldness in dispensing their gifts and talents, which as lights are not to be obscured under a Bed or Bushel: not under a Bed, to be buried in sloth, idleness, and carnal pleasures, nor under a Bushel, not to be concealed through covetousness, secular employments, or fear: but to be set on a Candlestick, to be made publick, to be improved to give light to others. This sense is the more probable here, because in another place our Saviour makes use of this very argument to like purpose, *Mat. 10. 26. Fear them not therefore, saith he to his disciples, for there is nothing covered that shall not be revealed, &c.* So the Text is inferred from the second foregoing verse; it consists of a caution or counsel backed with a double reason. The caution supposeth, 1. A duty, the hearing of the word; 2. It directeth the right manner of hearing, *take heed how ye hear.* Cautions are usually given in, two Cases: 1. Where the matter of the charge is of great weight and consequence. 2. Where it is easie to miscarry for want of heed taking, and the danger is great if one do miscarry.

This is the case here, 1. The hearing of the word is a great duty, of everlasting concernment, we hear for Eternity.

The Word Preached and heard is a matter of life and death.

2. For want of heed taking, one may easily miscarry, and so be for ever undone. Therefore we find several cautions in Scripture given about hearing: 1. There is one, *take heed what ye hear.* Mark 4. 24. beware lest there be death in the Poë, lest ye have poison given you instead of milk, chaff instead of wheat. *Evil communications corrupt good manners.* 1 Cor. 15. 33.

2. There is another, take heed whom ye hear, *Mark. 7. 15.* Beware of false prophets. If they come say to you and bring not this Doctrine, receive him not. No, though he were an Angel from Heaven, *2 Joh. 10. Gal. 1. 8.* Believe not every spirit, *1 Joh. 4. 1.* And the Text protects us with a third caution about hearing, take heed how ye hear.

Dist. 1. Christians are to hear the word, all ministers any way.

Dist. 2. All that hear must take heed how they hear.

I shall speak to the latter principally, That men must take heed how they hear. This is proved by those cautions and commands mentioned already and many others, to this purpose, *Mark. 7. 16, 14.* Hearken to me every one of you, and understand. We are not only to hear, but to hearken, and which is more to understand. That epiphonema so oft used by our Saviour proveth it, He that hath ears to hear let him hear. The promises are made to right hearing, *Blessed are they that hear the word of God and keep it. Blessed is he that readeth and they that hear, &c. Rev. 1. 3.* They are commended who take heed how they hear. The Bereans for receiving the word with all readiness of mind, and for searching the Scriptures whether those things were so, *Acts 17. 11.* Lydia for attending to the things spoken of Paul, *Acts 16. 14.* Mary for sitting at Christs feet and hearing his word, *Luk. 10. 39.* The Thessalonians for receiving the Word, not as the word of men, but as it is in truth the word of God, *1 Thes. 2. 13.* Also such are reproved as hear and understand not, remember not, have eyes and see not, ears and hear not, are ever learning and never able to come to the knowledg of the Truth, *Mark. 7. 18. Mat. 13. 14. 2 Tim. 3. 7.*

Reasons 1. From the dignity of the person, whose word it is. Christ the great Prophet is he that speaketh, hear him, *A. Acts 3. 22, 23.*

1. Con-

1. Consider his Majesty. God hath in these last dayes spoken to us by his Son: *See that ye refuse not him that speaketh, Heb. 1. 1. and 12. 25.* Great men will command audience. *Hear the voice of the great King, the King of Assyria, H. 36. 13.* *He that made the ear shall not be heard?*

2. Consider Christs authority, *Him hath God the Father sealed, Joh. 6. 27.* to this office of being Prophet to his Church. Christ oft insisteth on his mission and authority. *Whom the Father hath sent, him ye believe not, Joh. 5. 38.*

3. His Love, he well deserveth at our hands that we should hear him. He came from the bosome of his Father to declare the Gospel full of grace and truth, *Joh. 1. 18.*

Obj. If God would speak to us from heaven, him we would hear, but these ministers we know not whence they are.

Ans. Gods voice is full of terrible Majesty, he speaketh in thunder and lightning, to afright and astonish us. His voice shaketh Earth and Heaven. *which voice they that heard intreated that the word should not be spoken to them any more, Heb. 12. 19, 21.* Moses himself said, *I exceedingly fear and quake, Judg. 13. 22.* They that received messages by Angels were so afrighted that they feared they should dye.

John the Holy Apostle, when he received from Jesus Christ the Revelation, was so affrighted at the Vision that he fell at his feet as dead, *Rev. 1. 17.* so did Daniel: so that it is great mercy and condescendence in Christ to speak to us by the Ministry of men compassed about with humane infirmities like our selves, at whose presence we need not be terrified. And we are to hear them, and to take heed how we hear. For

1. Faithful Pastours are sent of God in mercy to us: *I will give you Pastors according to my heart, &c. Jer. 3. 15.* such Christ owneth as officers in his Church, requireth they be esteemed as Ministers of Christ, stewards of the mysteries of God, *1 Cor. 4. 1.* If we hear them, we hear Christ; if we despise them, we despise him, *Luk. 10. 16.*

2. To them he promiseth his presence, his blessing, *Lo, I am with you to the end of the World, Mar. 28. 20.* He confirmeth their word, ratifieth their acts and administrations, *Job. 20. 23.*

3. He appointeth their qualifications, what manner of persons they ought to be, whereby it appears he approveth the office, *1 Tim. 3. Tit. 1.*

4. He cuts them out work, to which they must attend with all diligence. *Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, 1 Pet. 5. 1.*

5. He commands people to know, i. e. to respect them that are over them in the Lord, and admonish them, *and to esteem them highly in love for their works sake, 1 Thes. 5. 12.*

6. He crowns their labours with success, takes notice of their diligence or negligence, zeal or lukewarmness, *1 Cor. 3. 6. Rev. 2. 2, 3. 15.*

Reason. 2. Reason is from the subject matter of the word, which is not cunningly devised fables, nor old wives tales, nor thorny questions and opinions to gender strife, *2 Pet. 1. 16. 1 Tim. 4. 7.* but the doctrine which is according to Godliness, a form of sound words, the Gospel of peace and reconciliation with God, the grace of God bringing salvation, which teacheth us to deny all ungodliness and worldly lusts, to live soberly, righteously and Godly in this present world. The great and high subject of the Gospel is the *Lord Jesus Christ*, in whom
are

are all the *Promises* of God, and shall we not hear him; and take heed we receive not the grace of God in vain, lest we neglect our own Salvation.

Reason 3. From the end of the word, which is to invite us, to call us to the marriage of the Kings Son; it is for no need that God hath of any of us, our services, our salvation are nothing to him. He hath no need of the Angels in Heaven, who is all-sufficient of himself, perfect without us, blessed, glorious whether we be saved or perish. But as in tender love and compassion to our selves he gave his Son to die for us, that we believing on him might not perish, but have life everlasting: So by the same love he giveth his word, the word of his Grace to beget in us the knowledge of Salvation, *To open our eyes, to turn us from darkness to light, from the power of Satan to God, Joh. 20. ult.* By the hearing of which word, and the powerful working of his Spirit, *As many as are ordained to Eternal Life believe, and so receive the end of their Faith, the salvation of their souls, Act. 13. 48.* It concerns every one that hath ears, to take heed how he heareth this word.

4. From the efficacy of the word, where it cometh in demonstration of the spirit and power, where it is received as the word of God, and treasured up in the heart, as we are commanded to do, *Mat. 11. 18. Receive with meekness the ingrafted Word, which is able to save your souls, Jam. 1. 21.* It is mighty through God to pull down the strong holds of Satan. It opens gates of Brass, hearts of iron, it sets open the everlasting doors that the King of Glory may come in to the soul. It giveth sight to the eyes of men born blind, it giveth understanding to the simple, makes very Idiots wise to salvation; it teacheth the young man to cleanse his way, if he take heed thereto according to the word, *Psal. 119. 9.* It is fire

to purge out dross of corruption, it is as a hammer to break in pieces the rocky heart, *Jer.* 23. 29. *Mic.* 2. 7. It doth good to them that walk uprightly: It ordereth a mans steps, so that no iniquity shall have dominion over him. *Psal.* 119. 133. It counselleth, comforteth, it is the joy and rejoycing of the heart. It preserveth from the paths of the destroyer, *Psal.* 17. 4. It is quick and powerful, and sharper then a two-edged sword, *Ech.* 4. 12. It is the word of Grace, the word of Faith, the word of Patience, the word of Truth, the word of Righteousness, the word of Life, the word of Salvation, *Rom.* 10. 8. *Rev.* 3. 10. *Jam.* 1. 18, *Heb.* 5. 12. *Acts.* 13. 26.

5. From the subject about which the word is conversant, that is, the precious and immortal soul, about Heaven, and the things of Eternity. Meats are for the belly, cloaths for the back; the Physician is conversant about the health of the body; the Lawyer about securing the outward estate, these are low matters. The Word is the food of the soul, Physick to cure the soul, to heal the plague of the heart, to bring help and ease to a wounded conscience, to a troubled mind.

6. From the adjuncts of the Word, it is pure, every word of God is defecated from all dregs of vanity, errors, lies and lightness, pure as Gold tryed in the furnace seven times, *Prov.* 25. 5. It is perfect, able to make a Christian compleat, thoroughly furnished to every good work. It is incorruptible seed, it endures for ever, it is true from everlasting, of eternal verity, *1. Pet.* 22. 25.

7. All the things that can be desired, are not to be compared to it. It is sweeter then honey and the honey comb; more to be desired then Gold; yea, then much fine Gold, yea, then thousands of Gold and Silver, *Psal.* 119. 10. & 119. 72. Light is sweet, and a pleasant thing

thing is it for the eye: to behold the Sun. The word is the light of the mind, a lantern to the path, a day-star to lead unto Christ; *Whereunto ye do well that ye take heed, as to a light that shineth in a dark place.* 2 Pet. 1. 19.

Lastly, from the great danger of the contrary, if we neglect the word: *Whoso despiseth the Word, shall be destroyed.* Prov. 13. 13. In neglecting the word we neglect our own salvation. They that have eyes and see not, ears and hear not, hearts and understand not, are not like to be converted nor healed, *Isa. 6. 10.* When men take not heed how they hear, do not hide the word in their heart, but suffer it to lie on the surface of their soul, then come the fowls of the air, those *Harpies* of Hell pick it up and devour it. And such hearers remain ignorant, and unprofitable for all their hearing, which is a dangerous symptom of a lost soul, a sign of reprobation, *2 Cor. 4. 3, 4.* *If our Gospel be hid, it is hid to them that are lost, in whom the God of this world, hath blinded the minds of them which believe not.*

1. *Use of Instruct.* If we must take heed how we hear, by an argument *a pari*, we are to take heed to the right manner of performing of other holy and religious duties which concern Gods glory, and the salvation of our souls: *We are to watch unto prayer: after this manner pray ye,* saith our Saviour, *Mat. 6. 9. & 6. 1.* *And lifting up holy hands,* saith the Apostle: So we are to take heed even how we give our alms, that we do it in charity, in obedience to God, who saith, *Deut. 15. 15.* *I command thee this thing, and not to be seen of men:* So we are to take heed how we fast, *Is it such a fast that I have chosen? Did ye at all fast unto me, even to me?* *Isa. 58. 5.* Likewise in sanctifying the Sabbath we are to remember, it is the Lords day, to cease from our own works as the Lord did from his, and to ap-

ply our selves to holy duties, and to *call the Sabbath our delight*, Isa. 58. 13. Also in receiving the Sacrament we are to take heed that we have knowledge to discern the Lords Body, care to examine our hearts and lives, and to eat of that bread and drink of that Cup. Ministers of the Word are to take heed to themselves, and to all the flock over which the Holy Ghost hath made them overseers, to feed the Church of God, &c. Acts 20. 28. *Say to Archippus, take heed to the Ministry which thou hast received in the Lord, that thou fulfil it*, Col. 4. 17. Yea, Timothy himself may stand in need of a caveat, *Take heed to thy self, and to thy Doctrine*, 1 Tim. 4. 16. In matters of moment, such as are these of soul concernment, *Abundans cautela non nocet*: We cannot be too cautious; therefore in all things of this nature let us take heed.

If people must take heed how, and what they hear, Ministers are to take heed how and what they preach. They are not to preach visions of their own head, nor to prophesie smooth things, though people love to have it so. Carnal minds would hear, not what truths they most need, and what would be most useful, but what may please their corrupt fancies. Like children which need physick, but will be perswaded to take nothing but what is sweet, though it be contrary to them, will not receive what is bitter though never so soveraign and healthfull for them. But God hath appointed to every one his portion, and Ministers are Stewards: and must be faithful to him that appointed them. They must preach *non quæ volunt audire, sed quæ volunt audire*; not such things as sinners would hear now to tickle their ears, but which another day they will wish they had heard to the pricking of their hearts, Ezek 3. 9. *Thou shalt speak my words unto them, whether they will hear, or whether they will forbear*. In all holy administrations

ministrations ministers must take heed that they may be able to say, *1 Cor. 11. 23. I have received of the Lord, that which also I delivered unto you.*

2. *Use of Repro.* 2. In the second place, the caution given here serves to reprove all careless, and negligent hearers who are very many, as it seemeth by the parable recited above in this Chapter, where we may observe three kinds of bad ground for one of good, many unprofitable hearers of the Word for a few who receive the word to fruit and edification.

The first sort resembled to ground by the high way side, are careless and slothful people, who hear as if they heard not, who hear not while they hear, but trifle out the time in sleeping, gazing about, or minding some other thing: Of such it may be said as *Paul* saith to them that journeyed with him, *Acts 22. 9. They that were with me saw indeed, but they heard not the voice of him that spake to me:* So these see the Ministers it may be, but they hear not so much as the voice, or if they hear, they care not to understand; much less do they ponder the word in their hearts: So the Devil takes away the word out of their hearts, least they should believe and be saved. How should that seed which lies upon the face of the earth, and never enters into the ground, take root downward, and bring forth fruit upward? How should the holy Spirit co-operate with the Word to conversion, which is not at all retained in the memory, nor considered on in the heart, by reason of such supine negligence? Meat not at all received into the stomach, or not retained there, how should it nourish? A fault in the first concoction is not like to be helped in the next.

2. The next sort of ill hearers, are those which Christ in the parable compares to stony ground, or

to seed sown upon a rock, where there is not mold enough for it to take deep root: These are people who hear with hard and unbroken hearts, want a deep apprehension of the misery they are in by nature, were never truly and thoroughly humbled with a sense of sin, never pricked to the heart, nor scorched with the sense of Gods wrath due to them for sin. These may sometime conceive great joy in Divine Truths, and Gospel promises preached may be comfortable to them for a season, but because the seed took no deep root, all will be sucked up when *Persecutions* ariseth, or other temptations come, as the morning dew is exhaled and consumed when the Sun ariseth with his scorching heat.

3. A third sort of ill hearers are such as the parable compares to thorny ground. In whose hearts are such abundance of Cares, Covetousness, Voluptuousness, that the word falling among these is choaked, as seed is among thorns. Such were the Prophets hearers, of whom it is said, *Ezek. 33. 31. They hear thy words, but they will not do them, for with their mouth they shew much love, but their heart goeth after their covetousness.*

Very firly are worldly cares and covetousness and inordinate lusts resembled to thorns.

1. Thorns overshadow the corn, and keep off the influences of Heaven from it: So the love of the world prevailing in the heart renders it cold and dull in its desires after heavenly things. To such men the word of the Lord is a reproach, a piece of tediousness, they have no delight in it, *Jer. 6. 10.*

2. Thorns, bryars, weeds suck away the fat of the Earth, and the moisture that should feed and nourish the corn, so as it withers away, and comes to nothing. In like manner inordinate love of the world eats out the very heart and life of Godliness.

if there were any, thrusteth religious duties quite out of doors, or causeth that they are performed without all life and heat. Thus lusting *Israel* in the wilderness would needs have flesh to pamper their bodies, But God sent leanness into their souls, *Plal. 106. 15.* Therefore *St. John* makes the love of the world inconsistent with the love of God, *Joh. 2. 15.*

3. Bryers and thorns implicate and intangle the corn, and so keep it down : So worldly lusts keep down the heart groveling upon earth, that it cannot ascend up to heaven, nor seek, nor affect them above. Some Christians who have held fast the armour of profession in a storm, have been enticed to lay it by in a calm, like the Traveller who keeps his cloak close about him in wind and rain, and is easily perswaded to put it off in a fit of Sun-shine. Too many professors have sailed safe through *Sylla* and *Charybdis*, and perished on the Golden sands of *Tartarus*. This was the case of the young man, *Mark 10. 17.* who doth not appear to have been unconscionable in getting, or unsatiable in his desire of increasing his wealth, only he had great possessions, and his possessions had him, his heart was set on his riches, so that he chooseth rather to let Christ go, and his hope of eternal life with him, then to part with his wealth, and to embrace poverty. To have great riches, and not to set the heart on them, is a very great blessing.

3. *Use of Exhor.* The last use is for Exhortation, to be very careful how we hear. Come we to the hearing of the word as a duty of great importance; and that upon a double account :

1. As it is a part of Gods worship, in which he recordeth his Name, which his people are to hallow, not despise, or take in vain.

2. As it is an ordinance of grace, appointed of God to beget faith, to increase faith, and those things which accompany salvation. So all are to hear, some to conversion, others to edification, some that they may live, others that they may grow, some that they may be new born, others that they may be nourished up to life eternal.

1. *Mot.* It is a mercy that we may hear, that we live in a valley of vision, *Psal. 89. 15.* *Blessed is the people that know the joyful sound, and blessed are the eyes which see the things that ye see.* For I tell you that many Prophets and Kings have desired to see those things which ye see and have not seen them, and to hear those things which ye hear and have not heard them, *Luk. 10. 24.*

How many nations, great countries, sit in darkness in the region of the shadow of death, on whom the light of the Gospel hath not risen? If the poor heathen had any desire to hear the word of God, yet they cannot, except they will wander from sea to sea, and from the North even to the East, as is threatened by the Prophet, *Amos 8. 12.* It is a mercy we have ears to hear, so have not the deaf, who are born deaf or made deaf by casualty, or grow deaf by age. We cannot put our ears to better use then to hear the word of God who made our ears. It is a mercy we are in the land of the living, for the dead cannot praise the Lord, nor hear his word. There is no Preaching in the grave, nor Sermons to be heard in hell; which thing *Dives* requested for his brethren when it was too late for himself. But though there be no preaching in Hell, yet be there dreadful Lectures read over by the conscience and repetitions of Sermons there. How have I hated instruction and my heart despised reproof? And have not obey'd the voice of my teachers, nor inclined

clined my ear to them that instructed me? *Prov. 5. 12, 13.* *Josephs* brethren in affliction call to mind their sin, *Gen. 42. 21.* *We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear, therefore is this distress come upon us.* Thus will the damned souls condemn themselves as accessary to their own everlasting undoing. Time was when Ministers lifted up their voices like trumpets, and warned, and admonished us in publick and private, yea, they besought us with much earnestness, turn you, turn you from your evil wayes, leave off your drunkenness, your covetousness, choose the good part, that one thing necessary, give all diligence to make your calling and election sure, be wise for Eternity. But we were deaf to their admonitions, we rejected the counsel of God against our souls, therefore is this distress come upon us. God cry'd in the Ministry of the word, and we would not hear; now we cry in our misery, and he will not hear nor shew us any mercy, because we forsook our own mercies.

2. Every opportunity to hear is a talent whereof we must give account to God, who waiteth for our conversion, and expecteth fruit from us according to means vouchsafed. And the longer God waiteth, the more inexcusable shall we be if we frustrate his expectation. The long-suffering of God waited for the repentance of the old World, 120 years in the days of *Noah*, and while the ark was preparing. But they not answering Gods expectation, he brought the flood upon them, and destroyed them, *1 Pet. 3. 20.* God suffered the manners of murmuring *Israel* in the wilderness 40 years, but he swear they should not enter into his rest, *Act. 13. 18.* God counts the time and reckons the years of his patience

ence, well remembering how long a people or person remain barren and unfruitful under the means of grace, Jer. 25. 3. *From the thirteenth year of Josiah even to this day (that is the three and twentieth year) the word of the Lord hath come unto me and I have spoken unto you, rising early and speaking, but ye have not hearkned. Luk. 13. 7. Behold these three years I come seeking fruit on this figtree and find none, cut it down, why cumbereth it the ground?* The Ax is laid to the root of barren trees to hew them down, that if they will not be for fruit, they may be fuel for the fire. Wherefore then is there a price in the hand of a fool to get wisdom, seeing he hath no heart to improve it?

3. Life and death are in the power of the ear. The word heard aright is the favour of life unto life; not heard with attention, with understanding, not received with meekness and submission to it, not ingrafted in the heart, *it is the favour of death unto death*, 2 Cor. 2. 16. As Physick taken either helps or hurts, so the word heard either softens or hardens the heart, it either enlightens the mind or blinds it more. The Church (in respect of the word there preached and heard) is either our heaven or hell, saith Mr. Herbert. By the word some are pricked to the heart by godly sorrow for sin, and so prepared for the grace of faith by sound and deep humiliation, Acts 2. 37. and 7. 54. others are cut to the heart; and filled with rage and madness against the Minister and the Word? Luk. 4. 29. The former is the kindly and proper efficacy of the word accompanied with the unction of the Spirit and the teaching of God. The latter is accidental to the word, being a fruit of mans corruption, Es. 6. 10. *Make the heart of this people fat, &c.* which act of hardning the heart, though it be ascribed

cribed to God in a judiciary way, yet is it consequent, and followeth upon mans voluntary hardning his own heart by wilful ignorance, sottish carelesnes, and undervaluing the precious pearl of the Word, and the grace it offers, or some other sin and inordinate lust for which God justly leave-eth sinners to their own lusts; which Text of *Isaiah*, the evangelist explains thus, *Matth. 13. 15.* *For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, &c.*

4. *Yet a little while is the light with you, Joh. 12. 35.* The word is light, get neer it, improve it, walk worthy of it, lest darkness come upon you, *Zec. 1. 5.* *Moses my servant is dead, and the Prophets do they live for ever?* Ministers are earthen vessels, soon broken in pieces; they are men of God, but they die like other men. They may very shortly put off this Tabernacle, and go to the place of silence, and then ye shall hear them no more; Ye shall not have them alwayes to instruct you, to reprove you, to perswade, counsel, comfort you. Then it will be too late to cry after them, my Father, my Father. Your selves must die, and go to the Land of darkness, where there is deep silence, no Oracle, no Vision to instruct you any more. *Saul* slighted *Samuel* in his life time, but after his death he goeth to the witch of *Endor* to raise up *Samuel*, with whom he desired to consult about his affairs, but she brought to him the Devil instead of *Samuel*. Improve your Ministers now, consult with them touching the affairs of your souls, and follow their advise while you are in the way; it will be too late when you arrive at the journey's end, *Ecc. 9. 10.* *Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledg, nor wisdom in the grave, whither thou goest.*

5. Faith cometh by hearing. Conversion is attained by right hearing, and so pardon of sin and salvation. *Let them hear with the heart, and be converted and I should heal them.* See *Acts* 28. 27. and 14. 1. They so spake that a great multitude of *Jewes* and *Greeks* believed. *How shall they believe in him of whom they have not heard? So then faith cometh by hearing, and hearing by the word of God,* *Rom.* 10. 14. 17. They who perceive in themselves a lively faith, are still to use the means, to wait on Gods ordinances, by which he promiseth to work Faith and Conversion, and using them aright, they may humbly expect the good hour of more plentiful grace, say the Divines of the *Synod of Dort*. While *Philip* preached, the *Eunuch* believed; while *Peter* spake, the Holy Ghost fell on them that heard. Where not only his extraordinary operations are meant, but also saving grace was given withall, as is manifest in the Text, *Acts* 11. 14. *Who shall tell thee words, whereby thou and all thy house shall be saved.* And as right hearing is effectual through grace to the beginning, so is it likewise to the increase of Faith and all other saving graces. For the same cause is procreant and conservant, and we are nourished by the same things by which we are begotten. *Apollos* a minister helped them much which had believed through grace. Confirming the Churches, who speaking to them perswaded them to continue in the grace of God, *Matth.* 18. 27. 15. 41. 13. 22.

That we may hear so as the word may be effectual to faith and conversion.

Direct. i. We are to do something before hand by way of preparation, that our hearts which are the soile in which the seed of Eternal Life is to be sown may be put into a hearing frame. Prepare thy work without, saith *Solomon* *Prov.* 24. 27: and make

is fit for thy self in the field, and afterward build thy house.
 Ergo men sow their seed, they will plow, break
 clods, gather out stones, pluck up thorns, thistles, &c.
 Ergo men build they will remove rubbish, and what
 is in their way. That our souls may be build up a
 spiritual temple for heaven, let us do so likewise, cast
 out all rubbish of sin, Jam. 1:22. Lay apart all filthy
 nastiness, and superfluities of naughtiness, and receive the word.
 Lay aside all malice and guile, and desire the sincere milk of
 the word. 1 Pet. 2:1, 2. Especially lay aside Pride,
 self-conceit. Be not wise in your own eyes, say not
 I know already, as much as the Preacher can tell
 me. For God resisteth the proud, but giveth grace to the
 humble, 1 Pet. 5:5. The meek he will guide in judgment,
 the meek he will teach his way, Ps. 25:9. How oft doth
 David pray, God to teach him, Teach me thy statutes,
 give me understanding? yet was he a Prophet, wiser
 then the ancient, wiser then his teachers, Psal. 119:99;
 130:8. Mat. 13:36, 38, 51, 52. Lord shew us the meaning
 of this parable and of that. Teachableness is a sign of
 humility, a good frame in a learner, well becom-
 ing a Christian who desires to be wise to salvation.
 Upon occasion of the disciples asking Christ the
 meaning of something which he had delivered, he
 lets them know to their comfort that the mysteries
 of the kingdom of God should be revealed to them,
 which were hid from others, Mark. 4:11. It is bet-
 ter to be of the babes and simple, who have Christ
 for their teacher, then of the wise and prudent
 from whose eyes the mysteries of salvation are hid.
 Math. 13:15. 12. Lay aside every prejudice against
 the truth for the ministers sake. What if he be a
 Carpenters son? a heardsmans son? Mark. 6:3. The word is a treasure though committed to an
 earthen vessel, gather Manna though in the old
 ground. Say not as some said of Saul chosen King.

shall this man save us? & Barn. ro. ult. God oft
 effecteth great things by weak means. By the too-
 liness of preaching he hath ordained to save them
 that believe. Drove by a sling and a stone killed
 Goliath in the ground and slew him. *Elisha* by appoint-
 ing *Namoth* the Syrian to wash in *Jordan* cured his
 leprosy. Christ by anointing his eyes with clay hea-
 led them an that was born blind. What if the pre-
 cher be a poor man for his own person, his presence
 contemptible, yet the word in his mouth being a
 Divine ordinance, may be mighty through God to
 the racking souls out of the kingdom of Satan;
Reapt in thy power, God is salvation to them that believe in,
Heb. 1. 9. 3. Unfit not your selves for hearing by
 silots of meat, which causeth sleep, dulls the spirits,
 and makes them heavy; weary not your selves with
 labour, and toyle for the same reason. Beware of
 worldly cares which fill the head with idle sayings,
 and take away the heart from the duty in hand.
 4. Hate the love of every sin which is opposite to
 grace, and no friend to the word, which reproveth it.
Eph. 5. 11. Where sin or any sinful lust is indulged,
 the heart cannot receive the truth in love, because
 in the breast that which is contrary to the word,
 and contraries hate one another, except one another.
 An heart which cherisheth sin, brooketh the word
 as *Ahab* did *Micaiah*. Pharaoh saith he, for he
 never prophesieth good concerning me, but evil.
 No better thoughts had he of *Elijah*, of whom he
 said, hast thou sould me O my enemy! For one
 Prophet is not contrary to another, but all agree a-
 gainst sin, are all alike enemies to sin, though one
 lust be sometime contrary to another. Some be-
 fore they come to the word, with *Ulysses* tie them-
 selves fast to the mast of the ship, resolve before
 hand they will not stir a jot, let the *Syrens* sing, let the

the charmers charm never so sweetly. But a good hearer should be of *Cornelius* his mind, *we are all here present before God, to hear all things which are commanded thee of God, Act. 10. 33.*

2. The next thing in this preparation is to come to the word with an earnest desire to learn our duty, to be instructed in the will of God, come as to the food of the soul: Hunger is the best sauce to bodily food, it maketh course fare sweet. *As new born babes desire the fathers milk, &c. 1 Pet. 2. 2. Job. 33. 12. Act. 8. 11.* Every Christian is, or should be a Scholar in the School of Christ. Schollars go to school to learn, not to play. People that sit down to meat without a stomach, rather play with their meat, than eat in good earnest, they are more for artificial sauce than wholesome meat, because they brought not the sauce of hunger along with them. Men that quarrel with wholesome Preaching, sound words that cannot be reproved, it is a plain case they are not hungry. *Nam tibi cum fauces uris sitis, aurea quaris Pocula?* If one be athirst so as his tongue cleaves to the roof of his mouth, will nothing serve him to drink in but Plate or a Cup of Gold? *Nam si sitis fastidit omnia praeconia pauperum?* If one were very hungry, would no meat serve him to feed on but Peacock, &c. If mens hearts were rightly disposed to hear, they would relish wholesome truth, divine oracles, though they be not set out with enricing words of mans wisdom, nor with the jingles of frothy wit. It is a sign men are not hungry, they favour not the things of God, but the things which are of men, when they had rather have the ear pleased with humane eloquence, then the heart wrought upon by the spirit of God and power.

3. Pray ere thou come to hear for the preacher and thy self, that he may have a door of utterance given him,

him, Col. 4. 3. and that a door of entrance may be given thee; that the Word may reach thy heart. The heart is fast locked up, yea, and bolted too, our eyes are stark blind, our ears deaf, we are dead in sin, and buried in the grave of Lust. It is not in man, no nor in the power of the best Preacher in the World; but only in him that hath his Pulpit in Heaven, to open the heart, to give sight to those that are born blind, to cause the deaf to hear, and to raise the dead. These are miraculous works, exceeding the power of nature. And will God work miracles unasked? *Elijah* raised a child from death to life, but he cryed to the Lord first, *1 Kings 17. 21. And the Lord heard the voice of Elijah.* *Elisba* likewise pray'd before he rais'd the *Shunammite's* child, *2 Kings 4. 33.* *Peter* before he rais'd *Dunear* kneeled down and prayed, *Acts 9. 40.* so did *Christ* himself ere he rais'd up *Lazarus*, *John 11. 41.* Every unconverted person is spiritually dead. Pray therefore as for life, beg the blessing of God upon the word, as if the Husbandman prepare his ground and sow the choicest seed that can be got, yet if God deny the influences of Heaven, the crop will not answer expectation. If we sit under the ministry of the best Preacher that ever spake with Tongue, yet our souls may remain unregenerate, and our lives barren of the fruits of the spirit, except God with his mighty power set in with the word, and work together with the Minister. Therefore let whosoever desires to hear with profit, lift up a prayer for Gods blessing on the word before he go to hear. Let the Bell which calleth people to Church, awake families and persons to prayer, and wind up your thoughts as men do their watches, that you may be *agaze*, intend the business you go about.

2. In hearing, observe these Directions:

1. Be very reverent and diligent to attend, as to Gods Word. Let not your thoughts wander after vain or worldly Objects, nor your eyes gaze higher and thither. Make a Covenant with your eyes and heart: *Hearken diligently, — Encline your ear, — Hear and your soul shall live, Isa. 55. 2, 3.* Do as Benhadad's Servants did, *1 Kings 20. 33.* Now the men did diligently observe, &c. Their Masters life was concerned, and the life of our souls is concerned; *It is not a vain thing for you, because it is your life, Deut. 32. 47.* With what attention a condemned person would hear his pardon read, & with what heed and care a sick person would hear the counsel of a Physician, with the same or greater heed, if possible, should a Christian hear the Word of God, which is able to save his soul. To this purpose are those frequent notes of attention given in Scripture; *Hearken my beloved Brethren, Jam. 2. 5.* *Psal. 49. 1, 2.* *Hear this all ye people, give ear all ye inhabitants of the world.* Both low and high, rich and poor together; *Ezek. 40. 4.* *Son of man, behold with thine eyes, and hear with thine ears, and set thy heart to all, &c.* To him that hearkeneth not, the Word is as sounding brass, or a tinkling Cymbal, *Vox & præterea nihil*, an empty sound without profit, as water spilt on the ground, or seed falling by the high way. How should that word enter, move or break the heart, that scarce enters the ears? *Luk. 2. 19.* *Mary kept the sayings of Christ, and pondered them in her heart;* but she first received them in at her ears: *Let these sayings sink down into your ears, Luk. 9. 44.*

2. Be as a diligent, so a constant hearer. Men that have business in the world will not miss a Market or Fair day, will be at two Markets in one week, if within reasonable distance. *Mary sat at Chr. ste*

feet, Luk. 10. 39. that is a posture denoting constant attendance on the word. *Be swift to hear*, Jam. 1. 19. *Blessed are they that hear*, Luk. 11. 28. *Examine*, the participle notes constancy of the act, blessed are they that are hearing. Who ply their Shop early and late, not who are now and then in the Shop, oftner in the Ale-house, thrive by their trade. *The diligent hand maketh rich*, Prov. 10. 4. The hard Student, who sticks to his book, proveth a Schollar, He that would be healed, must die at the pool of Bethesda, waiting for the moving of the waters, Joh. 5. 3. He that will be wise to salvation must hear, watching daily at wisdoms gates, waiting at her posts, Prov. 8. 34.

Hear with Faith at least Historical, believe not every thing which is spoken in a pulpit, but search the Scriptures whether the things ye hear be so indeed, and then give credit to the truth. *Believe the Prophets*, 2 Chron. 20. 20. *The Word preached did not profit, because not mixed with faith in them that heard it*, Heb. 4. 2. The word sheweth to a sinner his misery; but if he credit not the truth of it, he will never seek after the remedy. Whoso believeth not the threatnings of the Word, remaineth hard and impenitent; and where the hammer of the Law doth not break the heart, and melt it into Godly sorrow, the comforts of the Gospel will not bind it up. Hence the cause of all impenitence under the Gospel, of disobedience, incorrigibleness. *Who hath believed our report?* Isa. 53. 1. Hence men hear, and obey not, practise not, pray not, sanctifie not the Sabbath, examine not their hearts before they receive the Sacrament, teach not their families, amend not their lives, because they believe not the precepts of the Word commanding these duties. They repent not of their sins, they follow not holiness,

because they believe not the threatenings of the word, which saith, except ye repent ye shall perish, without holiness no man shall see the Lord. If the Drunkard, Whore, Master, Covetous person did believe that the unrighteous shall not inherit the Kingdom of God, that for these things the wrath of God cometh on the children of disobedience, they would certainly return from their evil courses, and amend their wayes and their doings. If the luke-warm person and Hypocrite did believe that Christ would spew out of his mouth such as are neither hot nor cold, they would be zealous and repent. But they that dare give God the lye in not believing his threatenings and commandments now, shall one day experience the truth of that word they so despise; yea, it were better for them that a millstone were hanged about their necks, and they drowned in the depth of the Sea, then for them to fall under the woes denounced in the Word of God.

4. Be affected so as the nature of the word requireth. Is thy sin reproved? Mourn, *The people lift up their voices and wept, when they were reproved,* Judg. 2. 4. *All the people wept, when they heard the words of the Law,* Neh. 8. 9. Is Judgement preached? tremble. So did *Felix*, and in so far he did well; *Acts 24. 25.* For it is the character of those that fear God. *They tremble at his word,* Ezra 9. 4. Who tremble least at the preaching of judgement, shall smart most severely when judgement is executed, *Isa. 66. 5.* Are the glad tidings of Salvation, peace, pardon, reconciliation preached, rejoyce in the good will of God declared from Heaven toward repenting sinners. Sit not as stocks and stones under Gospel promises, but resolve to perform the conditions of those promises; then may we with the converted *English* after a Sermon go on our way rejoycing.

joycing. And shew us great joy in shew City, Acts 8.

51. Receive the word with all meekness; submit to the commands, counsels, admonitions, reproofs of it. When the Word presseth duty, do as *Israel* said; *Exod. 24. 7.* All that the Lord hath said, we will do and be obedient. Suffer the word of Exhortation. Let not God have cause to complain of us; as he doth of *Israel*, *Isa. 65. 2.* I have spread out my hands all the day unto a rebellious people. And again, *Jer. 6. 10.* Their ear is uncircumcised, and they cannot hearken. Away with those crooked cavils; God forbid that all should be true, which preachers say, and they hope God will be better then his word. It will be our wisdom to believe and submit to the rebukes of the word. For what a poor refuge is that, to have no other hope, then that the word of God, the Scripture of truth will prove false? God is truth it self, he is *Jebovah*, giving being to all Creatures that are, and will certainly give being to his own word, Know now that there shall fall to the ground nothing of the word of the Lord, which he speaks, &c. 2 King 10, 10.

6. Make particular application of the word to thy self. This is my portion, my duty, my very case. The word which is spoken to thee, the duty which is enjoyned thee, do not evade and shuffle off from thy self to another, as men are too apt to do in case of reproof, this is for such a one, and that belongs to such a one, when thou thy self art the man. Thou canst not be nourished by the meat which another man eateth, nor be warmed by the cloaths which another man weareth: No more canst thou receive good by that word which thou possessest over to another: and dost not apply it to thy self. Another mans lesson will not inform thee, another mans doctrine will not instruct thee, another mans

mans reproof will not humble nor reform thee; that Word which thou takest not home to thy self will not profit thee. The Moral Law in the several branches of it was spoken by God to the whole Congregation of Israel, consisting of 600000 men, besides women and children: yet is it directed to every individual person in the singular number. *Thou shalt have no other Gods: thou shalt not make to thy self any Graven Image; Thou shalt not take the Name of God in vain; and so the rest;* that no man might deceive himself in general, but take every precept as belonging to himself in particular. Where the word saith, *If any man be in Christ, he is a New Creature*, that is, I, thou, he, every one must be a New Creature, that will have any part in Christ. As many as are under the Law are cursed, that is, I, thou, every one, as if we were described by name. This is one reason why few profit by the word, because men apply it not to themselves, especially the duties, reproofs, comminations, they put off from themselves, as not appertaining to them.

3. After we have heard :

1. Lay up the word in our heart, commit it to memory, let it not slip, not run out, as water out of a riddle. *Mary kept the sayings of Christ*: The Seed sown must be covered with earth, else it will be a prey to birds. To this end God hath given us memories to be instead of store-houses where to lay our treasure, *Whence upon occasion we may bring forth things new and old*, Mat. 13. 52. Scripture truths remembered will be of singular use in time of need. They will be armour of proof against Spiritual Enemies, defensive against sin; *I have hid thy word in my heart, that I may not sin against thee*, Psal. 119. 11. By this weapon *Joseph* being fortified resisted his Mistriss's solicitations to uncleanness, The Word remembered

bred will furnish a Christian with arguments and weapons offensive to repell Satans temptations. By these our Saviour repelled, and put him to flight, opposing against his assaults some Scripture truth. By promises remembred believers may draw water out of the wells of salvation, cordials and strong waters to comfort and strengthen the heart against the qualms of afflictions, *Rev. 3. 3. Remember therefore, and forget not, he which hath received and heard, and hold fast. Psal. 119. 93. I will never forget thy precepts, for with them thou hast quickned me.*

2. Meditate on, ponder the word in thy heart, as *Mary did, Luk. 2. 19.* It was one sign of beasts that were clean under the Law; if they chewed the Cud, *Lev. 11. 3. Let the word of Christ dwell in your hearts richly, Col. 3. 16.* saith the Apostle, and let us dwell upon the Word. It is a note of a blessed man, that *His delight is in the Law of the Lord, and therein he meditates day and night: We love to dwell upon thoughts of persons, or things we love. O how I love thy Law, it is my meditation day and night, Psal. 119. 97. Consideration helpeth forward conversion, Ezek. 18. 28. Because he considereth and turneth, &c.*

3. Confer on the word with others, *Act. 1. 3. I will speak of thy Testimonies before Kings, and will not be ashamed.* Christ to his Disciples spake of things pertaining to the Kingdom of God. Conference is beneficial to our selves and others, it fixeth the word on our heart, and strengthens memory. It edifies others, encourageth, comforteth, settles them, *Mar. 3. 26. They that feared the Lord, spake often one to another.* There is none that out of sincerity do give themselves to holy conference, but are gainers by it, saith *Dr. Sibbs.* We gain oftentimes by discourse, with those that are pupies in religion. *St. Paul de-*

fires to meet with the *Romans* (though they were his converts) that he might be strengthened by their mutual faith, Rom. 1. 12. **W H O I**

4. Be doers of the Word, not hearers only. This is the end of all preaching and hearing, reading and knowing, to which the crown of blessedness is promised, Luk. 11. 28. John 13. 17. *Come let us go up to the House of God, — And he will teach us of his ways, and we will walk in his paths.* The end of precepts is obedience, of duty is practise, of reproofs is to fly from reproved. Otherwise we deceive ourselves, Jam. 1. 22. *Be ye doers of the word, and not hearers only, deceiving your own selves, making a false Syllogism, or a Paralogism, as the word signifieth: As if one should argue thus; They that will be blessed, must be hearers of the word; But I am a hearer of the Word, therefore I am blessed. This is a false syllogism, against the Rulers of Logick, against the tenor of Scripture, which is, Blessed are they that hear the word of God and keep it; and the Apostles scope in this very place, who affirmeth — He being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, vers. 25. It is not by hearing alone, nor by notions, nor discourse, but by fruitfulness that God is glorified, Profession adorned, Religion is beautified, and the mouths of Adversaries are stopped, and Believers receive the end of their Faith and hearing, the Salvation of their Souls.*

lies to meet with the Romans (though they were his
 converts) that he might be thought of their nation

JOHN 3. 16.

Jesus answered and said unto him, verily, verily, I say unto
 thee, except a man be born again, he cannot see the King-
 dom of God.

Hitherto we have beheld man in his lost estate,
 lapsed from his holiness and happiness, to
 which he was created, and plunged into the horrible
 pit of corruption and misery, where he and his po-
 sterity had sunk irrecoverably, had not God the Fa-
 ther of mercies took compassion on him, and sent
 his Son Jesus Christ to be the Mediator between God
 and Man, who by his own death hath overcome
 death, and brought life and immortality to light,
 and by a new and living way consecrated for us by
 his own blood hath brought poor man near unto
 God, and restored us to a possibility of escaping mi-
 sery, and recovering the favour of God, and eternal
 happiness. We have heard likewise above, how
 Christ the Mediator of the New Covenant having
 purchased for his people eternal Redemption, doth
 send his holy spirit into their hearts to make appli-
 cation to them of the benefits of his death. Which
 spirit is to be sought for, and obtained of God in the
 use of means, especially the Word and Prayer. By
 fervent prayer, and diligent hearing of the word,
 God giveth his holy spirit to his people to renew
 them, and to repair his Image in them, by working
 in them true Repentance and Godly sorrow for sin,
 faith to believe in Jesus Christ and care to live a God-
 ly life, which are the conditions of the Covenant of
 Grace, without which no man can be a meet par-
 taker of redemption by Christ of the Adoption of
 Sons,

Sons, of the favour of God, and the inheritance of the Saints in light: So much the present Text informs us, *Except a man be born again, he shall not see the Kingdom of God.*

The words are Christ his answer to Nicodemus, a Pharisee by his sect, and a teacher of the people by office, yet himself for all his learning, as many of the teachers have declined to be instructed in the very principles of Religion.

In Christ's answer we may observe, *The matter of it, a weighty point, concerning the new birth.*

2. The necessity of the new birth: so necessary is it, that without it a man cannot be saved, cannot see that is, enjoy entrance into the Kingdom of God, as the 4th verse explains.

The universality of it, is not for some people only, but necessarily to all. *Except a man be born again, he shall not see the Kingdom of God.*

4. Lastly, Observe the manner of Christ's propounding this Doctrine, he is very serious in it, he is in good earnest, *Verily, verily, I say to thee, to thee Nicodemus, who art a Master in Israel; and that thou must understand these things in earnest, I assure thee of the truth of what I affirm, as when a dream was doubled twice, because the thing is established by God, Gen. 41. 32. because this is a truth, a foundation truth, established of God and most certain, therefore Christ doubleth the force of all verification thrice, *Verily, verily, I say to thee.* I shall comprize all in this one Doctrine.*

Doct. That except a man be regenerate he cannot be saved. The new birth is of indispensable necessity to every one that will enjoy the Kingdom of God, of what nation, sex, or condition, soever he be. As soon may a beast become a man, a Devil, an Angel of heaven, as soon may fire and water agree together.

time to the lusts of men, which is mortification,
Rom. 6. 6. Eccl. 12. 31. Acts 18. 26. 1 Pet. 4. 2.

The second part or *terminus ad quem*, is putting on the new man, living in the spirit, walking in the spirit, turning to God, becoming servants to God, yielding our selves to God, being alive to God through Jesus Christ, Gal. 5. 25. Rom. 6. 12. & 11. 13.

It may be thus described: The new birth or Regeneration is Gods gracious work on the heart of a natural man renewing, and turning him from darkness to light, from the power of Satan to God, by which change he is enabled to die unto sin, and to live unto God, to the glory of Gods grace, and to his own eternal salvation. It is in effect the doing away of Satans image and superscription, which we have contracted by our fall and corruption of nature, and the repairing of Gods Image, which is knowledge, righteousness & holiness, whereof sin hath spoiled us.

That it is the work of God to Regenerate a sinner there is no doubt, for who else can give life to the Dead, to the soul dead in Sins and Trespases, who can quicken to newness of life, but he who at first breathed into man the breath of life, that he became a living soul? He only is the Author of life natural, spiritual, and eternal. Regenerate persons are born of God, and born of the spirit, Job. 1. 12. which Phrase is used here three times in the Verses following the Text, vers. 3, 7, 8. God is the God of Spirits, the Lord of Hearts; heart work is his proper work. To him it belongs to create a clean heart, to circumcise the heart, to open the heart, to turn the heart, to perswade the heart, to break the heart, to give a new heart, Eccl. 36. 27. *A new heart will I give you, I will put my spirit within you.* It is the Holy Ghost that sanctifieth, inlighteneth, anointeth, teacheth, calleth effectually and changeth the heart,

1 Cor. 6. 11. He is author and principall efficient of the new birth. As no man can create himself, nor beget himself; the child in the womb cannot help it self, nor bring it self forth into the World: no more can a man regenerate himself, nor by his own strength prepare himself for the new birth. That which is born of the flesh is flesh, saith our Saviour *vers. 6.* That is, what proceeds from our natural ability, is but flesh, corrupt like our selves. As Adam after his fall begat a son in his own likeness, &c.

By the ministry of the word God usually worketh this blessed change or new birth, inlighteneth, openeth mens eyes which are blind by nature, convinceth them of sin, of the curse and wrath of God to which sin hath rendered them obnoxious, and so humbleth them, breaketh, bruisech them by the Preaching of the Law, maketh them cry out O wretched man that I am! what shall I do to be saved? The heart being thus broken, is prepared to receive the joyful tidings of the Gospel. *This is a faithful saying, that Jesus Christ came into the world to save sinners: If any man sin, we have an advocate with the Father, Joh. 2. 1. And the blood of Jesus Christ his son cleanseth us from all sin.* These are glad tidings, cordiall to poor broken hearted sinners, *rejoycing the heart, Pl. 119. 8.* The bare law without the Gospel (so Mr. Perkins understands that place) killeth, casteth to hell; but the spirit that is in the Gospel quickeneth, reviveth, comforteth, 2 Cor. 3. 6. Both of them together seasonably applied by a wise Master of the assembly, or a skilful interpreter, prove by the blessing of God effectual to the new Birth or conversion of a sinner. *Now ye are clean through the word I have spoken to you, Joh. 15. 3. & 17. 17. Sanctifie them through thy truth, thy word is truth, Eph. 5. 26. They*

to might sanctifie and cleanse it with the washing of water by the word. Yet the word hath not this efficacy of it self; or as Preached, read, or heard, but as an instrument in the hand of the spirit of holiness, as it is blessed of God to open the heart to believe; to beget faith, by which the heart is purified, Acts 15.9.

The object of regeneration is a natural man, a sinner dead in sins and trespasses, a vassal and drudge to the Devil, one who walketh according to the course of the World, according to the Prince of the power of the Air, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind. This is a great change, wrought by the mighty power of Gods grace, whereby such a one is converted, so that he is become wholly a new creature, is not the same man he was, but altogether changed, not in substance but in quality, *was dead, but is alive, was lost, but is found*, Luke 15. ult. *yielded his members as instruments of unrighteousness unto sin; but now yieldeth himself unto God, as one that is alive from the dead, and his members as instruments of righteousness unto God*, Rom. 6. 13. Such a change was wrought in Onesimus by the Preaching of Paul, Phil. 11. *Who in time past was to thee unprofitable, but now profitable to thee and me.* Such a change was wrought in Paul himself, Gal. 1. 13. *He which persecuted us in times past, now preacheth the faith which once he destroyed.* This is a blessed change, when with the Thessalonians, (1 Thess. 1. 9.) *men turn from idols, to serve the living and true God; when he that stole stealeth no more, but laboureth, working with his hands the thing that is good, that he may have to give to him that needeth*, Eph. 4. 28. The subject of this new birth is the heart principally, the whole soul is overspread with the pollution of sin, corruption leaving no part untainted, so the new birth leaves no part un sanctified. As health is the contrary

or sound temperament of the whole body, so this new birth is a gracious frame, sanctifying every part and faculty, as corruption is the seed of every sin, so this of every holy action. whereby the mind is enlightened with the knowledge of salvation, the darkness of ignorance being expelled. *They were sometime darkness, but are now light in the Lord.* Hence believers are called *children of the day*, Eph. 5.8. and *children of light*, 1 Thes. 5.5. The will and affections are freed from the service of sin, from the dominion of lust, to run the way of Gods Commandments. The body is not changed, either as to its essential qualities, but as it is part of a man regenerated, and united to the soul, is used by it as its instrument in the service of God, *that so the whole spirit, soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ.* 1 Thes. 5.23. The soul hereof consisteth in the purging of corruption, and the old man in dying to sin, and living to God, when the heart is like a vessel cast into a new mold, and becomes a vessel of honour, *sanctified and more for the Chastity use, and prepared to every good work.* 2 Tim. 2.21. The heart, chiefly the Will, bears a great part, if it be not the whole, in this work of Regeneration; it is the great wheel in this motion, it is the fountain of all the actions, it commands all. Therefore God looks with an especial eye upon the heart, *My son give me thy heart, and let thine eyes observe my way.* Prov. 23.26. If the heart be new, the whole man is renewed: for such as the heart is, such is the whole man, it gives denomination to the man. If the heart be proud, he is a proud man; if the heart be set on the World, he is a worldlying; if the heart be vain, he is a vain person, the mouth talketh vanity, *all is vanity.* On the contrary, if the heart be renewed, the whole man is right; if the heart be

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for God, the tongue praiseth God, the lips speak for God, the head studyeth Gods glory, the knees bow in prayer to God, the memory remembereth and layeth up the word of God, the conversation is so ordered that God may be glorified. Which is the end, as of all other the works of God, so of this new creature, that by grace being made good trees, we may bring forth good fruits to the glory of God, and salvation of our souls.

Answer. Now let us enquire into the causes why Regeneration is so necessary.

From the consideration of the unregenerate state of man. Man by nature is born in sin, all the imaginations of his heart are evil, only evil, and that continually, Gen. 8. 21. Adam, and in him all mankind, are perished & rotten at the root. Every branch of wickedness is bitter, every drop of sea-water is salt. That which is born of the flesh is flesh, a Toad begets a Toad, a swine a swine, like it self. Adam having lost Gods image, begat a son in his own likeness. All his children are by nature children of disobedience, children of wrath, vassals to Satan, slaves to sin, enemies to God, heirs of Hell; how then can a man unregenerate enter into the kingdom of God?

A man unregenerate is filthy, unclean, a rotten carion, a dunghill of vice and corruption, as a fountain casteth out her waters, so she casteth out her wickedness, naturally, freely, plentifully, continually, Jer. 6. 7. The heart is an evil treasure, a storehouse of sin; a heap of odious lusts, a seat of mischief, full of adultery, covetousness, pride, full of all unrighteousness, as Psal. 12. 4. From this corrupt fountain issue filthy streams; the Tongue is a world of wickedness, full of cursing and bitterness; the hands full of bribery, extortion, violence and injustice; the eyes are cas-

ments to let in lust and vanity, the feet are swift in running to evil. The affections are turned away from God, the life is a chain of many links, a concatenation of iniquity, a web of sin spun by the Devil, a pitcher brimful of poison, atheism, unbelief, impatience, hatred of God and holiness. Now can such a one all washed, purged, renewed, enter into the kingdom of God?

2. A natural man is dark, blind, seeth not this his corrupt estate, Rom. 1. 21. *Their foolish heart was darkened.* Eccl. 5. 1. *Evels know not what they do evil.* How should an ignorant, carnal mind, find the way to Heaven, to which he is a meer stranger, as unfit for it as a blind man is to go a long journey? God is light, and Heaven is the inheritance of the Saints in light. Believers are children of light, and men unregenerate belong to Satan, whose Kingdom is a Kingdom of darkness, Rev. 16. 10.

3. Men unregenerate are dead, senseless, past feeling. *Let the dead bury their dead, Luk. 9. 60.* On which place, saith, *Augustine, Habent et animas mortuos suos in impietate & peccatis, de quibus dominus ait, sine ullo non sepelire mortuos suos.* Even souls have their death in impiety and sin, concerning which our Lord saith, *suffer the dead to bury their dead.* Sinners are alive to the world, to their lusts, as the Prodigal Son to his Swine, hawks & harlots, but quite dead to his Fathers house. As a dead man stirs not, moves not, seeth not, complaineth not, though a burthen as great as a millstone should be laid on his back. So Sinners, while in their natural estate are nothing sensible of prodigious impieties, but go lightly under the heavy burthens and guilt of their transgressions, as horses with an empty Cart. And as dead men are not fit for the house, for the company of living persons, but must be carried forth, and buried out of sight, Gen. 23. 4.

So are not men unregenerate in a capacity to enjoy the presence of the living God, nor the company of his Saints, but must be cast out of the Holy City, the City of the Living God, and shall remain in the Congregation of the dead, Prov. 21. 16.

104. Carnal hearts are unsuitable for heaven, to the work there, and the company there. What is the employments of the Heavenly Jerusalem, but to sing new songs in praise of God, and the Lamb, Rev. 5. 13. Blessing, honour, glory and power, be to him that sitteth on the Throne, and to the Lamb for ever and ever. Sinners are dead men, as was shewed, and such cannot praise God. The grave cannot praise thee, death cannot celebrate thee, Isa. 38. 18, 19. The living, the living he shall praise thee, &c. In heaven Saints keep a perpetual Sabbath, Heb. 4. 9. There remaineth a rest, or a keeping of Sabbath to the people of God. But carnal hearts cannot call the Sabbath their delight, but rather quite contrary, are weary of Sabbaths, and Sabbath employment, are of the mind of those people in the Prophet, Am. 8. 5. Saying, when will the New Moon be gone, that we may sell corn? and the Sabbath that we may set forth wheat? Nor are they any whit better affected to the company in Heaven. In God they set not their hearts delight, they love not his presence in his Ordinances, Psal. 10. 4. God is not in all their thoughts, Luk. 19. 14. Jesus Christ they hate, and will not that he reign over them, his Gospel they deride, and his way of salvation. Saints society they love not, as too precise people, too holy, too strict for them, they are their song and derision daily, they are still talking against them by the walls, and in the doors of their houses, Ez. 33. 30. their company they cannot abide: So that if unregenerate persons might be supposed to be admitted into the Kingdom of God, yet their hearts being so unsui-

table to the imploymēt and society there, heaven would be no heaven, but a hell to them, they would take no more delight nor felicity there, then a roach would do in a closet, or a swine in a heat room, which had rather be wallowing in the mire.

Reas. 1. From the infinite distance between God and Sinners, which are as contrary as Heaven and Hell, Light and Darkness. *Am. 9. 3.* Can two dwell together, dwell together, except they be agreed? *Hab. 1. 13.* The Lord is of purer eyes than to behold evil, and can not look upon iniquity; *Psal. 5. 4.* Neither shall evil dwell with thee. None is so holy as the Lord, a jealous God, and hating iniquity, who hath declared his wrath from heaven against all unrighteousness of men, hath plagued the world for sin, not only the impenitent world, but his dear people, such as *David*, a man after his own heart, *Moses*, like unto whom there arose not a Prophet since in Israel, whom the Lord knew face to face, *Deut. 34. 10.* Even such as these hath the Lord sharply corrected for sin, that they might come to repentance, that their iniquity might be pardoned, and their souls saved. Neither can there be any reconciliation between God and Sinners, till sin, that accursed thing, be removed by Regeneration, Remission and justification. *1 Cor. 6. 14.* What Communion hath light with darkness, Christ with Belial, God with sinners? we may not once imagine that God, who is Eternally Holy, with whom is no variable-ness, nor shadow of turning, will become a Patron of sinners, a favourer of wicked men, be merciful to the unregenerate or impenitent, till they change their nature, forsake their sins, and put off their old manners, and be renewed.

2. Reas. In respect of the Kingdom of Heaven, which is called,

1. The promise of Eternal Inheritance, the inheritance

heritance of Saints; Heb. 9. 15. Col. 3. 12. Now to whom belongeth the Inheritance but to Sons? If Sons, then heirs, Rom. 8. 17. no Sons, no Heirs. No unclean person hath any inheritance in the Kingdom of Christ and of God, Ephes. 5. Know ye not that the unrighteous shall not inherit the Kingdom of God? 1 Cor. 6. 9. Cast out the Bond-woman and her Son: for the Son of the Bond-woman shall not be heir with the Son of the Free-woman, Gal. 5. 30. Abraham gave gifts to the Sons of the Concubines, but reserved the inheritance for Isaac: So God giveth the fat of the Earth, plenty of Corn and Wine, Peace, Health, prosperity to wicked Men, but to the Saints who are Sons, born of God, he giveth pardon of sins, and inheritance among them that are sanctified, Acts 26. 18.

2. The Kingdom of Heaven is called a gift, the best gift which God giveth. The gift of God is Eternal Life, *donativum dei est vita aeterna*, as Tertullian renders the words, which Mr. Gataker likes better then Brea's *donum*, which he saith is too languid and low an expression. For a donative is given out of the liberality of a Prince, when he would commend his munificence and bounty to his Souldiers. But will God shew his bounty to men unregenerate, who serve under his Adversary, and bear arms for Satan, and uphold his Kingdom? God is patient toward such, and liberal in outward blessings, as the Sun shines on the dung-hill, as well as on the Garden; the rain falls on the ground of the unjust, as well as on the just mans. The Earth God hath given to the Children of Men, but Heaven he reserves, as a donative to bestow on his dear children, 1 Sam. 1. 5. Elkanah gave to Peninnah, and her Sons, Portions, but to his beloved Hannah he gave a worthy Portion, or a double portion. Joseph gave to all his brethren changes of rayment, but to Benjamin his

dearest brother he gave three hundred pieces of silver, and five changes of Raiment. Parents bestow courtesies on Neighbours, are kind to Servants, but their Jewels and choicest favours they give their children. God is good, and doth good to the evil & unthankful; but his Jewels, his treasure, his best and choicest gifts he bestoweth on his friends, his Children. Fear not little flock it is your Fathers good pleasure to give you the Kingdom, Luk. 12. 32.

3. Heaven is called a reward, a recompense of reward, Col. 3. 18. *Let none beguile you of your reward.* A reward it is of mercy, not of debt, though the expression of reward speaketh relation to working, Mat. 20. 8. *Call the labourers, and give them their hire.* Heb. 11. 6. *God is a rewarder of them that diligently seek him.* And Heb. 6. 12. *God is not unrighteous to forget your work, and labour of love.* Now to whom is Heaven due, not by desert but by promise? Surely not to wicked men, who work a deceitful work, Prov. 11. 18. *They that plow iniquity, and sow wickedness, reap the same,* Job 4. 8. *When God shall render to every man according to his work, then shall indignation and wrath, tribulation and anguish be upon every man that doth evil.* It is not likely that the righteous God who ligeth righteously will bestow the Kingdom of Heaven upon unregenerate men who hate holiness, are full of all unrighteousness, who work the works of the Devil, as sin is called, 1 John 3. 8. *Who have fellowship with the unfruitful works of darkness, and commit sin with greediness,* Eph. 5. 11. *Who rise early to follow strong drink, that continue till night, till the wine inflame them, that draw iniquity with cords of vanity, and sin as it were with a cart-rope,* Isa. 5. 11, 18. For which of these works will God reward them with the Kingdom of heaven? Rev. 21. 27. *Into which shall in no wise enter any thing that defileth, neither what soever worketh abomination,*

nation, or *maketh a lie*, Gal. 6. 8. *Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption.*

Reas. 4. In respect of the way and method of Salvation, none can be saved but in Gods way; and the way is Christ, *Joh. 14. 6. No man cometh, nor can come, to the Father, but by him; there is no other name or way under Heaven, whereby men can be saved.* All men being lineally descended from Adam, are corrupt, and must therefore be taken off the old stock of nature, which is a wild Vine, a degenerate Plant, and of necessary must be ingrafted into Christ the second Adam, the true Vine, the right Olive. As the first Adam derived to all his posterity corruption and damnation, so Christ the second Adam conveyeth to his Seed, Life and Salvation. But how is that? The branch must be ingrafted into the Vine, e're it can receive fatness and sweetness from it. So men must be regenerate, e're they be in Christ, be united to him by the spirit and faith, and so receive of his fulness, *grace for grace, 2 Cor. 5. 17.* Therefore if any man be in Christ, he is a new Creature. This is Gods method, first to sanctifie, then to save, first to cleanse and wash away the filth of sin, so by grace to prepare his people that they may be fitted for vessels of honour: as he prepareth the Kingdom for them, so he prepareth them for his Kingdom, *Mat. 25. 34.*

Before I proceed to Application, I shall resolve one or two questions:

1. *Quest. Whether is Regeneration in a mans own power; can any man convert himself?*

Ans. This is already demonstrated before, in the description of Regeneration, where it is proved to be the work of God by his Holy Spirit to quicken a man dead in sin, to take away the stony heart, to

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give an heart of flesh, & the Lord Jesus Christ, Rev. 20:13. Even *Arminius* himself will grant that in the beginning of conversion, *Homo se habet utraque passivè*, [the same pag. 944. and 959.] a man is merely passive, and that free will without grace cannot begin or bring to perfection any thing truly or spiritually good. He saith the Grace of Christ is simply and absolutely necessary to the illumination of the mind, to the ordering of the affections, and inclining of the will to that which is good. Grace is it which worketh on the mind, affections, will; which infuseth into the mind good cogitations, inspires good desires in to the affections, bendeth the will to execute those good cogitations and desires. Grace preventeth, accompanieth, followeth, extendeth, helpeth, operateth to withstand co-operateth that we may not will in vain. Grace averteth temptation, assisteth and helpeth in temptations, upholdeth against the flesh, the World, and Satan, giveth the victory in fight, raiseth up those that fall, and are overcome, establisheth and furnisheth with new strength, and maketh more watchfulness. Grace beginneth, promoteth, perfecteth, and consummatedh Salvation.

2. *Quest.* But this question is in order to another, which is this, If it be in mans power to regenerate himself, why is man commanded and called upon to turn himself, and threatened with death, if he do not. Ez. 18: 30, 31. Repent and turn your selves. *Pœnite vobis* I command you, Make you a new heart, and a new spirit, for why will ye dye?

Ans. Commands of this Nature do not suppose the duty commanded to be in our power, or that it may be performed by any strength of our own, yee such commands are useful. To convince us of our lost and damned state, that

that we are degenerate and fallen away from God, deeply revolted, and of necessity we must return to our pristine purity and integrity, and that on pain and peril of damnation.

2. These commands and comminations being sanctified by the Holy Spirit, being accompanied with power from above, become effectual to work conviction, illumination, and regeneration, where men do not receive the Grace of God in vain. Christ commanded *Lazarus*, who had been four dayes dead, to come forth of his Grave. It had been a vain word for any mere man to have spoken, but Christ, being the Son of God was able to cloath his own word with power, and to put the spirit of life into *Lazarus*, whereby he was able to obey his command and to come forth, and so he did. In like manner, it is no vain word for a Minister of *Jesus Christ*, who hath a promise of Christs presence to be with him, in execution of his Office, to call upon men unregenerate, to make them new hearts, and to take heed they dye not in their sins, because the word is the power of God to Salvation, it is the Ministration of the Spirit, 2 Cor. 3: 8. who like the wind bloweth, worketh where, when he listeth. The dead shall hear the voice of the Son of God, and they that hear (and obey his call) shall live, Joh. 3: 8. and 5: 25.

3. These commands serve to put men upon the use of means, which men unregenerate may be ought to attend upon. The lame, blind, impotent people, which lay at the pool of *Bethesda* could not heal themselves, could not move the waters by an Angel, and then make some shift by themselves, or by the help of Friends to step in, and so be healed.

3. Quest. *Another Question is, whether the work of Regeneration be perfect in this life?*

The Answer is, that the work of Grace, sanctification, is not perfected at once, nor complear in this life: But as in the natural birth the child is not perfect in the first moment of conception, but after a certain time, by many previous dispositions and preparations, the birth is at length accomplished. And when it is born into the world, it arrives not presently at mans estate, but passeth through several moments and degrees of infancy, child-hood, youth, ere it attain the consistency of a complear man, it groweth day by day from imperfection toward perfection, 1 Cor. 13. 11. *When I was a child I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things.* In like manner the New man hath its conception, its forming in the womb as it were, its birth, its infancy, child-hood, its youth and age, Gal. 4. 19. 1 Joh. 3. 12, 13. *We know in part, we prophesie in part,* saith the Apostle, 1 Cor. 13. 9. So we believe but in part, we obey but in part, we are regenerate but in part. Our knowledge is more ignorance then knowledge, our Faith is more unbelief then Faith, the fire is more smoak then fire, the wheat is more chaff then wheat. Corruption hath received its deaths wound, but is not dead; the Serpents head is crushed, but he lives, like the beasts in Daniel, Chap. 7. 12. *They had their Dominion taken away, yet their lives were prolonged for a season.* The Canaanites were subdued, yet would they live and dwell together with Israel, the flesh like an in-mate will not be cast out, but lusteth against the spirit. Gold and dross, corn and tares, corruption and grace, will dwell together in the same subject, *gradibus remissis.*

Obj. Saints; regenerate persons; are said to be dead to sin, Rom. 6. 2. and they that are Christs have crucify'd the flesh with the affections and lusts, Gal. 5. 24.

Ans. The denomination followeth the better part: God speaketh the best of his people when their hearts are upright, as of David, 1 Kin. 15. 5. he did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah, &c. yet it is well known that David had other failings besides that mentioned, though none so gross as that. Men mark all that is evil in Saints, and they are sure to hear of it on both sides. God taketh notice of and speaketh all good of his people, Cant. 4. 7. Thou art all fair my love, there is no spot in thee. God for a little gold overlooketh much dross: we for a little smoke are ready to put out the fire, for one corruption, passion, crookedness of nature, we overlook much good, virtue, commendable gifts and graces.

Ans. Saints are said to be dead unto sin, as to the guilt of it, the condemning power of it, Rom. 8. 1. 33. There is no condemnation to them that are in Christ. Who shall lay any thing to the charge of Gods elect? It is God that justifyeth; who is he that condemneth? The wives debts are chargeable on her husband; a believers debts are paid in Christ.

They are dead as to the power and dominion of sin. Vex and molest them it may like an inmate on an unwelcome guest for a time, dwell with them it will, but reign, rule over them it never shall, Rom. 7. 17. and 6. 14.

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4. They are dead to it, for any pleasure or delight they take in sin. A burden it is to them, a bitterness and grief of heart it is to them, it costeth them many a weeping tear and sorrow of heart.

The good that I would, I do not; but the evil which I abhor, that I do. Rom. 7. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. I will swear, my tongue is my enemy, who is lord over me? I will be drunk, who hath to do with that? I will follow my lusts. I will have my part in the pleasures of this world, this is the voice of nature, of a meer carnal man.

The sentence of death is past upon sin, a believer is resolved upon its destruction, and doth daily endeavour its extinction. As a man nailed to the cross may live a while, but he is expiring every moment. By the daily exercises of mortification the old man is crucified, his strength is abated and weakened, and the new man is renewed day by day. And when a Christian puts off this earthly tabernacle of the body, then he shall be rid of this body of sin for a together; these Egyptians whom he hath scorned, and been vexed with them all the dayes of his life, he shall not see them again, nor be troubled with them again for ever.

Q. But why doth God leave the work of grace imperfect to the grief of his dear people, and their continual vexation?

A. So it pleaseth God not to compleat sanctification at once, but by degrees, for the exercise of Christians in the practice of mortification, and his for grave and weighty reasons.

To keep them in an humble frame of heart, and to tame pride, which is apt to spring up even out of grace it self, as weeds out of the fattest ground.

As David's heart was lifted up in the midst of great necessities and enjoyments, a Chron. 32. 25. Paul stood in need of a thorn in the flesh, what ever that was, to prick the bladder of pride, lest he should be exalted

above measure for his abundance of grace. His past would be forgotten and with unpardonable mercy, if the sense of present corruption did not revive the memory of it. Nothing layeth the people of God to slay in their own thoughts as the sight of sin and its vile effects. *Isa. 42:6. Wherefore I abhor my self.* Now an humble frame of mind is very delightful in Gods eyes, he hath great respect for such; *Isa. 66:2. I will show myself lovingkindness to him that is low.*

2. By this means is magnified the riches of Gods mercy in multiplying pardon of sin to his people, to whom he is ready to forgive not once only, but ten thousand times, as oft as from the heart they repent, as in the parable is to be seen, *Math. 18:21. I beseech thee Lord, increase my mercies.*

3. God will have Christians to live a life of dependence, to run to God every day, for new strength of grace, as they behold their own weakness. We are taught in the Lords Prayer the daily and continual use of Prayer, *Luke 11:2. Where our Saviour teacheth us to ask day by day for daily bread.* In the same we are directed to beg daily pardon for daily transgressions, that grace to be kept from temptation and sins which we are liable enough every day to fall into. Our sufficiency is not of ourselves, but Gods grace is sufficient for us; *1 Cor. 3:15, 17. If any mans work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire.* Gods power is seen by this means, in keeping alive a little grace, amongst abundance of corruption, as if a stalk of Fire should be preserved in the midst of the sea, year and yet prevail to get victory and at last overcome all corruption and overcome it. *Isa. 43:2. I will bring forth seed out of the sea, and will sow it in the rivers, and it shall bring forth wheat, and shall be like a flock, and shall be like a flock, and shall be like a flock, and shall be like a flock.* This indwelling of sin maketh Christians more willing to die, that they may be rid of such a vexatious guest. Wicked men seem willing to leave this

this World, that they may be rid of pain, sickness, adversity, otherwise they could wish to live here alwayes. So the Godly, though they also are too much wedded to this world; with these two tribes and half, they can be content to sit down on this side Jordan, yet partly by reason of manifold afflictions and much tribulation; with which it pleaseth God to exercise them, and partly by reason of many temptations and often infirmities, wherewith they are even compassed about, and sins into which they too frequently fall, they grow weary of this world, and say with Job, Chap. 7. 16. (I labour (I live) I would not live alway). Especially if they have but any comfortable assurance of Gods favour, and sins pardon, then with Paul, they desire to depart, and to be with Christ, which is far better, Phil. 1. 23. Because then, as they shall weep no more, so they shall sin no more: he that is dead is freed from sin, Rom. 6. 7. *and thus to*

6. Hereby they learn to work out their own salvation with fear and trembling, when they see men that are of longer standing then themselves in profession, and of more eminent graces, at least in repute of others, then themselves, fall into gross sin, and miscarry foully to the dishonour of God, reproach of Religion, and opening of the mouths of adversaries: then may they who think they stand, take heed least they fall, lest they also be tempted; then had they need to beware least they being led away with the error of others, fall from their own steadfastness. They that carry fire in their bosome had need to be very careful, lest they be burnt; they that have a domestical enemy within their own walls had need beware they be not betrayed. Therefore we are to serve the Lord with fear, and to rejoice with trembling, Ps. 111. 1. *and thus to*

God will by this inbred and indwelling corruption exercise his peoples graces, will have them to maintain the fight to the last, so they may overcome, and overcoming be crowned. God would not root out all the Canaanites, to teach the children of Israel the art of Warre, *Judg. 3. 2.* And he was no fool who delivered his opinion in the Senate, that Carthage was worth he destroyed, though an enemy-city, and had been servient to Rome itself, lest having no enemy whom they need to fear, their soldiery should lose their martial and courage for want of exercise.

A Christian course is a warfare, a fight, by reason of other enemies, but this homebred enemy, corruption within, is the most dangerous, as that is the most perillous fire which begins in the bedstraw, because it is so neer to us, cleaveth to us as close as the skin to the flesh. It is not for a Christian to be secure, but to watch alway, having an enemy so neer him, no more then it was for Israel when the Canaanite was still in the Land. That thou mightest make a good warfare, and fight the good fight of faith, *1 Tim. 1. 18. 6. 12.* Put on the whole armour of God, *Eph. 6. 11.* All the promises in the conclusion of those Epistles *Rev. 2. and 3.* are made to him that overcometh. Were there no overcoming there would be no crown, if there were no fight there would be no overcoming, if no enemy no fight, if no corruption, no enemy. So through the assistance of graces corruption, though it be a continual vexation to a child of God, yet it exerciseth his faith, puts him on more fervent prayer, maketh him stand daily on his watch, by accident it increaseth his graces, and setteth on his head at length a crown of Glory.

Use of Instr. 1. From this Doctrine of the necessity of Regeneration it followes, that one may

go farre in Religion, yet not be saved, may do much in Christianity, and not be Regenerate. As

1. Some outward acts of Piety or Charity do not speak a man to be Regenerate. The worst of men have done now and then some good works, which do not conclude them to have been born again and saved. *Cain* offered sacrifice, *Saul* destroyed witches out of the Land, *Jehu* rooted out *Baal* idolatry out of *Israel*. *Balaam* had good words in his mouth, and good wishes in his heart. *Nabuchadnezzar* blessed the most high God. *Darius* magnified God by a decree. *Darius* 6. 26. *Pharaoh* begged the prayers of *Moses* and *Aaron*, *Exod* 12. 32. The *Persian* Kings gave liberally towards the maintenance of the worship of God, and to the beautifying of the house of God in *Jerusalem*. *Ezra* 9. 10. and 7. 27. *Agricus* was almost perswaded to be a Christian. Yet it doth not appear that these were truly converted and saved.

2. Partial reformation, leaving gross sin concludes not a man regenerate, it may proceed from some other principle then grace, which sanctifieth wholly in some measure and degree, leaveth no part altogether corrupt, leaveth not a man in the gall of bitterness and in the bond of iniquity. Some things without life, as a clock, may move; but the motion proceeds not from an internal principle, but from external weights. So partial reformation as in *Jehu*, ariseth from external motives, not zeal for the Lord of hosts, but ambition of the kingdom: was the prime mover of his destroying *Baalism*, which was the religion of *Abel*, whose family and religion he was to root out, the better to settle the crown in his own family and posterity, to which *Jeroboams* Calves, he conceived no way opposite.

It is an easie matter to forgoe sins of no profit, of no advantage; as *Saul* destroyed the lean and refuse Cattel; but spared the fat ones, which he was alike commanded to have destroyed. So men will depart from those sins which bring them neither profit, credit, pleasure, but are rather loss, discredit and reproach to them; but gainful sins they will by no means abandon, but rather make uproars against such as would perswade them to a thorough reformation, as did the craftmen, *Demetrius* and his fellows against *Paul*: *Sirs, we know that by this craft we have our meat, &c.* *Acts. 19. 25.*

3. Conviction, illumination, there may be in men without a real change of the heart. A man may be by cleer Scripture convinced of the evil of his way, which yet he is loth to leave by reason of some outward advantage it brings to him. By the terrors of the Law, or the checks of conscience, one may be restrained from a sinful course for some while, which yet he approveth and liketh well enough. The Wolf may be stayed off from preying on the Lambs by force, to which he hath a greedy desire still. *Balaam* loved the wages of unrighteousness, and was eager enough to curse *Israel* therefore, as appears by his several Essayes, removing from one place to another, as if there had been some vertue in one place above another, when yet he was cleerly convinced that the people were blessed of the Lord; so at last he is forced to pronounce, surely there is no enchantment against Jacob, nor divination against *Israel*, *Num. 23. 23.* Yet after all this he gives pernicious counsel to *Balak* to draw *Israel* into sin, to commit idolatry and whoredome with the daughters of *Moab*, and by his wiles the people were beguiled in the matter of *Betr*. This is plain to have been his devising from that Scripture, *Rev. 2. 14.* - 7 he

doctrine of Balaam who taught Balak to cast a stumbling block before the children of Israel, &c. Saul was convinced enough of the innocency of David, *Thou art more righteous then I*, 1 Sam. 24. 17. yet would he not desist from persecuting him. Pharaoh was convinced by the judgements upon him, and affrighted into a confession, *Ex. 9. 27. The Lord is righteous, I and my people We wicked, in detaining the people*, yet he would and did detain them still.

4. A man may be of a fair civil carriage, yet be unregenerate: It is possible for one to deal justly, to pay every man his own, to be kind and courteous, to be a good Neighbour, a good Townsman, to live blameably as to men, so that it may be truly said of him as our Saviour spake of the Scribe, *Thou art not farre from the kingdom of God*, Mark. 2. 24. and 10. 21. Yet after all this, one thing may be lacking, even holiness, without which a man shall never see God, Heb. 12. 14. Lay together dry sticks and other combustible matter, heap on never so much, but put no fire under, and you may cool your toes, it will never kindle. So a fair conversation, an ingenious disposition, all moral virtues meeting together in one person will not amount to Regeneration, nor intitle a man to Heaven without a spark of Fire, without some work of grace wrought from above.

5. Lastly, Neither is an empty profession of Religion, nor outside holiness, enough to conclude one born again. Baptism doth not save without the answer of a good conscience, 1 Pet. 3. 21. As Circumcision so Baptism saveth, if thou keep the Law, if thou keep the vow of thy baptism, otherwise Circumcision is become uncircumcision, Baptisme is as no baptism, Rom. 2. 25. *Quod si a pacto resistat, &c.* if a man fly off from his Covenant he looseth his right

right of demanding life Eternal, saith *Vossius*. *Simon Magnus* was Baptized, yet forsook not his Sorcery. Some of the *Pharisees* and *Sadducees* came to *Johns Baptism*, yet remained a generation of vipers. *Herod* came to hear *John* preach, revered him, and did many things, and heard him gladly, while he kept aloof of and touched him not, nor meddled with *Herodias*, Mark 6. 20. *Ezekiels* hearers came and sate before the Prophet, as Gods people, heard his words, but would not do them, with their mouth they shewed much love, but their hearts went after covetousness, Ezek. 33. 31. The foolish Virgins had lamps, the light of an outward profession, but wanted the Oyl of sincerity and saving grace. The new birth speaks a thorough change of the heart, together will all the faculties of the soul, according to *Dauids* prayer, Create in me a clean heart O Lord, renew a right spirit within me. Outward acts of goodness without a new heart, are like setting a patch of new cloth on an old garment, or painting over an old rotten post, which cannot stand long. The heart must be made new, spick and span new, or the man cannot be saved, patching will not serve turn.

2. How few are there that are saved, because few are regenerate; few have this gracious frame of heart wrought in them, few have the image of God renewed in them. The most men reject the counsel of the word, which should enlighten them and shew them the evil of their courses, but instead of loathing themselves, they excuse themselves, instead of abhorring themselves they justify themselves, they compare themselves with others who are worse, and then they are very good in their own eyes. Few are pressed under the burden of sin, are weary of it, most men make very light of it, wonder that any should be troubled at it, or afraid of it.

Few they be who utter any sighs, or groans, or shed tears for sin; that wrestle with God for pardon of it, that beg for holiness and grace to renew their natures. Few know what it is to strive against sin, have any experience of the combat between the flesh and spirit. In a word, though many complain of evil times, yet few complain of bad hearts, which cause times to be so bad. Few seek after a new heart, a new life, or so care to order their conversation that God may have praise, which is the right way to procure his blessing, which alone can make the times better. And indeed since the fall of man, and the corruption of nature, when was it otherwise? How soon after the creation doth God complain that *all flesh had corrupted his way*? And not a family besides *Noah's* found righteous before God in that Generation, *Gen. 6. 12*. Not ten righteous persons to be found in all *Sodom*. In *Jerusalem* it self Priests, Princes, Prophets, people of all sorts, so corrupt, that not a man amongst them to be found to stand in the gap for the land, *Ezek. 22. 30. Jer. 5. 1*. In our Saviours time few believed, *Joh. 12. 38*. *Thou hast a few names even in Sardis* (a great City) *which have not defiled their garments*, *Rev. 3. 4*. Even so at this present time also *there is a remnant according to the Election of Grace*, *Rom. 11. 5*.

3. If Regeneration be so necessary, how doth it concern every one to search and try his wayes, to examine his own estate, whether he be regenerate or unregenerate, alive or dead, sanctified or unsanctified, in the state of nature or grace, if we believe our Saviours vehement asseveration in the Text, *Verily, verily, &c.*

1. This life is uncertain, and shortly will have an end, we border on Eternity, death is at the door, and there be an hundred ways to open the door and

to let it in. One stab with a penknife, one bullet, one tile from the house top, a fall, a little cold or wet takes so small a thing as a needle may send the strongest man to his last home; and if Death find us in our sins, we are miserable for ever. And is it good to hang in uncertainty, not knowing the day of our death, not knowing but this night our soul may be fetched from us, and we drop into Hell?

2. This enquiry concerning our New Birth is not a matter of indifferency, but salvation and damnation lyes upon it. It is a small matter whether I take a survey of my temporal estate, (yet wise men will do that) whether I be rich or poor, whether I thrive or go backward in the world. But I may not neglect to inquire into my spiritual estate, in what relation I stand toward God, whether I be a friend or an enemy, whether under the wrath, or in the favour of God.

3. It is possible for one to know his estate, to what Kingdom he doth belong. Say not I hope well, rest not in a fallible conjecture when thou maist be assured. In worldly bargains we never can make sure enough, and why should we not *Give all diligence to make our Calling and Election sure. We know,* saith the Apostle, 2 Cor. 5. 1. *that if, &c. we have a building of God, &c. We know that we have passed from death to life, &c.* 1 John 3. 14.

4. The heart of man, of every man is deceitful: self-love blinds us so, that we are very willing naturally to entertain a good conceit every one of himself, and for lack of judging our selves, we fall into the hands of the living God, who is a consuming fire. We take, or rather mistake leaves of profession for fruits of holiness, and outward performances for sincerity, and on this rock many split their souls and perish, which by serious examination might be helped.

5. Unwillingness to make search is ground of suspicion, that our estates are bad. Dunces are loth to come under examination of their learning, which Schollars fear not. Broken madmen care not to look into their books of account. Sincere Christians are not afraid to commune with their own hearts, their comfort will be the more to know their estate to be good, which knowledge they attain unto by diligent search. Yea, they dare abide Gods Tryal, who have first proved themselves. *Search me O God, and know my heart*, Psal. 139. 23.

6. Dangerless fear and abundant cautelousness, is safer then tearless danger and ungrounded security. It is safer to fear thou art not regenerate when thou art, then to conceit thou art regenerate when thou art not. The one is some trouble, the other is great danger. If a condemned Malefactor believe he hath a pardon, when he hath none, he may be transported with joy, but it will be bitterness in the latter end: but if another who hath a pardon think he hath none, though he may go heavily to the place of execution, yet he will return with joy.

The benefit of self-examination will abundantly recompense the labour of it. Of all acquaintances you have in the world, this is the nearest, the hardest to get, and incomparably the best. How vain pains do they take who travel into forreign parts to make discoveries of strange Countries, yet live and dye strangers to themselves? The first step of the Prodigals return to his Fathers house was this, that *he came to himself*, Luk. 15. 17. Self-judging discovers a man to himself, abaseth him, and layeth him low, renders him vile in his own eyes, preventeth mistakes, helpeth to set him right that is wrong, weakeneth corruption, increaseth grace, enlargeth comforts, keepeth all in peace, prepareth to every good work.

8. There

8. There are but two spiritual estates, two Kingdoms, to one or other of which every man and woman in the world belong, that is, Nature or Grace, death or life, darkness or light. Every man is either regenerate or unregenerate, in the narrow or broad way, of Christs Kingdom or the Devils. So this is a compendious rule, and brings this work of self-examination into a narrow room, Am I born again or not? If not, I am not yet in a capacity to enter into the Kingdom of God.

10. 2. *Use of Examination.* Let a man therefore examine himself, Gal. 6. 4. *Let everyone prove his own work, and then shall he have rejoicing in himself.* The New Birth implieth a blessed change in all the faculties of the soul:

Notes. 1. Are the eyes of our understanding opened? *Have we put on the New Man, which is renewed in knowledge?* Col. 3. 10. The first Creation began with light, when darkness was upon the face of the deep, *God said, Let there be light,* Gen. 1. 2, 3. So in the New Creature God commandeth light to shine out of darkness, *To give the light of knowledge,* 2 Cor. 4. 6. *Ye were sometime darkness,* while unregenerate, *but now,* being renewed in the spirit of your mind, *Ye are light in the Lord,* Eph. 5. 8. Hath the day-spring or Sun rising with saving knowledge visited our hearts from on high? Do we know better, divine truths in a spiritual manner; do we know the same truths which we knew before with an affective knowledge? Do ye know sin so as to hate it, so as we dare not be bribed to commit it? though *Balak* would give us a house full of Gold and Silver, yet we dare not go beyond the word of the Lord to do less or more? if *Joseph's* Mistress sollicite him never so oft to folly, yet he will not consent to do that great evil, and sin against God. A regenerate

rate man hath his eyes open to see the great evil of sin, so as he will not deceive or lye, though for advantage, he will not swear though he be provoked, will not neglect prayer whatever his business be, nor regard iniquity in his heart. He seeth God forbidding it, his holy Law condemning it, conscience would check him for it: he knoweth Christ suffered for sin, therefore he will not live in it.

2. He knoweth God is a Holy God; none so holy as the Lord, therefore he studieth to be like him, to be holy as God is holy; he knoweth the Law of God is holy, just and good, therefore he will conform to it; he knoweth God commandeth obedience, therefore he will set himself to obey, and to please God in all things, though men be displeased at him for so doing. Yea, he knoweth that God doth not only command that good be done as to the *matter* of it, but *that it be done well* as to the manner of it also, therefore he will not only pray, but watch unto prayer, not only hear, but take heed how he heareth, not only receive the Sacrament, but examine his heart, and so receive, remembering that of the Apostle, *Who is sufficient for these things?*

3. He seeth an all-sufficiency in Christ to save, and his own insufficiency, that without Christ he is lost, undone, ready to perish. He is therefore poor in himself; acknowledging the vanity and insufficiency of his own righteousness, which he counts loss and as dung, that he may win Christ, and be found in him, whom he valueth as the chiefest and choicest of ten thousand, *Phil. 3. 8.*

4. He seeth a beauty in holiness, and an excellency in Saints above other men, in them and their society is his delight. Yea, though they be poor and despised in the world, yet beholding Gods Image to shine in them, he prizeth them above others,

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notwithstanding humane frailties and infirmities which appear in them. He hath learned not to refuse gold because it is light, but knoweth to give it the grains of allowance; he will not extinguish the fire because of a little smoak, but loveth that of Christ he discerns in them, esteemeth a principle of Grace, though mixt with some corruption in others: Whoso hateth Saints, because they belong to Christ; and the more holiness he discerns in them, the less he liketh them; this man hath no principle of Grace at all, is a stranger to the new birth; who dislikes the child for being like the Father, hateth the Father much more.

2. *Note.* Is there a change on the will? is thy heart for God? What the understanding inlightened judgeth to be right, 1. Doth the will choose, doth the heart imbrace and close with Gods wayes. The will is the *primum mobile*, the great wheel in the soul, that carrieth all before it. When Grace cometh into the heart, it sets the will right for God and his wayes, *Psal. 119. 30. I have chosen the way of truth, Lam. 3. 24. The Lord is my portion, saith my soul.* A regenerate heart chooseth God for his treasure, happiness, chief good, rejoyceth in his favour, more then in corn and wine, saith, *Whom have I in Heaven but thee? who is a rock save our God? Psal, 73. 25. 18. 31.*

2. Art thou willing to obey? doth thy will bend and bow, and move which way God will have it? If ye be willing and obedient, *Isa. 1. 19. Paul* so soon as ever there was a change upon his heart cryeth out, *Lord, what wilt thou have me to do? Acts. 9. 6. speak Lord, for thy Servant heareth, saith a new heart.* If the word say go, he goeth, he runs the way of Gods Commandments. If the word, say, go not, do not this abominable thing which I hate,

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a renewed heart will not stirre, though profit bid go, though master and mistress bid go, though friends counsel and perswade to it; yet a Regenerate Christian stands in awe of Gods word, though Princes persecute him for so doing, *Ps. 119. 161.*

3. If the will be renewed and for God, a man will be ready to suffer in Gods cause, for righteousness sake, *Acts 20. 24.* *None of these things move me, neither do I count my life dear to my self, &c.* The Apostles rejoiced that they were counted worthy to suffer shame for his names sake, *Acts 5. 41.* The faithful took joyfully the spoiling of their goods, &c. *Heb. 10. 34.* A renewed will is subordinate to Gods will, subject to Gods will; if God will have a man be afflicted, he is willing to submit, if God will have him be poor, he is content to be poor, sick, despised, persecuted, he possesseth his soul in patience, sits down in quiet silence, saying, the will of the Lord be done.

4. A Regenerate man obeyeth in doing or suffering with all his heart, is unfeignedly willing to please God in all things, let who will say to the contrary, *He refrains his feet from every evil way, Psal. 17. 3.* resolves not to transgress, because it is evil in Gods sight, he will walk in Gods way, because it is his way, because it is right in Gods sight. He will pray, keep holy the Sabbath, examine his heart before the Sacrament, because God commands these duties. *O that there were such an heart in them, that they would fear me and keep my commandments alwayes, &c. Deut. 5. 29.*

3. Are the affections for God. They are of two sorts, 1. Such as carry the soul toward good, to approve it. 2. Such as withdraw the soul from ill, to abhorre it.

1. A new heart loveth God unfeignedly, as the cheif good, in whose favour is the creatures happiness,

ness, *Psal. 144. ult.* Blessed is the people whose God is the Lord. A gracious heart loveth God not only when he giveth blessings and heapeth benefits on him, but when he correcteth and chastiseth him. *I know O Lord that thy judgments are right, and that thou in faithfulness hast afflicted me, Psal. 119. 75.* He correcteth for our profit, that we may be made partakers of his holiness, *Heb. 12. 10.* And he that loveth God loveth the Word, the whole word of God, as well the precepts, reproofs, threatenings, as the promises, mercies and comforts of the word, *Psal. 119. 103.* O how sweet is thy word to my tast, &c. They are fools, wicked, unregenerate persons, who despise instruction, who hate knowledge, *Prov. 1. 7. 23.* who are strangers to the word declare plainly they have no part in it, in the mercies, blessings, rewards therein contained, it is because it never speaks good concerning them, as *Ahab* said of *Micahab*. Believers are never weary of perusing, meditating on the word, it is their companion; the men of their counsel, they esteem it above Gold, yea fine Gold, *Psal. 119. 24. 127.* The like affection they carry toward other of Gods Ordinances, *Is. 58. 13.* the Sabbath is their delight as being a day of communion and intercourse with God, a day in which God raineth heavenly Manna round about their camps, and heavenly influences on their hearts; one such day is better then a thousand other dayes: So is a Sacramental day, a welcome day, a joyful festival to a gracious heart, wherein God maketh to his people a feast of fat things, takes them into his Wineceller, bids them welcome to his Table, saying, eat O friends, drink abundantly O well beloved.

2. And as the Regenerate Christian loveth God, so his delight is in him, and in his Law, he rejoiceth in his favour more then in all riches, he serveth the Lord with

with gladness and with joyfulness of hearty Ps. 37:24. The desire of his soule is to his name, Ps. 26: 8. he longeth after more full communion with, and enjoyment of God himself, yet coveteth earnestly after further degrees of sanctification, that he may please God. As the grave of the horse he cryeth give, give, so with a holy greediness doth a good Christian hunger and thirst after more gract, holiness, and conformity to the will of God. So is his hope in God, in the mercy of God according to the word, he waiteth for the performance of Gods promises, but withal looketh to the conditions to the promises annexed. Wicked men hope too but without ground fight the word, which is against them, speaks no good of them, promises no good to them as such, they are not able to give a reason of the hope that is in them, it is built on no good ground, like a house without a foundation, it is a dead hope, as their faith is a dead faith, will not keep them alive in the worst howes, it is as the giving up the ghost, Job 11: 20. But the righteous hope in the word, Ps. 130: 5. in which are great and precious promises, of which they are heirs, and in the word is their great riches and treasure, which they prefer above thousands of Gold and Silver, they lay claim thereto as to their heritage for ever, Ps. 119: 111.

2. Try the new birth by those affections which concern evil.

How stand we affected to sin, which is the greatest of evils, because it is contrary to God the chief good. If ye walk contrary to me, &c. Lev. 26: 21. Also sin is contrary to the soul, 1 Pet. 2: 11. Abstain from fleshly lusts which warre against the soul, Famine, sword, pestilence, are sore evils, but they are contrary to the body, sin is against the soul,

Jer. 44. 7. Wherefore commit ye this great evil against your souls? Do we then look upon sin as so great an evil? do we hate it with perfect hatred? No, but that which is evil, hate the evil, Rom. 12. 9. Am. 9. 15.

And not only because it is against our particular good, profit, credit, but because it is opposite to Gods glory, and because he hates it. Then hate those, which I also hate, Rev. 2. 6. zwol has zwolq skinto

4. Do we mourn over our own and other mens sins? Is sin a burden to us, Eccl. 9. 3. If we or others fall into sin, do we go heavily and walk mournfully under it? Rivers of waters run down mine eyes, because they keep not the law, Pl. 119. 136. draw

5. Knowing the corruption of nature and the deceitfulness of our hearts, do we fear to fall into sin? do we watch and pray that we may be kept? Blessed is the man that faith always. Prov. 8. 4.

6. If the heart be renewed, the life and conversation will be new, we also should walk in newness of life, Rom. 6. 4. Newness of life that is a holy walking, or walking with God, or walking after God, not walking after the flesh, after our own counsels, after our own imaginations, nor fashioning our selves to the former lusts. A Regenerate Christian will not conform himself to this World, will not follow the multitude, nor the Traditions of Elders, nor the example of Fathers or Forefathers, 1 Pet. 1. 18. Tempters not redeemed, from the vain conversation received by tradition from your Fathers, &c. But labours to be transformed by the renewing of his mind, acknowledging the error of his former wayes, he will turn over a new leaf, as ashamed of those courses of which he reaps no other fruit then shame and discredit; whereas before conversion he was an empty Vine, and brought forth fruit to himself, now being made a good tree his care is to bring forth fruit

unto

unto God. Before he did eat and drink, fast and pray, and what ever else, he did all to himself, for sinister respects and self ends; now he referreth all to Gods Glory, as his utmost end. Now his hearts desire, his prayers, all his endeavours are, that Gods Name may be hallowed, Gods Kingdome may come, Gods will may be done. Now he eats and drinks, plows and sows, followeth his Calling in obedience to God, his care is that God in all things may be glorified.

Use of Reproof. The next use is to reprove all unregenerate persons that rest themselves content with their natural condition, are loth to trouble themselves about their spiritual estate, love to sleep and slumber in security, do never commune with their own hearts, nor ask themselves the question, nor are they willing that either Minister or Christian friend should put a question to them concerning their regeneration. How long O ye simple will ye love simplicity? How long will ye walk on the very precipice of destruction? Are ye not every day ye rise in danger of death? May you not every night ye lye down fear to awake in Hell, ere the next morning light? Are ye not by this time convinced there is a necessity of being born again? Of new buildings, of new purchases, of new cloaths, of new fashions there is no necessity, but of new hearts there is absolute necessity, there is no other way to heaven. Do ye believe the Scriptures of truth, which point you to the Chapter and Verse, where it is expressly said, ye must be regenerate and born again? Do ye believe the immortality of the soul, that there is an Eternal Estate after this Life, even tribulation and anguish, and everlasting flames, the portion of every one that dieth in his sins, and is found out of Christ? And will ye run the hazzard

of ruining your selves to all Eternity ; when as yet you are in the *Land of Hope*, and may obtain mercy, and find grace to help in time of need ? *Prov. 6. 6. Go to the Ant O sluggard, consider her wayes, and be wise, who provides her meat in Summer, and gathereth her food in Harvest.* Know ye not that winter will come upon you ? As sure as night followeth day, and winter harvest, so certainly winter dayes will overtake careless and sloathful people, death, judgement and hell will surprize all unregenerate persons. Oh why sit ye still all the day idle, and will not fall to work in the Vineyard ? Why do you neglect a merciful visitation ? Why do you delay to get grace in this day of grace, when night, the night of death is hastning to come upon you, and then you cannot work, though ye would.

Obj. We cannot convert our selves, what would you have us to do ?

Ans. God that created us without our endeavours, will not save us without our selves; he that made us at first without us, will not make us anew without us. Though conversion be the work of God, yet our concurrence is required to it. God it is that feedeth us, cloatheth us, preserveth us, yet not without our care and industry. God can turn stones into bread, and stony hearts into hearts of flesh; yet we are called upon to turn our selves, to make us new hearts, to work out our own salvation with fear and trembling.

1. Do we apply our selves with diligence to the use of the means of Grace. God doth not convert immediately by Enthusiasms, but by the powerfull Ministry of the Word, which is called, *the Ministration of the spirit*, 2 Cor. 3. 8. because in the preaching of the Word God sends his spirit to regenerate, as he opened *Lydia's* heart by *Paul's* preaching. Na-

aman expected to have been healed immediately by the Prophet, but he must take pains to go to *Jordan*, and wash himself there seven times, though he had better water of his own, as he thought, nearer home. *Cornelius* must send for *Peter*, and hear the word at his mouth, whereby he and all his should be saved: *By his Word he began us*. Are we then diligent and conscientious hearers of the word? Do we neglect no opportunity, no spiritual Fair or Market? Do we prepare our hearts to hear, by prayer? Do we attend, hearken, stir up our selves, and awaken our ears to hear? If we do not thus much, then we do not what lieth in our power, then we do not prize Gods Grace. Then may God justly deny to assist with supernatural Grace, when we abuse common Grace, *Luk. 8. 18. To him that hath shall be given, but from him that hath not shall be taken away that which he seemeth to have.* Who hath (*i. e.*) who hear the Word with fruit, who desire seriously to profit in Godliness, saith *Arctius*; who use Ordinances aright, say the *Annot.* Who hath not, his negligence shall be punished with loss, saith the same *Arct.*

2. Do we consider, use our reason, bethink our selves, commune with our hearts? As a Traveller stands still, and considers whether he be in his way, so may a sinner stand still, debate the matter with his own soul, whether this way of wickedness be not the high way to perdition, whether he do not live in such courses of sin, against which the Scripture declares, that they who do such things cannot enter into the Kingdom of Heaven, *Gal. 5. 21.*

If we neglect to do what we may, if we will not improve those abilities and helps God hath put in our power, then it is a plain case (though regeneration be a work far above us) that the fault why we are not converted, is not because we cannot convert
our,

our selves, but because we are not willing to be converted, Jer. 13. 27. *Wo unto thee O Jerusalem, wilt thou not be made clean?* Zech. 7. 11, 12. *They refused to hearken—yea, they made their hearts as an Adamant stone, lest they should hear, &c.* Men are slothful, and will not be at the pains of Godliness, they will choose rather to sit idle in the market of the world, then to go into the Lords Vineyard, where they must labour, and bear the burthen and heat of the day. The will is rebellious, the heart is uncircumcised, stony, brass and iron, loves not to hear of purity, sanctification, a change, though for the better; they are no Saints, nor ever mean to be. A Minister may preach long enough to such hearts, but they are still where they were; may hew them by the Word, but they are rough stones; may till and use his best Husbandry, but there comes up bryars and thorns; may sow the best seed, but it falls on a rock; he may sit down and weep over them, that carnal he found them, and carnal he doubts he shall leave them; dead he found them, and dead he shall leave them; ignorant they are, and ignorant they will be; proud they are, and proud they will be; worldlings they are, and worldlings they will be.

Many a price to get Wisdom hath been put into their hands, many a fair season they have had to be converted, but they are in love with their natural condition, they will not out of their old pace: they are civil it may be, formal, lukewarm, and they will not be zealous and repent; So they are like to perish in their ease and sloth, being but almost Christians, and not far from the Kingdom of Heaven. and will have time enough to bewail their folly in Hell, that they lost Heaven and Happiness for want of going alittle further; for God will not abate an ace of the price at which he hath set the

Kingdom of Heaven; we must either come up to his terms, or no bargain, for he will not come down to us.

4. *Use of Comfort.* This Doctrine, though it speaks sad tidings to all unregenerate persons, excluding such from the Kingdom of Heaven, yet it is full of comfort to all new born, though but Babes in Christ, though they have but Gracelike a grain of mustard seed, yet they are translated into the Kingdom of Christ Jesus. He that saith, except a man be born again, he shall not enter into the Kingdom of God, doth clearly imply, that whoever is born again, shall enter into the Kingdom of God. Fear not therefore little flock, little children, ye that are weak in faith, and full of doubtings, it is your Fathers good pleasure to give you the Kingdome. There is a great latitude, and many varieties and degrees of men regenerated, and in the state of grace; some are as tall Cedars, others as low shrubs, or creeping Vines, some Gyants, others Dwarfs in Christianity; some are spiritual, others are carnal for most part. 1 Cor. 3. 1. some are perfect and complete in Christ, others are weak, in whom Christ is but newly formed, yet from the least to the greatest measure of Grace, from *Rahab* to *Abraham*, from O ye of little faith, to O woman great is thy faith, all are within the line of life, all are within the Kingdom of Heaven. So from the best flower in natures Garden to the sharpest thorn, all are under the black line of death, as Mr. *Vines* expresseth it. Be not discouraged therefore O poor Christian, thou that art but smoaking flax, a little fire and much smoak, a bruised reed, which is far from a strong tree, Christ will not quench that spark of Grace, which his spirit hath kindled in thee, he is that good Shepherd who carrieth his Lambs in his arms, he will

will perfect what himself hath begun in thee, he will preserve thee to his heavenly Kingdome. Are the eyes of thy understanding opened, art thou so farre inlightned as to see thy self-lost, to see thy self poor and miserable, to see thy necessity of Christ, the insufficiency of thy own best works, and the sufficiency of Christs righteousness to save thee? dost thou see the beauty and loveliness of Christ, is he to thee the chiefest of ten thousand? dost thou kiss the son by a believing application of his death and sufferings to thy soul? Art thou willing to close with him, to accept him cordially without reservation? Dost thou resign up thy self, thy will, thy all to him, saying, my welbeloved is mine, and I am his? Dost thou resolve to be for him, to live to him who died for thee? Fear not because of thy imperfections, thy manifold corruptions, thou art a child of light, and shalt be made partaker of the inheritance of Saints in light, thou art translated from death to life, thou art of those pure in heart, to whom is promised the kingdome of God, *Matth. 5. 8.*

5. *Use of Exhort.* The last Use is to exhort all unregenerate men and women to be willing to be Regenerate, to be sanctify'd, cleansed, to become the children of God, and so to be happy, to enter into the kingdome of heaven. With what arguments shall I perswade them? Methinks much adoe should not need to urge people to get out of the state of sin, of corrupt nature, the darkness of an unrenewed estate, when they hear that, as such, they are under the power of *Satan*, under the curse, under the wrath of God. O generation of Vipers, will ye not be warned to flee from the wrath to come, and to labour to obtain inheritance among them that are sanctified?

Mot. 1. So long as you are in your old estate you cannot please God; *They that are in the flesh cannot please God, Rom. 8.8.* You may behave your selves commendably before men, but you do not that which is right in the eyes of God. Those acts which for the material part of them are good, as acts of Piety or Charity, yet growing on the bitter root of corrupted nature, they are evil formally, as they come from an evil tree. The tree must first be good ere the fruit can be good. *For do men gather Grapes on Thorns, or Figs on Thistles, Matth. 7. 16, 18.* Such was Cain his sacrifice, Saul his rooting witches out of the land, Jehu his destroying Baal out of Israel, the Jewes feasts and holy things, *Am. 5. 21. I hate, I despise your feast dayes, and I will not smell in your solemn assemblies.* God is well pleased in and through Christ, and with none but such as are in Christ, that is who are new creatures. This motive is of great weight, every one should seek the favour of God, that he and his services may find acceptance, otherwise a man loo- seth all his labour. How ambitious we are of the favour of men, of great persons, on whom we have dependance? And is it nothing to lose the favour of the great God, in whose hand is our life and breath, on whom we depend for the good things of this world, and for life everlasting? *Enoch walked with God*, and he had favour with God, he pleased God, he was a man in Christ, a new creature, *Heb. 11. 5.* So must we be, if we desire to find favour in his sight. It grieved Cain that God had no respect to his offering; it troubled the Jewes that they found no favour in their approaching to God, *1/. 58. 3.* *Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?*

2. But if this be a small thing, a light loss in some mens eyes to loose the favour of God, yet his reward is great, *Pf. 19. 11. In keeping his commandments there is great reward.* But this reward we come short of, if we please not God, he will not bestow his best gifts, his great reward, on unregenerate persons, who seek not to please him, who find no favour in his eyes. How careful are the people of God to please him, that they may obtain that recompense of reward? *Moses* neglected his hopes in *Egypt*, lightly esteeming the preferments of that Court, because he had an eye to God who is invisible, and looked at his reward, *Heb. 11. 26, 27.* and *Chap. 12. 2.* And *Jesus Christ* for the joy that was set before him, endured the Cross, despising the shame. The Martyrs for the same reason loved not their lives unto death. And do we make light of the marriage Supper of the Lamb, of everlasting rest, of the crown of glory, of the heavenly kingdome? The very hope whereof fills the heart of a believer with joy unspeakable, cheereth a drooping soul, maketh a dark and loathsome dungeon to become a palace. Carnal hearts indeed despise Gospel grace and heavenly glory, they trample Pearls underfoot, speak slightly of what they understand not, or it may be they are not without hope they may enjoy heaven hereafter and the pleasures of sin here. But the inheritance is for none but sons, the kingdome of God is for none but Saints.

3. Let the fear of temporal judgments afright men out of their carnal condition. Every man unregenerate is unreconciled to God, wrath hangs over his head. As the Angel with a drawn sword withstood *Balaam*, though he saw him not, because his way was perverse before God, *Num. 22. 32.* So men unrenewed are not safe, but in jeopardy every

hour; though they grow up and spread themselves like a green Bay-tree, God is whetting his sword and bending his bow to shoot Arrowes of destruction at them, *Psal.* 37. 35. For he is an adversary to every sinner, until he be in Christ, who is our peace, *but there is no peace to the wicked*, *II.* 48. 22. Some God forbeareth, though they go on stubbornly in wickedness; others he punisheth even in this life, but all the plagues and miseries which befall them here are but drops of the great shower of Fire and Brimstone, that horrible tempest, which is reserved for them after this life.

4. How shall a man unrenewed look death in the face? when he is stript naked of all circumstances and outward ornaments, when these poor perishing comforts fail him, and like Physicians leave him dying, when the world passeth away and the lusts thereof, when cups, pleasures, good fellows cry alas! alas! but cannot help, for all flesh is grass, weak as grass, withering as grass, and as the flower of the grass passeth away and leave the soul naked, destitute and forlorn, because it is unrenewed and spoiled of the image of God, and not repaired in Christ. Which way can the poor soul look for help and comfort? There is no looking up to God who is his enemy, whose favour might have been gained in time, but was slighted, whose grace he hath neglected, whose patience he hath abused, whose Son he hath crucified by fresh sins, whose spirit he hath grieved, and whose Ordinances he had not a heart to improve. If he look downward, there is the pit ready to shut her mouth upon him, hell gaping for him, Satan that roaring Lion waiteth to devour him. If he look backward and review his life past; conscience if it be awakened is ready to fly in his face, and present him with a black bill of the

the follies of his youth and the enormities of his age, which are like to lie down with him in the dust. How shall the man out of Christ ever be able to answer, shall I say for one of a thousand of his others, lies, and such like abominations; nay nor those sins of which he little dreameth, for his sins of omission, making light of Jesus Christ, refusing grace offered, refusing to consent to the marriage of the Kings Son, who sent forth his servants to invite him to the wedding, but he would not come, preferring Oxen, Farms, things of profit or things of pleasure, the world with its lusts, pomps and vanities, before Jesus Christ. *Wo unto them, for their day is come, the time of their visitation, Jer. 50. 27.*

5. Then is death terrible indeed when hell followeth after; and this is the case of every unregenerate man, for lack of the wedding garment he will not be admitted into the kingdome of Heaven, as saith the Text; with the foolish Virgins, for want of oyl he is sure to be shut out, with a *depart from me*; with the Goats on Christs left hand he is sure to hear the dismal sentence, *Go ye cursed into everlasting fire*; Of which sentence every word bites like a Serpent, stings like an Adder. For want of a new heart he shall not only be bidden to go, but shall be expelled from the presence of God, from Jesus Christ, from all good company, shall pack among Devils and the damned crew, into fire, then which nothing is more terrible, where the Devil and his Angels will insult over him, for that he was so mad to believe his lies, to slight Gods offers of Grace, and to neglect his own Salvation. It was a terrible sight, who ever saw it, to behold *Sodom* turned to Ashes, to see the Fire flaming, the smoak ascending, the people consumed. It was terrible to the standers by, to see the Earth open, and to swallow up *Korah* and his

his company, who made a hideous outcry. *And all Israel that were round about them fled at the cry of them*, Num. 16. 34. But what terror like that when the great judg shall pass the sentence of eternal condemnation against unregenerate sinners, when the Angels, the executioners, shall hale the condemned into Hell, when Fathers shall not be able to help their own children, nor children shall have compassion on their Parents, when friends, acquaintance, neighbours shall see their friends and relations perish without the least pity, when no prayers, tears, complaints shall afford any help or succour, when the miserable shall call to the mountains to fall on them, and to the rocks to cover them, when there shall be none to intercede for them, none shall be able to reverse the doom of the just judg, but the infernal Pit shall shut her mouth on them without recovery. What tongue of men or Angels is able to express the horrible torments of Hell flames, where the worm never dieth, the fire is not quenched. All the torments which Tyrants malice have been able to invent, *The Spanish Inquisition, The Bull of Phalaris, The Heathen Persecutions*, all the pains of Diseases, Aches, Sickneses, fall short of the pains of Hell torments; all the evils which men suffer here are but a sport, a jest, if compared with Hell torments, which shall never have an end.

6. Yet it is possible to prevent all this misery, if Sinners will but seek to the Lord while he may be found, and call upon him for his grace while he is nigh; yet there is hope that the hard heart may be softened, the proud heart may be humbled, the fowl heart may be cleansed, the dead heart may be quickened, the old heart may be made new. As vile sinners as we have obtained mercy; *Her sins which are many*

many are forgiven, Luk. 7. 47. Wash ye, make you clean, was said to them whose hands were full of blood, 1/. 1. 16. They that crucified the Lord of Life, were some of them pricked to the heart, repented and found mercy, Acts 2. 37. Paul who persecuted the Church was received to mercy. The day of Gods patience is not yet expired, the gate of mercy is not yet shut; behold now is the accepted time, now is the day of Salvation, yet the Lord waiteth that he may be gracious; you are not so far from the Kingdome of God, but by the working of his mighty grace you may be converted, and your sins forgiven you. And how will it vex you and cut you to the heart another day, that when there was a possibility for you, even for you, to enter into the kingdome of Heaven, you were by your own fault shut out, and perished by your own folly?

Means. If any among you now be so farre forth convinced of his miserable condition by nature, as to ask the question which the jaylour asked, what must I do to be saved? By what means may I be regenerated and born again? *Hic labor, hoc opus est,* This is indeed a work of difficulty; but those things that are impossible with men, are possible and easie with God. The Almighty who made Heaven and Earth can create in thee a new heart, *Behold I make all things new,* Rev. 21. 5. He can raise the dead, *the son quickeneth whom he will,* Joh. 5. 21. He that called *Lazarus* forth of his Grave, when he had been dead four dayes, can raise up sinners that have been dead and buried in the grave of Lusts many years, unto newness of life; he can make an old sinner a new man, when grey hairs are upon him; he can open the the Eyes of a man blind from his birth, *John* 9. 32. He can wash an *Ethiopian* white, he can make that to be straight which is by nature crooked, *Ecc.* 7. 13.

yet

yet we must not sit still nor be slothful, and say, Regeneration is Gods work, and when he pleaseth to convert us we shall be converted, and till then it is in vain to stirre. For if we be secure and careless like the men of *Laiſh* we may perish as they did, *Judg.* 18. 27.

1. First, then take heed thou flatter not thy self, that thy state is good and safe, what ever the word saith to the contrary. *He flattereth himself in his own eyes, &c.* When they shall say, peace and safety, then sudden destruction cometh upon them, ---and they shall not escape, *1 Thes.* 5. 3. *Ye shall have peace, whereas the sword reacheth to the heart,* *Jer.* 4. 10. Carnal men are too apt to bless themselves, saying, *I shall have peace, though I walk in the imagination of my heart,* *Deut.* 29. 19. I shall do well enough for all the curses and threatnings of the word, though I be not so pure and holy as preachers would have me be. Then surely thou hast found out some neerer way to Heaven then the people of God have ever found. *Quibus tandem gradibus Romulus ascendit in cœlum?* What way have the Saints of God gone to Heaven? which way went righteous *Abel*, righteous *Noah*, faithful *Enoch*? these have the testimony of the Scripture, that they pleased God, and therefore they were regenerate and born again.

Obj. God is merciful, and I hope through his mercy I shall be saved.

Ans: Gods mercy endureth for ever, but to whom is God merciful? who shall partake of his everlasting mercy in Christ? even they that fear him, that call upon him, that keep his Covenant, and remember his commandments to do them, *Pſ.* 86. 5. It is rich mercy that spares sinners, that they are out of Hell, that he calls them, offers them grace, waiteth for their repentance, receives them to mercy if they return.

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But if they observe lying vanities, they forsake their own mercies; and they that dye in their sins shall find no more mercy then is in a lake that burneth with fire and brimstone.

2. Rest not in good purposes, good wishes, previous dispositions, preparations, nor any thing short of the new birth, which consists in a through change of the heart, turning from the world, from every sin, to God and holiness. As,

1. Rest not in a slight sorrow for sin, nor in confessions and compunctions, which may arise not from a principle of Grace, nor a rooted hatred of sin, but from sense or wrath and fear of judgement threatned, set on by the spirit of bondage, as is to be seen in *Saul*, *Judas*, and *Ababs* humiliation. Many who have been strangers all the dayes of their lives to the work of Grace on their hearts, on their sick beds, or under some sad dispensation are troubled, confess sin, seem to be Godly, not out of hatred of sin, or for any love they have to holiness, but as thinking otherwise they cannot escape Hell, nor flee from wrath to come. But these confessions of sin are not free, but forced from them, and violent things last not long, neither doth God accept them. A Bulrush shakes, and boweth with every wind, but when the weather is calm, and the Sun shines, it listeth up its head as high as ever. Evangelical sorrow for sin, ariseth from a just sense of Gods displeasure and sins pollution, like that of the Prophet, *Isa. 6. 5. Wo is me, I am a man of polluted lips, &c.* Legal sorrow ariseth from punishment, smart, affliction or fear of Hell, such was that of *Cain*, *Gen. 4. 13. My punishment is greater then I can bear*; and of *Pharaoh*, *Exod. 10. 17. Take from me this death only*; and in *Israel*, *Psal. 78. 34. When he slew them, then they sought him.* A Harlot may weep
for

for the shame of her sin, not because committed, but because discovered, or because her lover who promised her Marriage, hath deceived and cast her off. A Child that will sully it self with the coale that is black, dare not touch the fire-coale that will burn its fingers.

2. Nor may we rest in some slight affection to the Word, which may raise the heart with joy in the mercies, promises, priviledges therein contained and laid open by the Minister, so as a man unconverted may conceive they belong to him, when he hath neither part nor lot in the matter of those promises, because *his heart is not right in the sight of God*, Acts 8. 21. As Peter told Simon Magnus, Luke 8. 13. *They on the Rock receive the Word with joy, but fall away*; these slight affections for want of good rooting vanish as the dew before the heat of the Sun.

3. Nor is it sufficient to regeneration that one leave off some gross sins, or perform some cheap and easie duties, which cost not much labour, as hath been hinted above. An Hypocrite without any work of Grace may do much this way, yet remain in the gall of bitterness.

2. Quench not the spirit, which is the Author of this good work of regeneration, damp not the good motions which the spirit in the preaching of the word puts into the heart; defer not, as *Felix* did, to put them in practise; accept of Grace offered now while it is called to-day.

Nothing more hardens the heart, and grieves the spirit, and chaseth it away, then slothful shifts, delays, putting off the work till some other time.

And why not now? Is there any business of greater consequence then this? Thou must take Gods time for Grace, and not put him off to tarry thy leisure. Is it reason God should wait on man?

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A King on a Traytor? What if he will not tarry? What if the spirit will be gone, and never offer thee his Grace more, never come so nigh thy heart again? *Prov. 3. 28. Say not to thy Neighbour, (much less to God) go and come again, and to morrow I will give, when thou hast it by thee.* O repent, bewail thy procrastinations and evasions for the time past, and when Christ stands at the door of thy heart, open at the first knock, receive not the Grace of God in vain. Beware thou fall not under that terrible threatening, *Prov. 1. 24. Because I have called, and ye refused, &c.*

3. Look thy self in the glass of the Word, for by the Law is the knowledge of sin, by the help whereof thou mayest be able to give a right judgement of thy own Estate, *Rom. 3. 20.* And if the Word pronounce thee to be proud, full, rich in thy own conceit, a Worldling, an Hypocrite, Luke-warm, a despiser of those that are good, a contemner of holiness, a lover of pleasure, or the like; if there be any way of wickedness in thee, then is thy Estate bad, in no wise to be rested in, thou art under the Curse, they that do such things cannot enter into the Kingdom of Heaven. Now argue, improve thy Reason as the Lepers did theirs, *If we sit still here we dye; if we fall into the hands of the Syrians, if they save us, we shall live:* Or Reason as the Prodigal did, if I stay where I am, I shall perish for hunger; if I go to my Fathers house, there is bread enough, and to spare; And both they and he argued themselves into a safe condition. So argue thou in like manner, I am in an unregenerate state, which by the clear light of the Word, I see to be dangerous, if I continue in it, I am a lost man, I perish: But if I turn to God I shall live, if I repent I shall not perish, if I go to my Father he will receive me, for he

is merciful, in him there is plentiful redemption, and he invites me, offers me his Grace, is willing to be reconciled to sinners. Why then do I delay in a case of this absolute necessity, seeing it is more needful that I be regenerate, then that I live: Conversion is more necessary then bread; better I had never been born into the world, if I be not born again, Ez. 18. 28. Thus consideration helpeth on conversion.

4 Be willing then indeed and in truth, with full purpose of heart to be renewed, and then the greatest part of the work is done. And why shouldest thou not be willing to be holy, to be like God, to be born of God; and so being a Son, thou art an heir of the Kingdom? I say the greatest difficulty is over, if thou be but willing with all thy heart. For God is most willing that sinners be converted, whose conversion causeth joy in Heaven. God seeks us, sueth to us, commands us to turn, Jer. 4. 14. *O Jerusalem wash thy heart from wickedness, that thou mayest be saved*: God complains of mens stubbornness and hardness of heart, shewing that he is willing, but men will not, Mat. 23. 37. *How oft would I, saith our Saviour and ye would not? We would have healed Babylon, but she is not healed I would have purged thee, and thou wast not purged*, Jer. 52. 9. (i. e.) I have endeavoured your amendment in means administered, saith Mr. Ash. Let no man therefore sit still upon this discouragement, that regeneration is not in his power, he cannot convert himself. Be but willing to be renewed, and seriously diligent in use of means, to which God hath promised his presence and blessing, to enable us to do that which of our selves we cannot effect. God hath promised *to be found of them that seek him with all the heart, to pour water on the thirsty and dry ground*, Isa. 44. 3. *to work*

work in us, to will and to do, 2 Cor. 3. 8. The preaching of the Gospel is the Ministry of the Spirit, (i. e.) whereby God offers, yea, gives the Spirit, as say the Geneva Notes. Where the Gospel is preached, the Holy Ghost cometh to regenerate, comes with quickning verue, with enlivening power; and he that will not resist the motions of the Spirit, and exhortations of the Word, may be visited from on high, shall have the Spirit of God to regenerate him. God, saith Mr. Whistley of the new birth, hath appointed certain things to be done by men, which they that will not refuse to do may do, and whoso shall do them, shall be regenerated. For there is a common work of illumination, so making way for regeneration, that it puts a power in man of doing that which when he shall do, the Spirit will mightily work within him to his quickning. All you therefore, saith he, that desire to be regenerate (for to others it is in vain to speak) hearken what you must do that you may be regenerate, and by doing which you shall not fail, &c. Nourish in you a sense of your misery.

5. Which is the next remedy I would prescribe; bewail thy lost estate, thy original corruption; want of holiness and purity. Behold thy heart is as full of wickedness, as a fountain is of water, or a grave of stench and rottenness: Bewail thy life, which is as full of spots, blemishes and disorders, as there be mores in the sin; loath thy self for the lusts of thy former ignorance, unprofitableness, disobedience.

6. Be a constant and diligent hearer of the word; with preparation to it, and meditation on it: ponder well the precepts, reproofs, exhortations; counsels of it, hear as for life, so hear that thy soul may live. Esteem the Word, as the word of God; take heed how thou hearest it, let it have Authority with

thee, hide it in thy heart as the immortal seed of Faith; it is the ingrafted word which saveth, *John 1. 24.* Make application to thy self of one part as well as another. Say not these promises are my promises, and the priviledges are my priviledges, except thou first say, these threatnings shew to me my misery; these precepts discover to me my duty, and I will do it. They that regard not the Word, that care not to hear it, or hear it carelessly, must needs be strangers to the spirit of Regeneration. For the Word is nothing without the spirit, it is animated and quickned by the spirit; therefore the right hearing of the Word, is of necessity to Regeneration.

6. *7.* Let the consideration of thy sin and wretchedness break forth into earnest desires, and these into fervent prayer, as fire smothered at length breaks forth into a flame. Let thy groans and earnest supplications come before the Throne of Grace, and pray without ceasing, that God will send down his holy spirit into thy heart. Out of the depth of sin and misery cry to God with David, *Lord bear my voice.* Out of the belly of hell with Jonah pray, *Lord I have gone astray like a sheep that is lost, O sack my soul; I have run away from my Fathers house; but I desire with all my heart to return to my duty and obedience; I am an enemy and a rebel, but I desire to submit, and to lay down my arms of rebellion; Lord take me into favour, receive me to thy mercy, Give me of thy Grace, or I dye, I perish everlastingly.*

8. Lastly, consent to come unto Christ; cast thy burthen upon the Lord, be resolved to have him on any terms, take him with the crosse, with reproach, with persecution, say to him as the man to Christ, *Mat 8. 19. Master, I will follow thee whithersoever thou goest.* Come as Benhadads Servants to Ahab, with sack-

sackcloth on thy loins, and a rope on thy head, with all humility acknowledging thou art worthy to be destroyed. *King. 20. 31.* Be willing to part with any thing, with all thou hast, so thou mayest be received into favour. Do as the Egyptians did when they lacked bread, they gave their money, their cattle, their lands to be satisfied with bread, *Gen. 47. 18.* Do thou likewise, be willing to part with all thy worldly interest, with all thy sinful lusts, with whatsoever is dear unto thee, that thou mayst win Christ, and become a new Creature. Say as they said to *Israh.* when they exchanged their Lands for Corn, *Gen. 47. 25.* *Thou hast saved our lives, let us find Grace in the sight of my Lord; and we will be Pharaohs Servants.* Thus you see I have been plain in laying down these easie directions, which if ye will put in practice, you may be regenerate; let nothing hinder you, but proceed to make use of them; the good Lord give you understanding about the right use of them.

2. *Exhor.* Seeing without the new birth is no salvation; All that are themselves regenerate should seek the conversion, and so further the salvation of others. And this not only a duty incumbent on Ministers by vertue of their Office, but on private Christians also, especially those of the same Family, Kindred, Relation and Neighbourhood. You that are your selves born of God, as you have opportunity do good to others, use your best endeavours, that others also may be begotten to God; you that are partakers of the new birth your selves, labour that other your friends, neighbours, kinsfolk, may partake of the same grace and mercy with your selves; you that are made partakers of the Divine Nature your selves, be instrumental to communicate it to others; *When thou art converted strengthen thy brethren, Luk. 22. 32.*

1. *Mot.* In Nature all things have inclination to derive their own qualities to other, as fire to make things hot, water to make things moist; let it be so in grace. A chimney-sweeper, or Collier, soweth those that come near them; a drunkard enticeth others to drunkenness, and is not content to go to Hell alone; thieves draw on others into the same society of wickedness; swearers do likewise, and Sectaries instill their heresie and poyson into all that come near them. Only Christians are willing to go to Heaven alone, are not so zealous to draw others to Heaven, as the other are to draw one another to Hell, are not so true and faithfull Servants to God, as the wicked are to the Devil.

2. Charity, that binds us to relieve our Neighbours Oxe or Ass fallen into a ditch, doth it not much more bind us to help what lieth in us to save his soul from perishing in Hell? Common humanity requireth us to shew the right way to a stranger, to light our neighbours Candle; and surely Christian compassion requireth us to do good to our neighbours soul, to act the part of the good Samaritan, if we have opportunity to reskue his soul from the jaws of Satan, that roaring Lyon of Hell, as David reskued the Lamb from the Lion and the Bear. Husbands should endeavour the conversion of their Wives, Parents of their Children; so in other relations. *What knowest thou O wife, if thou shalt save thy husband, or how knowest thou O man whether thou shalt save thy Wife? 1 Cor. 7. 16.*

3. Zeal for Gods Glory requires no lesse then our best endeavours that his name may be hallowed, his Kingdom may come, his will may be done by others as well as by our selves; in multitude of subjects is the Kings honour, and God is more glorified by addition of subjects to his Kingdom. By the

larry and Image-worship of the Church of Rome is a great stumbling to the Jews; the loose lives of Christians offendeth carnal people. Though Gods Word, and not mens lives, is the Rule by which all should walk; yet Christians should be careful to walk wisely toward them that are without; Col. 4. 5. *shewing forth the praises of God, who hath called them out of darkness into his marvellous light*; 1 Pet. 2. 9. *giving no offence to Jew nor Gentile, nor to the Church of God*; 1 Cor. 10. 32. Christians ought to shew forth all the Vertues and Graces of a holy profession, patience in affliction, meekness and gentleness in bearing injuries, diligence in their Calling, uprightness in their dealing, faithfulness in their Covenants and Promises, should be sober, courteous, mercifull, peaceable; And so carrying they might set a lustre on their Profession, might adorn Religion, bring Glory to God, put to silence the ignorance of foolish men, who are ever barking against profession, and might win others to the love and liking of holiness.

2. Let your speech be alway with Grace, seasoned with salt, and tending to holiness and edification, Col. 4. 6. Though powerful preaching the Word, be the most effectual means to conversion, without doubt Christian conference helpeth it on very much. *The mouth of the Righteous is a well of life, which watereth the dry and barren places near it*, Prov. 10. 11, 21. The lips of the Righteous feed many. As ye ride by the way, walk to the market, sit in the house, *Exhort one another, provok one another to love and good works*, Heb 10. 24. Tradesmen will be talking of their trades, Husbandmen of their Oxen, Soldiers of their wounds, Shepherds of their flocks, Sectaries of their opinions, every man of his own Art, why not Christians of their Profession; set aside fear and bashfulness, therefore, and encourage one another to Godliness.

3. Let

103. Let Parents walk uprightly in the midst of their house, resolve with *Joshua*, what ever others do, I and my house we will serve the Lord. Mothers, you are much in the house, alway with your children, be instilling into them good precepts, and devote them against vice, *Prov.* 31. 2, 3. *What my Son, and what the Son of my womb! and what the son of my doves! Give not thy strength to women nor wine.* Dedicate your children to God betime as *Hanna* did; instruct them in the knowledg of holy Scriptures, as *Timothy* his Mother and Grandmother did him. *Esther* and her maids would fast and pray. *Abraham* would command his children and household to keep the way of the Lord, *Gen.* 18. 19. Do you command their attendance on Ordinances in publick, at family duties; take some account of their profiting, pray for them, *O that Ishmael might live before thee! O that the soul of this child, these children might live spiritually!* So husbands and wives are to give themselves at convenient times to fasting and prayer, as that of the Apostle implieth, *1 Cor.* 7. 5.

103. Exhor. Because it is not enough that one be born into the World, but we would have children live, grow and thrive to their full stature, so neither is it sufficient to be born again, but we are to be exhorted to grow in grace and persevere unto the end. Some have their fits and good moods of godliness, they set upon prayer and religious exercises and take up purposes and good resolutions for a while, but continue not, are not constant; through laziness, love of the World, love of ease or some other lust they hold not out. What ailed thee *O Jordan* that thou wast driven back? of such God complaineth, *Hos.* 11. 7. and 6. 4. *My people are bent to back sliding. O Judah what shall I do unto thee? your goodness is as a morning cloud, and as the early dew it goeth away.*

away. This is a dangerous sign that the heart is not right with God. The Hypocrite will pray, but not alway, Job. 27. 8. The stony ground received the word with joy, but fell away, brought forth no fruit to perfection. *John Baptists* hearers flocked to him at first, and rejoyced in his sight, but it was but ~~words~~ *words*, but for a little while. Take heed thou be not as the grass on the house top, which flourisheth a while, and then withereth. The galloper at first may outgo his companions, but the sober traveller cometh to his journeyes end before him. Not he that runs fast at beginning, but he that comes first to the race end, wins the prize; not he that taketh some steps in Religion, but he that walketh with God, and holdeth out to the end, shall be saved. He that persevereth not to the end looseth all his labour and pains, nay backsliding is to perdition, *Heb. 10. ult.* That we may grow in grace, and persevere to the end: Be sure there be a work of grace on the heart, that conversion be thoroughly wrought. There must be life ere there can be growth. Dead things grow not; a branch cut off from the tree withereth. Prove and try thy spiritual estate. It may be thou hast a name to live, yer art dead. The spirit of God may be known to be in weak Christians, saith *Dr. Sibbs*, as the soul is known to be in the body by the pulses, even so the spirit discovers it self in them by groaning, sighing, complaining, that it is so with them, and that they are no better, so that they are out of love with themselves; this is a good sign that the spirit is there in some measure.

2. Make choice of good and flee bad company, be familiar with the Godly, choose not the wicked for thy companions, *Acts 20. 40.* *Save your selves from this untoward Generation.* *Psalm 119. 115.* *Depart from me ye evil-doers.* *I am a companion to all them*
that

that fear thee. As water quencheth fire, so the familiar converse with ungodly men cooleth and decayeth the warmth of Christian zeal and abateth Godliness. As the Plague passeth from one to another, so doth the infection of sin. *Eve* inticed *Adam* to sin. *Solomons Wives* turned away his heart from God. *Peter* among the servants of the high Priest warmed his fingers, but cooled his love to *Jesus Christ*, Prov. 22. 24. *Make no friendship with an angry man, lest thou learn his ways.* He that walketh with wise men shall be wise, but a companion of fools shall be destroyed. In the company of good men there may be something that good is to be learned, something for thy instruction, edification, imitation; but evil communication corrupteth good manners.

3. Flee youthful lusts and the love of all sin, the practise of all known sins, abhor that which is evil, it grieveth the spirit, quencheth the spirit, as one contrary expelleth another. The love of money, credit, pleasure, the deceitfulness of Riches choak the word, which is the seed of grace. Yea flee occasions of sin. *Dauids* idleness was attended with a troop of woful sins. Sin is deceitful, it is more modest at the beginning, and cometh on by degrees, like the Prophets cloud which his servant beheld at first as big as a mans hand, which shortly covered the whole heavens. The entrance of Sin may be sweet, honey in the mouth, but gall in the Stomach, it will be bitterness in the latter end, it will cost much sorrow ere one recover peace and the favour of God again. Drink not Poison though tempered with Sugar, lest there be death in the Pot.

4. By constant attendance on Ordinances grace is wrought at first, and so kept alive by the same means. A Christian is never above ordinances, whilst he is here below on this side glory, because
this

this is a state of imperfection. The soul as well as the body needs its daily bread, continual refectiō and refreshing. The heart is naturally cold, and like water heated at the fire, if taken off it soon returneth to its natural coldness. So the heart keepeth warm no longer (being naturally of a cold constitution) then it is well heated by the word and prayer. Prepare therefore to meet God in Ordinances, that he may meet thee in mercy by the dew of his grace. As a good appetite to meet with good digestion is a sign of health, so to come with desire to the sincere milk of the word, and to feed on it with delight, and to chew on it by meditation, preserveth the soul in good plight of grace.

5. Watch alway, live in a constant expectation of death and judgment; Beware thou leave not thy first love, be humbled for the least declinings. Prepare thy Lamp, provide Oil while the market of grace lasteth, that when the bridegroom cometh thou maist be ready, and so maist enter with him into the Bride-chamber of eternal felicity.

Matth. 11. 28, 29.

Come unto me all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, &c.

HAVING dispatched the Doctrine of Regeneration or the new birth, whereby the Holy Spirit tormeth the new creature, as it were the child of grace in the Womb, I shall go on to shew how he compleateth his work, by bringing a new born man to actual Repentance, Faith and obedience, all which are required as mans acts in the Covenant of grace,

to be performed by him through the assistance of the same Spirit of holiness, as parts of his sanctification. By the new birth, a man is made a good tree, whose next work is to bring forth good fruit; by virtue of that the seeds of grace, *actus primi* or habits are infused into the soul, by this *actus secundi* or operations of grace are produced in a Christian, by that one is made alive, he that was dead liveth to God, being quickened by the spirit; by this he performs the actions of a living person, walketh in newness of life.

As in the first Creation God breathed into Adam the breath of Life, and man became a living soul; after that he was able to walk and perform the actions of a living man: And as in the Prophets Vision, *Ezek. 37. 10. The Lord commanded breath into the dry bones, and they lived, after that they stood on their feet an exceeding great army.* So the new creature by preventing grace having received a new principle of spiritual life, by the aid of co-operating and subsequent grace is to act and walk in newness of life, according to the rule of the new creature.

Come unto me all &c.

The Text hath little or no dependance on former Verses. In its absolute consideration it consisteth of an invitation, *Come unto me &c.* with a promise for an encouragement thereunto.

In the invitation there is the quality of the persons invited, they are labouring men, sinners under heavy burdens.

2. What these are to do, *Come unto me.*

In the promise, is 1. The blessing promised, *rest*, very suitable to labouring men, heavy laden with their burdens.

2. The giver of this rest, *I will give.* Christ giveth suitable mercies, and if he give quietness, who then can make trouble? *Job. 34. 29.*

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3. The subject recipient, who are to enjoy this rest; *you that labour &c.* and not some but all such, *Come unto me all ye &c.*

Or if ye will here is, 1. A Precept, 2. A promise.

In the Precept is commanded a great and necessary duty, *come unto me.* 2. A preparation to that duty, or the qualification of the persons that are to come unto Christ, they are *such as labour, &c.* The former part affordeth two doctrines.

1. Doct. *Christ inviteth to come to him such as labour, and are heavy laden, all such.*

2. Doct. *All that labour and are heavy laden, are to come unto Christ, it is their duty so to do.*

1. Jesus Christ inviteth to come to him such as labour and are heavy laden, all such. Or, to labour and be heavy laden is a necessary qualification in them that come to Christ.

Here is needful to be explicated what is meant by labour, and what it is to be heavy laden, and whether this qualification be necessary as an antecedent to Faith.

Labour is proper to bodies, but here by a Metaphor it referreth to the soul; and the word here used supposeth more then ordinary labour, toying unto wearisomness, like that of tugging in the Gallies, and the word is sometime rendered *weary*, *John 4.6.*

Heavy laden, this is all one with the former, and seems to be but *istud dno*, weary, or labouring under a heavy burden, *quacunq; ratione defatigati*, saith *Janlenius*.

This implieth a burden, and there is a threefold burden, under which they to whom Christ spake might happily labour.

1. A burden of cares, how to get well rid of the wants and troubles incident to this present life. Of this kind of burden the Lord is willing to ease his people, and hath done that which is sufficient to ease them by the Doctrine of his holy Word, which teacheth *to cast our cares upon the Lord*, or as the Psalmist expresseth it, *Pf. 55. 22. Cast thy burden on the Lord, he shall sustain thee.* Christians are directed in the Gospel to *let their moderation in these things to be known to all men; not to take thought, neither be ye of doubtful mind, let not your heart be troubled, &c. Matth. 6. 25. Luk. 17. 29. Job. 1. 4.* which rules and the like well observed would either lessen or remove that burden of cares, as to these outward things.

2. Another burden they of those times were troubled with; the burden of Ceremonies commanded in *Moses his Law*, a yoke on the neck, which neither *we* (saith Peter,) *nor our Fathers were able to bear.* From this burden the Church of God is delivered, being by the death of Christ set free from the imposition or obligation of those Rites which had end in Christ; the substance being come, the shadows and types are of no further use, *Gal. 3. 1.*

3. Another burden worse then these is the burden of sin, to which is annexed as an inseparable companion, the burden of wrath, divine wrath, under sense whereof even *David roared all day long.* And *Psal. 38. 4.* he complaineth that *his iniquities are a burden too heavy for him to bear.* This is the burden especially meant in the Text, of which the Lord Christ allevieth, easeth the souls of all that come to him by his gracious pardon, removing the guilt of sin freely by his grace, whereby the sinner is quit and discharged of his debt of sin, and so at rest, or at hearts ease, like one whose debts are paid.

This labour and wearisomness is the case of a distressed soul, languishing in scale of sin and misery, as a woman pained to be delivered, of one who feelth his wretched condition, groaneth under the burthen of it, thirsteth as much after Gods Grace, Favour, Pardon of sin, as a thirsty man doth after water, or a weary man after rest and ease.

It implieth, 1. A sight and sense of sin, that a mans eyes are open to see sin as sin, so he hold is in its own colour, to acknowledge it to be a great evil. *My sin is ever before me.* A Natural Man be- holdeth the face of sin in a false glass, so it deceiveth him, as the Apostle sheweth, *Rom. 7. 5. 14.* And lusts of sin are called *deceifull lusts.* *Eph. 4. 22.* Sinners when they go about to entice others to wickedness, they propose some gain or lustre that is in sin. *Prov. 1. 20. 23. 28.* *Will fill our houses, etc.* of some bait of pleasure, wherewith the harlot enticeth the young man. *Prov. 2. 18.* *Come let us take our fill of love until the morning, let us flage our selves with loves.* So she stileth her filthy lust and abominable whoredom. Of some honour and advancement, as the Devil shewed our Saviour all the Kingdomes of the World, and the Glory of them, *Mat. 4. 8.* But a man labouring under the burthen of sin, seeth with other eyes, he seeth that the gain of sin will prove loss in the end, when for the gain of the world he loseth his own soul; he foreseeth that the pleasures of sin which are but for a season, will be bitterness in the end, that the *Harlots House is the way to Hell, going down to the Chambers of death.* *Prov. 7. 27.* that all the Glory and Greatness which is acquired by sinful ambition, will end in shame, and everlasting contempt, *Rom. 6. 21.* *What fruit had ye in these things, whereof ye are now ashamed?*

2. It implyeth a distinct sight of sin, not in the gross only, I am a sinner, as who is not? I and my people are wicked, cryeth *Pharaoh*, when yet he acknowledgeth not his disobedience and hardness of heart, in refusing to let *Israel* go. Whereas a man labouring under the burthen of sin, can lay his finger on the very sore, can point out his particular sin, original sin, *Psal. 51. 5. Behold I was shapen in iniquity,* &c. actual sin, *Ps. 14. deliver me from blood-guiltiness,* &c. *1 Chron. 21. In Israel is not he that commanded the people to be numbered?* *2. 1 Sam. 12. 19. We have added to all our sins this evil, to say, we are King.* *1 Cor. 15. 9. I persecuted the Church of God.* They who were never truly broken in heart, though for shew sake they may sometime acknowledge themselves sinners in general, yet seldome or never do they descend into particular sins, though they live in Sabbath-profanations, neglect of prayer, despising duty, and the like, yet their eyes are closed, that they see not these to be sins.

3. This distinct sight of sin is joyned with a loathing and detestation of sin, which is now as bitter and distasteful to the soul, as ever it was sweet and pleasant; and they would as gladly be rid of it, as the horse would part with his load, which is ready to break his back, as *Amnon* loathed his Sister *Tamar* afterward, as much as ever he loved her, *Ezek. 36. 31. And shall loath your sects in your own sight for your iniquities, and for your abominations,* *Hos. 14. 8. Ephraim shall say, what have I to do any more with Idols?* *Isa. 2. 20. In that day a man shall cast his Idols of Silver, and his Idols of Gold, to the Moles, and to the Bats.*

4. Such a one seeth no help in himself, all his Righteousness is as filthy rags, his best works, as fig-leaves, or a taffery cloak, that will not keep off a storm. In sight of his own vileness he cryeth out
with

with the Prophet, *Iſa. 6. 5. Wo is me, I am undone! I am a man of pollution &c.* or with those converts, *Men and Brethren, what shall we do?* or with the Disciples in the storm, *Lord save us, we perish, Mat. 8. 25.*

Though he dare lay no claim to Christ as yet, nor to the Gospel promises, yet is he not without hope that there is mercy for him, even for him as vile as he is; he is not without hope that his sins are pardonable, and hath restless desires after Christ, after Gods favour, and the pardon of his sins, with fervent cryes and prayer, that they may be pardoned, *Jer. 17. 13, 14. O Lord, the hope of Israel, &c. Heed me and I shall be healed, save me, and I shall be saved.*

See this in Scripture phrases, *Acts 2. 37. They were pricked in heart.* The word signifieth to vex or torment, as if sharp points of poysoned arrows or Scorpions stings were fastned in their flesh, *Psal. 51. 17. A broken and a contrite heart,* as if one break a hard stone to powder, *Luk. 19. 10. That which is lost,* (i. e.) such as behold themselves in a lost condition, *2 Cor. 7. 6. Those that are cast down,* (i. e.) in sense of unworthiness throw themselves upon the ground to be as the pavement or street for men to tread upon, *Luk. 4. 18. Bruised spirits, Prov. 18. 14. Consciences wounded for sin.*

Quest. Whether it be necessary to all that come to Christ, to be thus weary and heavy laden, broken, wounded, for sin?

Ans. There be many born and bred up in Religious Education, to whom God graciously revealeth Jesus Christ, and brings them to him in a mild way, as *Samuel* by his Mother dedicated to the Lord of a child, and *Timothy* from his tender years, by his Mother and Grand-mother instructed in the know-
ledge

ledge of Holy Scriptures, 2 Tim. 3. 15. & 1. 5. whose pains and care in his Education was of God, blessed to the implanting of saving faith in his heart. O that the like care were in all Parents to season their Children with the knowledge of God and Jesus Christ betimes; Then would not youth be so ignorant, wild, prophane and dissolute, nor the work and labour of the Ministry be so difficult to bring people to saving knowledge and conversion; nor would the hearts of Parents be so often broken with grief for the untoward and lewd carriage of their untaught Children. O blessed season of Grace, when young men *Remember their Creator in dayes of youth, when they cleanse their way by taking heed thereto according to the Word*, when with young Abel they consecrate themselves, as he did offer his first fruits to God, Gen. 4. 4. So might they by the blessing of God, be kept from many exorbitant and youthful lusts, which drown them in perdition to the apparent hazarding their souls everlastingly. To such as these who by grace added to Education, have been preserved from gross sin, and have been ingrafted into Christ from their Child-hood, a less measure of bruising may suffice: But to these and all other, it is requisite that they labour, and be heavy laden with the burthen of sin, that they be thoroughly convinced, and soundly humbled under the sense of sin and misery.

Yet are not all who truly believe alike humbled, nor every one in the same measure and degree. The spirit of Grace is a voluntary and free Agent, and like the wind bloweth where, and how it listeth. *Manassah* had been a great sinner, and was humbled greatly, 2 Chron. 23. 12. So was *Mary Magdalen*, who sorrowed much, and washed Christs feet with her tears. Some have more light, and stronger apprehensions of Gods Mercy, and Christs Gra-

cio is disposition; these may be fuller of hope to find mercy then others, who are of weaker parts, and lower apprehensions; some are naturally of a more chearful temper, and of a merry heart; others are of melancholick dispositions, and like *Hannah* of sorrowful spirits by nature, *1 Sam. 1. 15.* these latter go mourning all the day, when the other bear their burthen more lightly: Or some it pleaseth God to break and humble more remarkably then others, because he purposeth to use them in more extraordinary service, as was *Paul's* case, whom God appointed as a *chosen vessel to carry his Name before the Gentiles and Kings, and the Children of Israel, Acts 9. 15.* Him therefore he cast down to the Earth, with trembling and astonishment, and he was three dayes without sight, and neither did eat nor drink, *vers. 9.* Now although bruising unto thorough conviction be of the very essence of Repentance, and necessary to conversion in all whom God will save, yet bruising to such or such a degree is not so absolutely necessary, that a Christian needs to question the truth of his Repentance, because he finds that he never came up to that measure of Godly sorrow, and brokenness of heart, which he discerneth to be in some other Christians. It may be sufficient to his comfort, that God hath opened his eyes, and convinced him of sin, and misery by reason of sin, that God hath shewed him the excellency of Christ and his all-sufficiency to save him, and made him willing and obedient, so as he doth actually close with Christ on the terms of the Gospel, whether God hath been pleased to effect this in a more rugged, or a more gentle manner; if the latter way, there is the more cause of thankfulness, none of discouragement. A woman delivered from the danger of child-bearing hath cause to rejoyce and

praise

praise God that a man is born into the world, and she is safely delivered, whether her pains were more or fewer, whether her dangers was greater or less then other women usually undergo, but most of all hath she cause of thankfulness, if she escaped so great a danger with much ease, and little pain in comparison of others. I need not apply this.

Now let me go on to prove that this qualification is necessary, which appears,

1. By the invitation of such in the Text, and in other Scriptures, *Isa. 55. 1. Ho! every one that thirsteth come, &c. Let him that is a thirst come, Rev. 22. 17.* Natural thirst is well known to be a pain arising from the villication or twinging of the stomach for defect of moisture. So in spiritual thirst are three things,

1. An indigence of Grace or emptiness of all saying good. *In me dwells no good thing, saith Paul, Rom. 7. 18.*

3. A sense of this spiritual emptiness, testified by complaints, *O my barrenness, my leanness, my leanness, I am a dry tree.*

3. A strong desire, a vehement appetite, crying like the horsleech, give, give, give me Grace, give me Christ, or I dye, as Sampson was like to dye for thirst, *Judg. 15. 18.*

2. Many gracious Gospel promises are made to them that thirst to the weary soul: It is one of Gods Glorious Attributes, *To be a God comforting them that are cast down, 2 Cor. 7. 6. Blessed are the poor in spirit, blessed are they that mourn, Mat. 5. 3, 4. He satisfieth the longing soul, and filleth the hungry soul with goodness, Psal. 107. 9. A bruised reed shall he not break, and smoking flax shall he not quench, Mat. 12. 20.* with many others which I omit on purpose.

3. God resisteth the proud, rejecteth from Grace such as are full, unbroken, self-righteous, *Jam. 4. 6. The rich he sendeth empty away. Wo to you that are full,* Luk. 1. 53. & 6. 25.

4. The end of Christs coming was for the sake of such, *Mat. 9. 13. I am not come to call the Righteous, but sinners to Repentance.* Righteous, (i. e.) such as are righteous in their own conceit. He hath sent me to heal the broken-hearted, *Luke 4. 18.*

Reason. 1. The Reasons why brokenness of heart is necessary to Faith :

1. In respect of God the giver of all Grace, who though he be liberal, yet is he not so prodigal of his gifts, as to give his Son, the best gift, and faith in Christ, the choicest of Graces, but to such as he knoweth will esteem and value the gifts in some measure according to the worth of them. We when we give are to consider the poor and needy, to give with discretion, *Psal. 40. 1.* Much more will God, who is only wise, give Mercy, as he seeth a fitness or suitableness in the person who is to receive ; we are commanded to deal our bread to the hungry, to cloath the naked. God loveth to enrich those that are poor, to bind up the broken, to heal the bruised, to exalt the humble, to comfort them that mourn ; he hath plenty of bread, enough and to spare, and he reserveth it for the hungry, he seeth them to be fit objects of mercy. He is the fountain of living waters, and he will give to him that is a thirst ; he hath fine rayment, durable cloathing to bestow, which he giveth to them that are naked. Whilst the prodigal Son fed on husks, and was well enough pleased so to do, there was all this while better provision in his Fathers house, there was bread enough, rings and robes, but his Father sent not to him fine linnen to cover his nakedness, nor bread to satisfie his

his hunger, untill he bethought himself, and resolved upon returning to his Father. There is in Christ plenteous redemption, righteousness and salvation, but not till sinners are heavy laden with the burthen of sin, till they are broken and bruised, doth God account them meet to be partakers of so precious mercies, least they like Swine should trample his pearls under foot, and when they are not hungry, should loath Heavenly Manna, as *Israel* did that in the Wilderness, *Luke 14. 24.* *Not one of those men which were bidden shall tast of my Supper, because they slighted the invitation and undervalued the feast.* God invites many who come to the Word and Sacraments; yet they do not so much as tast of his supper, partake not of the fatness and sweetness of his Table, receive not Jesus Christ who is the marrow of Ordinances, because they hunger not, thirst not after him, prize him not according to his worth, as not knowing their own want of him.

2. Unhumbled sinners, to whom sin was never a burthen, are full of themselves, swell with conceit of their own worth and righteousness, are proud and scorn to stoop to Gospel conditions, will not take on them Christs yoke, will not submit to the word to rule them in all things, will not be so holy and pure, as the word requires. They are rich within themselves, full of themselves, righteous with a righteousness of their own, as *Paul* saith, of the Jews, *They being ignorant of Gods Righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God, Rom. 10. 3.* Such people as these cannot come to Christ as their Prophet, they scorn to be taught; their hearts rise against the word, when it cometh home to their consciences; they kick at reproof, like the Pharisees, *John 9. 34.* *And dost thou teach us?* They

will not submit to him as their King, like those Rebellious Citizens who said, *We will not have this man to reign over us*, Luk. 19. 14.

They that come to Christ must forsake all for his sake, must so far deny themselves, as to be willing to part with all their sinful lusts, all their worldly interest for Christ, must have Father and Mother in comparison of Christ, must be ready to forsake house and land, yea, and their own lives, and whatsoever is dear to them for his sake; So did the wise Merchant, *Mat. 13. 46.* who went and sold all that he had to buy that one pearl of great price; So did Paul count all but loss and dung that he might win Christ, *Phil. 3. 8.* But so will not an unhumiliated sinner, whose heart is set upon the world or any inordinate lust; he will not part with his Oxen and Farms, with his Whores and his Cups for Christ and the Kingdom of Heaven. The Cock in the Fable, preferred one barley corn before all pearls. Esau despised the birth-right, to which were annexed precious promises, and high privileges, the double portion, and to succeed his father as Eldest Son in the Government of the Family, all which he undervalued in comparison of one mess of pottage. Who prefer the favour of man before the love of God, who make Earthly Riches their Treasure, who ambitiously hunt after worldly honours, who are lovers of pleasures more than lovers of God, have found out a happiness of their own choosing without Christ, such as these cannot believe, cannot come unto Christ, *John 6. 44.* *How can ye believe which receive honour one of another.*

4. But the humbled sinner who is pinched with his burden, who knoweth the plague of his own heart, who is scorched with the burning heat of Gods anger for sin, will accept of mercy, of Christ and

and rest upon any terms. The hungry Egyptians
 cry to Joseph for bread and are very thankful to him
 if he will let them have it on any terms, Gen. 47.
 15, 17. They willingly part with their money, their
 flocks and herds of cattel, their lands and all for
 bread. The blind men that came to Christ make
 answer to his question, *What wilt thou that I shall do un-
 to thee?* Lord what must my eyes may be opened, Mat. 20. 33.
 like enough they were poor as well as blind, but
 they ask not riches, they ask sight rather then Gold,
 Jer. 25. 15. *Gold water to a thirsty soul is more accepta-
 ble then a person full of money.* Prov. 27. 7. *The full soul
 loatheth bread and treadeth under foot* (as the Margin hath
 it) *a honey comb, but to the hungry soul every bitter thing is
 sweet.* So to the bruised and contrite heart Christ
 and a promise is most sweet. The prodigal when
 pinched with hunger, not before, with all his heart
 will leave his hawks and harlots for the bread of his
 fathers house. A starved begger is very thankful
 for a slender alms, which another is ready to tread
 under his foot. Poor men speak supplications, dis-
 tressed men will submit to hard conditions, so their
 wants may be supplied. Poor in spirit, broken hear-
 ted Christians will take pains to the market, that
 they may buy bread, that they may partake of the
 Word, which they esteem above their necessary
 food; yea they will not only wait at Wisedomes
 Gates for an Almes, but they will submit to the
 word, receive it with meekness. John Baptist was a
 thundering Preacher, and by bruising sinners, by
 preaching the terrors of the law, and declaring the
 wrath of God against their sins, he prepared the
 people for Christ, Luk. 1. 17. The people thus hum-
 bled by his Preaching, yea, the very Publicans and
 Souldiers, a kind of men that use not to brook re-
 proofs of the word, come to him and desire further

Instruction from him, *Master, what shall we do*, Luke 3. 12. Truly penitent sinners will submit to any terms which either Law or Gospel shall impose on them. A garrison besieged, whilst they have within themselves sufficient provision of all necessities, slight tendered composition, will not yeeld on fair and easie conditions; But when ammunition or victuals fail, then are they glad to seek and sue for composition, and glad to accept the hardest propositions. Whilst sinners *Laodicean*-like think themselves rich, and increased with goods, and have need of nothing, so long they regard not Christ, nor his Gold tried in the fire, nor his white raiment, nor his eye salve, but when their eyes are opened, and their hearts broken, and their Consciences bleed within them, and smart with the wounds sin hath made in their souls, then oh for the balm of Gilead, then, and not till then is Christ and his Gospel sweet and precious to them, then is he altogether lovely; the chiefest of ten thousand. Some people are so aversed to Physick, though dangerously sick, that they will not make use of, will not follow the advice of the Physician; but when they understand there is no way but one with them, then are they patients indeed, then will they submit to what ever shall be prescribed. A Minister after many years Preaching to a people cannot prevail with many of them to set up prayer in their families, nor to conform to easie duties of Religion, which very Hypocrites may and do perform, the reason is, these people were never thoroughly broken and cast down for sin. If ever they had been so, they would with trembling and astonishment say with Paul, *Lord, what wilt thou have me to do*, Acts 9. 6. And no carnal counsel to the contrary, nor the bad example of others, no worldly busi-ness, no avocation whatsoever, nay, no fear

fear of Legats, Inquisitors, Prisons (to use *Francis Spira's* words) shall hinder them from it; or what else the plain word of Christ or the Minister in his name requireth from them as a duty indispensable.

Use of Instructions. Take notice, O sinners, what will be the end of your sinning, even such as will make its servants weary of their part; and what will ye do in the end thereof? wise agents consider before hand the end of their actions, which if sinners would do, they would never do amiss. The best end that can come of sin is bitter Repentance, the breaking of the heart with sorrow, the wounding of the Spirit with grief; knowest thou not that it will be bitterest in the latter end, 2 Sam. 1. 26. said *Abner*

concerning the Sword, after he felt the smart of it in the death of 360 of his men, who himself began that mortal skirmish, making the first motion to *Jahaz*, *Let the young men arise and play before me*, verl. 14.

In like manner, sinners make a pastime of sin; fornication, and excessive drinking are their play; challenging the field in Duels, and shedding the blood of one another are to some men a sport, Oaths and swearing Gods name in vain are a sport, cheating and fine frauds are by some made a jest of, thus *fools make a mock of sin*, Prov. 14. 9.

But mark the end, what is that? That which *Solomon* saith is the end of drunkenness, the same is like to be the end of every sin, at the last it biteth like a serpent, and stingeth like a *law-adder*, Prov. 23. 32.

Look not therefore at the front, but at the tail of sin; regard not its pleasant which is but a painted face, but mark the sting it leaveth behind. Though it be sweet in the committing, it is bitter in the parting; though it be as honey in the mouth, it is as the gall of *Asps* within a man, Job. 20. 14.

it goeth down merrily, but leaveth much gravel in the

the

the stomach, *The lips of a strange woman drop as an hyssop, and her mouth is smoother than oil.* Prov. 5. 3. *her bar and is bitter as wormwood, sharp as a two-edged sword.* Prov. 5. 3. In a word, sin how pleasant soever it be in the acting of it; though it begin with a Comedy; it concludes in a Tragedy; it may begin with pleasure and much satisfaction to the sinner, but it concludes with sorrow of heart, breaking of the bones, wounding the conscience, I say, either with Godly sorrow working Repentance to salvation not to be repented of, otherwise with weeping and gnashing the teeth in Hell. Behold the different apprehensions of men touching one and the same object, namely sin; that which is one mans meat is another mans poison; that which is one mans ledy, is another mans grief; that which is one mans exultation is another mans lamentation. *Zerai*, one of the children of *Israel* is at his wanton dalliance and embracing the bosom of an Harlot, while *Miser* and the congregation of *Israel* were weeping before the door of the Tabernacle of the Congregation, *Numb.* 25. 6. *Idolaters Israel* are eating, drinking and dancing about their Idol Calf, while *Miser* is so transported with anger and grief at their sin, that he throw the Tables of the Covenant out of his hands and brake them, his heart being first broken with sorrow, *Ex.* 32. 19. 3. Repentance for sin is not so easie a matter as the world takes it to be, or mistakes it rather. True and right Repentance is an harder matter then uttering a few words, Lord have mercy on me, God forgive me that I swore. If this were to repent, then might sinners enjoy the pleasures of sin all their dayes, follow the World with much eagerness, commit sin with greediness, do evil with both hands

hands, and repent in a moment, and so be saved; have Heaven here in fulfilling their lusts, and Heaven when they die too; hug the Harlot, sin, as long as they live, and be received into *old Abraham's* bosom at last; dance with the Devil all day long, and sup with Christ at night for all that. But be not deceived, God is not mocked with vain words, nor shows, nor with counterfeit repentance. Sincere repentance is breaking the heart; and that for sin, yea, and breaking off sin, and from sinful courses, by righteousness. *Jam. 4. 9. Be afflicted, and mourn, and weep, for your laughter he turned to mourning, and your joy to heaviness.* John Baptist was to prepare the way to the Lord, by preaching Repentance to the people to fit them for Faith in Christ. And how doth he that, *Luk. 3. 5. Every mountain and hill, saith he, shall be brought low, &c.* Repentance worketh a great and notable change in the heart, it brings down proud looks, it levels high and towering imaginations, it layeth the lofty heart low, it breaks gates of Brass and Barres of Iron, to make a way for the King of Glory, the Lord Christ to enter in. It turneth the pleasures of sin into bitter lamentation; *it saith of laughter it is mad, and of sinful mirth what doth it, Eccl. 2. 2.* It driveth away things of that nature, as Christ put away the ministers, saying, *give place, Mat. 9. 23.* The conscience truly touched, and the heart pricked for sin, accounts all the vanities and former follies of sin heavy burdens, he is weary of them, and saith to them as to a menstruous cloth, *get thee hence, Ill. 39. 22.* *Manshab* repenting and being truly humbled pulleth down Idols, and removeth monuments of Idolatry as fast as ever he set them up, *2 Chron. 33. 15.* He took away the strange gods &c. he repaired the altar of the Lord, *Act. 26. 11.* Paul repenting looketh up on his former zeal in persecuting

secuting the Church with another eye, and counts it madnels, and joyneth himself in society and communion with those Saints which before he persecuted. Likewise would sinners do now, if God were pleased to open their eyes, to break their hearts, to make sin which is now their delight, to become their burden, they would turn their jeering at Sermons to serious and attentive hearing of Sermons; the very feet of those messengers of God would be beautiful in their eyes, whose expressions are to them now so ridiculous, that they become to them matter of sport; their derisions of Saints daily exercise of prayer and piety, would be turned into weeping and mourning.

How few men and women come to Christ, believe to Salvation? for how few are bruised, labour under the burden of sin, are cast down and afflicted for sin, or weary of it? Many take up an empty profession, perform outward duties, read the Bible, receive the Sacrament, boast of their Faith and the goodness of their hearts, in whom appeareth little conformity to the rule of the Gospel, little of the life of Jesus Christ in them, little humbleness of mind. If times of trial come, if opposition to, and persecution of Godliness do arise, or if temptation on the other hand fall in their way, if the world smile upon them, if the Sun shine upon them in a confluence of worldly happiness and prosperity, they are in very great danger to fall away and perish in their backsliding, because they were never bruised, the foundation was not laid low enough. Such were many of our Saviours hearers, who *went back and walked no more with him*; John 6. 66. If we look back to *vers. 26.* of that Chapter, we shall find they were such as followed him not for his own sake or his words sake, or his works sake, but because of

of the loaves with which their bellies were filled, but their hearts were never emptied of pride and self-conceit, which appeareth in their often murmuring and taking offence at his Doctrine, *vers. 41, 52, 60.* That which is built on a false Foundation will not long stand, nor a house built on the Sand; the stony ground wanted depth of Earth, the Seed sown upon it flourished a while, but soon withered, because it had no deep rooting; it was not sown in tears, so there was no joy in harvest.

5. Observe Gods method in bringing souls to Christ and Salvation, lest men deceive themselves or be deceived by false teachers, who make them believe they may commence right good Christians, true believers *per salum*, they may attaine Faith in Christ, and sound joy ere they be truly penitent and sorrowful for their sins, they may be raised up with Gospel consolations ere they have been cast down with legal terrors, they may be suppled and cheered with Oyl of consolation, ere they have smarted with the Vinegar of comminations and legal curses. But such motions are not usually wrought in an instant; it useth not to be in the first Resurrection, the raising up and quickening of a soul dead in sin, as the Apostle affirmeth of the last Resurrection, that *it shall be in a moment, in the twinkling of an eye, 1 Cor. 15. 52.* The form natural is not introduced into the matter in an instant, but after certain preparations of the matter; nor is Faith which is the form of a Christian, whereby he is that which he is, wrought in the heart of a sinner while proud, obstinate, rebelling against the light of conviction, while stopping his ears, *pulling away the shoulder, refusing to hearken and making his heart as an Adamant stone, Zec. 7. 11.* But Gods usual way is to prepare the heart for faith by humb'ings, bruisings, self-abasings;

as the Husbandman prepares his ground by plowing and breaking it up, and making it mellow and fit to receive seed before he cast his seed into it. *Will any man plow upon the Rock with Oxen, Am. 6. 12.* Is it not labour in vain to plow there, Cost thrown away to sow there? suspect therefore a sudden change in thy self from gross sin and open profaneness to a profession of strict Christianity: Such a change indeed is easie to hypocrisie, or formality, which may be caused for some by respects, but it seldome proveth sound and sincere, except humblings and self-abhorrence have gone before. God is a free Agent, it is true, he acteth variously, his way is in the Sea, his path is in great waters, his foot-steps are not known. Some he keepeth long under a spirit of fear and bondage, others he bringeth gently to Christ, and Comfort. He spake to *Elijah* in a still small voice, but to some he speaks in the fire of sharp afflictions, in the furnace of Tribulation, and saveth them as by fire; to others he speaks in the Earth-quake, over-turning all foundation of their false-built hopes; to others he speaks in the strong wind, (that I may allude to the passage concerning *Elijah*, 1 Kings 19. 11.) in a terrible tempest of legal curses and thundrings, which rends the mountains of sinners pride, and layes their haughty spirits low, which breaks in pieces the rocks, the rocky hearts of stubborn sinners; and having broken and bruised them to powder, he casteth in the precious seed of Faith and Grace in their hearts thus humbled. But such a work as this is not wrought suddenly; an *Ethiopian* is not easily washed white, nor the hard Earth after a long drought is not easily moistned nor softened sufficiently that the plow may enter; a few-drops, or small showers will not do it, there must be showers tipon

upon showers, a continued rain for some good time to effect it.

6. Who are then the trust preachers of Christ, and Gospel Grace, but such as observe Gods own method, who have the faculty to make right incisions first, and then to bind up, to wound and then to heal, to bruise, prick to the heart, to cast down first, afterward to heal, to raise up with comfort, to pour in oyl of consolation, when sinners are first sufficiently convinced and humbled: Such preachers were the Prophets; *Isaiah* begins his prophesie, which was the substance and marrow of his preaching, with thunder and terrour: Hear "O heavens, "ye Rulers of *Sodom*, to what purpose is the multitude of your sacrifices? Wash ye, make ye clean, "afterward he applies Gospel promises, come now, "though your sins be as scarlet, &c. And did not *Elijah* thunder against *Ahab*? and *John Baptist* is said to come in the spirit and power of *Elijah*; he was not cloathed in soft rayment, as they that were in Kings houses; nor did he cloath his preaching with soft and silken language, as one saith, they that speak to Princes should do, but told *Herod* plainly without any circumlocution, "it is not lawful for thee for to have thy brothers Wife. So *Paul* playd the part of *Barnabas*, preaching before *Felix*, that he made him tremble, though his Judge, and himself a prisoner. Dawbing preachers, in whose mouths are no reproofs; or if they do touch sin at all, it is as the dogs of *Egypt* drink of the River *Nile*, a lap and away, for fear of the *Crocodiles*; or as *David* charged his Captains to deal gently with *Absalom*; so preachers that deal gently with sin, cause Ulcers and Imposthumes to grow in their hearers hearts, which have need of pricking and lancing. The best way to make Christ precious, and his Gospel

Gospel to favour sweetly, is to convince people of their need of him, to sharpen the arrows of the word that they may stab sin to the heart; and when sin appears sinful and odious, then will Christ be most lovely and precious.

Use of Confute. In the second place, this may serve to confute a common mistake of ignorant and secure sinners, who by the frequent preaching of Repentance have learned so much, that there is some necessity of repentance; but they are willingly ignorant of the nature of sincere repentance, mistake the shadow for the substance, the picture for the person, the notion for the thing it self. They make every empty invocation of mercy, to be true repentance required to salvation; if they cry God mercy, as they say, they think they have repented well enough. If this were true repentance, who could perish for want of this; not *Pharaoh* himself, nor *Judas* who repented more then thus. The subject of repentance is the heart, the lowest degree of it, is brokenness of heart; but in this verbal repentance there may be nothing of the heart at all, the efficient of it is the spirit of God, who worketh Godly sorrow in the heart, *with sighs and groanings which cannot be uttered*; the motive to it is Gods anger and displeasure for sin, because Gods holy Law is thereby transgressed; the effect of it is an utter abandoning of all sin, whereby the sinner is held captive. Thus a sinner repenting becometh a new man; differs from himself as much as the prodigal in his robes differs from himself when in rags; the lame man healed, leaping and walking, differs from himself impotent and lying at the pool; as *Lazarus* raised, and walking differs from himself lying and stinking in the Grave; as *Paul* preaching differs from *Paul* persecuting: But where the heart is not broken

ken, where sin lieth not as an heavy burthen, for all these empty confessions, the vomit is licked up again, the sinner is as vile again as ever he was, as is to be seen in Papists, who thrive themselves, and confess their sins, and return again to sin as fresh as before, so they make way for new confessions, whereby they but mock God, and deceive themselves.

2. *Confut.* This confutes the Doctrine of the *Antinomians*, who teach, that humiliation and Godly sorrow for sin, is no way necessary to a Christian, but hurtfull, legal, not besitting a Gospel-spirit. By their Doctrine, that God seeth no iniquity in a justified person, they blow away the Grace of Repentance as the North wind driveth away rain. If God see no sin at all in their sense, Christians need not sorrow for it, so they may repent that ever they did repent, and look upon Godly sorrow, as Christ did upon his Crucifiers, Father forgive me, for I knew not what I did. But *Peter* looked upon his sin with another eye, when he went out and wept bitterly for it; So did *David* when his sin was ever before him, and when he had no rest in his bones, because of it. And *Paul* rejoiced that the *Corinthians* were made sorry, 2 Cor. 7. 9. God promiseth to his people the spirit of Grace and Supplication, whereby they should look on Christ whom they had pierced, and should mourn for him, as one mourneth for his only Son, and be in bitterness for him, &c. Zech. 12. 10. It were to be wished there were many such mourners.

3. *Use of Reproof.* This serveth for just reproof of such as are so far off from being heavy laden with the burthen of sin, that with *Solomons* fools they make a mock at it, and at those who mourn for it, Prov. 14. 9. Some have no greater joy and pastime, then to make others drunk, that they may with

delight look on their nakedness, *Hab. 2. 15.* Some rejoyce to coulen and defraud, to them *Sollen bread is fire of*, *Prov. 9. 17.* They count it pleasure to riot in the day time, *2 Pet. 2. 13.* As *Nero* sang when *Rome* was on fire, so sinners sport themselves with hell-fire, *Luk. 6. 25.* *Wo to them that laugh thus, they shall mourn and weep.* The Jews mocked at our Saviours death; but when God opened their eyes to see their sin, they were pricked in heart for it, *Mat. 27. 41.* *Acts 2. 37.* Saints weep not only for their own, but for other mens sins; and they that make sport with their own, or other mens sins, play with a wasps nest, nay, with a *Cockatrice* hole, and a *Dragons* den, which will sting them to death.

2. This serveth for reproof of all impenitent and obdurate sinners, who make light of sin, which is the heaviest burthen in the world; so both good men and bad have found it, or will find it, whensoever God shall open their eyes. What made *David* roar all the day long, but the weight of sin lying on his conscience, and the wrath of God for sin pressing him sore? *Psal. 32. 3.* Yet *David* was no coward, who durst rake a *Lyon* by the beard, who slew both a *Lion* and a *Bear*, who encountred and slew *Goliath* the Gyant, of whom *Saul* himself, and the stoutest men in the Army of *Israel* were affraid, *1 Sam. 17. 11.* Nay, what made the Lord *Jesus* cry out on the Cross, *My God, my God, why hast thou forsaken me*, but the weight of sin imputed, and the wrath of God for sin pressing him sore? And what made *Judas* weary of life, when he had filled his purse with money, and stood in high Grace and Favour with the Chief Priests and Elders; yet at such a time as that, when he most flourished in the world, he was not able to stand under the burthen of sin, but made away himself. And what made

Dives cry out so pitiously, Father *Abraham* have mercy upon me, &c. who had been a brave man in his life time? yet the vengeance of hell fire, the just reward of his sin, had sufficiently tamed him, so that he would gladly have been beholding to *Lazarus* (whom he had in his life time scorned) for the poorest courtesie that can be, even one drop of water. There are thousands and ten thousands of people that verily believe they have a true Faith in *Jesus Christ*, who never were acquainted with godly sorrow for sin. Some live in gross ignorance, and know little of God, Christ, Faith, Repentance, but the names, they pray not, instruct not their families, lay no sin to heart, yet think themselves good Christians, when God hath as much service done him from Heathens as from them. Others go on in a customary way of formal duty, pray as if they praied not, and hear as if they heard not, but follow the World in good earnest, and can weep for losses and crosses in worldly matters, but are so farre from sorrow for sin, that they are a grief of heart to their Godly Neighbours, as those earthly-minded Christians were to *Paul*, Phil. 3. 18. That this is the case of most of our people doth appear by these things.

1. In that a Minister shall meet with very few complaining, distressed, fatherless people, as the Prophet calls them, *Hos. 14. 3.* There are few poor in spirit, hungry, thirsty empty souls; most men are full, self-righteous, self-sufficient, puffed up with conceit of their own duties, parts, perfection, bewail not their own dull, dead barren hearts, *unfruitful lives.*

2. Most men are for, *who will shew us any good?* few are of *David's* mind, *Lord, lift thou up the light of thy countenance upon me.* Few are sensible of their own ignorance, and thereupon pray not as *David*

doth often, Lord teach me ; few out of sense of their own hardness of heart pray ; Lord take away this stony heart, and give me a heart of flesh ; few out of sense of a dead heart pray, *Lord quicken me*, as it is to be read in *Psal. 119. oft.* Few, as sensible of a drought and emptiness of grace, pray, Lord satisfy my thirsty soul. Yet thus we must be affected, ere God shewr down the dew of his grace on our souls, *Psal. 143. 6.* *My soul thirsteth after thee, as a thirsty land, II. 41. 17.* *When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them.*

3. Few there be that judg sin to be any great evil, much less the greatest in the World, but contrarywise they slight it, feel not the burden of it, sigh not, groan not to be rid of it. So being not pressed under it as a Cart that is full of sheaves, they desire not to be eased; being not weary, they desire no rest; cannot see pardon of sin to be so great a good ; whereas *David* pronounceth the man blessed *whose sin is forgiven, Ps. 32. 1.*

4. Few tremble at the word, stand in awe of it, bear reproof either in publick or secret, with meekness and silence ; scarce reckon those Ministers or Christians for their friends, who deal plainly with them about their sins, but rather count them their enemies because they tell them the truth, their spirits rise, and their hearts swell against such : And what may be the reason hereof ? but because they are proud, were never bruised, sin never lay as an heavy burden on their souls. It were wisdom therefore for every man that takes himself for a right Christian, to consider well with himself, and to commune with his own heart, and see whether a work of conviction, humiliation, and bruising ever passed on his heart. Which I shall for better direction point you unto in three words.

1. Is sin bitter to thee now, like that bitter water causing the curse, *Num. 5. 18.* Dost thou fear to commit it, dost thou flee from it, as from the plague, *citò, longè tardè*, quickly far enough, so as never to return to it more: Thus *Moses* chose to suffer afflictions rather than to enjoy the pleasures of sin, *Joseph* chose to lie under false accusations and slanders in prison with innocency, free from the guilt and stain of sin, rather than to hearken to the unchast sollicitations of his wanton Mistress, to stain his conscience with sin against God. *Micaiah* chose to hazard a Kings wrath, which is as the roaring of a Lion, and to be kept in Prison with bread and water, rather than to Preach pleasing things and serve *Ahabs* humour, as his false prophets, those treacher-Chaplains did, *2 Kin. 4. 1.* Another Prophet chose poverty with the fear of God, and to live and die in debt, rather than to live in sin; the Martyrs loved not their lives unto the death, but chose to render up their lives in the flames rather than pollute their souls with sin in denying the truth of Christ.

2. If sin be thy burden, then is Christ sweet, precious unto thy soul; so he is to believers, *the chiefest of ten thousand*, *1 Pet. 2. 7. Cant. 5. 10.* A pardon is sweet to a condemned malefactor, liberty to a Prisoner, Riches to a poor man, the Kings favour to a Courtier under his displeasure, no less acceptable is Gods mercy in Christ, Gospel promises, the consolations of the Spirit to a bruised conscience, who preferreth mercy, tidings of peace, reconciliation with God in Christ before a kingdome, as a hungry man preferreth meat, or a thirsty man water before Gold. See if it be so with thee.

3. Dost thou submit to the commands of the Gospel, the royal Law of Christ? is thy heart willing and obedient, wilt thou that Christ reign over thee?

As new Kings, new Lawes. Canst thou say as the Egyptians said to Joseph, thou hast saved our lives, we will be Pharaohs Servants; or as the people to Gideon, Judg. 8. 22, *Rule thou over us, for thou hast delivered us from the hands of Midian.* So Lord Jesus I am thy servant, no other Lord besides thee shall have dominion over me, for thou hast redeemed my soul from the nethermost Hell, thou hast delivered me from all my enemies, *I will serve thee in holiness and righteousness all my days.* And indeed whose in all right and reason should we be, but his who hath both made us at first, and after bought us by his own blood? To whom should we live, but to the Lord Christ who died for us? whose will should we do, whose commands should we obey, but Gods, whose we are, and whom and none else we ought to serve?

4. *Use Exhort.* Be afflicted and mourn, get broken hearts, let the stony heart be turned into a heart of flesh; this is Gods gift, but tis our duty, and it concerneth us to put it in practise.

Mot. 1. This is as necessary as repentance, it is the principal ingredient to Repentance, if not the whole of it: For what is Repentance, but confessing and forsaking Sin, *Prov. 28. 13.* The latter may be without the former, there may be forsaking sin, not as sin; but on other grounds and motives, and yet no Godly sorrow and humble confession; but there can hardly be confession joyned with Godly sorrow, but where there is a loathing of sin, and full purpose of heart to forsake every sinful course. Many leave Drunkenness, Fornication, and the like sins, not because they loath them, but because they can follow them no longer for shame, cost, and the speech of people; to be sure in Hell sinners shall be constrained to leave them. But
whoso

whose confesseth his sins with a broken and bleeding heart shall find mercy. So then, bruising is most necessary; though it be bitter and displeasing, yet it is safe; better go halting and mourning to Heaven, then whole and merry to Hell; For Godly sorrow worketh repentance to Salvation.

2. Bruising is good to empty the soul of Pride. What an elate and haughty thing is an unbroken heart, *Prov. 30. 13. There is a generation, O how lofty are their eyes?* Now the proud in heart are abomination to God; God resisteth the proud, scattereth the proud in the imagination of their hearts; *him that walketh in pride he is able to abase, Dan 4. 13.* yea God hath it in design to abase him that is high, and to lay the haughtiness of man low, *and the loftiness of man shall be bowed down, Ezek. 21. 26. Isa. 2. 17.* Now nothing doth more conduce to empty a man of Pride, and to lay him low, then Soul-affliction and mourning for sin, which even good Christians themselves do sometimes stand in need of, to purge away the dregs of corruption, and to hide pride from them.

3. A broken heart labouring under the burden of sin is good for this end, to set an high price on, and to make a Christian very thankful for *Jesus Christ*. Who never saw his danger, how should he be thankful for his preservation from a danger never so eminent? Who never felt the smart of a wound or sore will never thank you for a plaister; but who can ever be sufficiently thankful for *Jesus Christ* unto God, who so loved the World as to give his only begotten Son? And how shall unhumbled souls be thankful? Pride overlooks free mercy, ascribing at least some part of the praise, which is all due to God, to it self. The humble Soul who seeth nothing but unworthiness in it self is the thankful soul: The one only *Leprosy* of ten which were healed,

who returned to give thanks to our Saviour, and glory to God, was a stranger, a *Samaritan*, and the more unlikely in his own thoughts to obtain so great a benefit, which when he had received beyond his expectation, he was the more readily stirred up to give praise, *Luk. 17. 16*. The rest it seemeth were *Jews*, who because they were Christs Countrymen, looked upon his favour in healing them as due debt, so never so much as return to give him thanks.

4. The greater is the burden of sin, the more is Gods mercy to give ease and rest. This consideration indeereth God and Christ to believers, *We love him because he loved us first, and sent his son, &c. 1 Joh. 4. 10*. Hereupon *Mary Magdalen* loved much, because much was forgiven her, *Luk. 7. 47*. but where sin lieth light, is accounted small, where little is forgiven, the same loveth little, *Luk. 7. 47*. Let this be the first motive.

2. *Motive*. A broken and bruised frame is an excellent frame of heart.

1. It is a good antidote and preservative from sin. The heart that trembleth at the word, that feareth the threats and curses denounced in the word, dares not commit those sins threatned and accursed. How can I do this great evil and sin against God? *Joseph*, because he feared God accounts sin a great evil, which others would not have regarded, nor have accounted it any evil at all, but a trick of youth, a step to promotion. *David*s heart smote him for cutting off the lap of *Saul*s garment, when others can pluck away the whole garment from a poor man, and cause him to go naked, and their conscience not so much as check them.

2. Humility, brokenness of heart is not only a great grace it self, but it is a vessel to receive grace,

it maketh a Christian capable of more grace, *Jam. 4.6.* The rain staieth not on, but shooteth off the hills, which the vales receive, and are fruitful, when the hills are barren. The showers glide off the stones and rocks, which the soft earth retaineth, and is made fruitful thereby. The soft heart, the bruised soul is fat and flourishing in grace, when the proud and unhumbed remain barren and empty. The weary soul seeth its own wants and weaknesses, seeketh for strength out of it self, prayeth to, and trusteth in Christ for sufficient grace to help in time of need; whereas others are full and rich in themselves, so pray not, hunger not, thirst not, are sent empty away.

3. An humble soul, a lowly heart is in a very safe condition. He that lieth on the ground cannot fall farre. The spark is safe while in the flint, if it mount up it dieth: The fire is safe on the hearth, if it flame up out of the Chimney top, every one runneth with a bucket to quench it. The low Shrub and Bultush stand, while the high Oak is overthrown by the tempest. Pride and Ambition to climb high, hath been many a mans overthrow. *Quid Crassos, quid Pompeios evertit? summus nempe locus, nullâ non arte petitus.* The high-soaring eloquence of Demosthenes and Cicero was their overthrow, *Nec unquam Sanguine Causidici maduerunt rostra pusilli,* when poor pleaders never besprinkled the desk with their blood: and oftener hath poison been mingled in cups of gold then pots of earth.

4. Humility is the way to honour, to honour here, and glory hereafter, to according that proverbial speech so oft used by our Saviour, *he that humbleth himself shall be exalted.* David who was of a lowly heart, God exalted from following the ewes, to be Ruler in Israel; Joseph from prison God raised to be Lord of Egypt;

Egypt; Esther from a captive maid, to be Queen to the greatest Prince in the world; Amos of a Herdsman, to the Office of a Prophet; the Apostles from Nets to be preachers of the Gospel; *Psal. 113. 7, 8. He raiseth up the poor out of the dust, and lifteth up the needy out of the dung-hill, that he may set him with Princes, yea, from the dust of this worlds disgrace, to the glory of the Kingdom of Heaven, Mat. 5. 3. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.*

Mot. 3. Do but consider the danger of a hard, proud, obstinate heart, the condition of such is fearful, because they are in danger, and see it not, they complain not because they are dead, they tremble not because they are as rocks, they are Sermon-proof, threatening-proof, judgment-proof, hell-proof; such hardness is the forerunner of destruction, because they despise and slight all remedy and wayes of cure; the Word aweth them not, threatnings awake them not, admonitions they regard not, reproofs to them are as water spilt on the ground. God complains of such, *They have refused to receive correction, they have made their faces harder then a rock, Jer. 5. 3.*

They not only slight the means of their cure, but fortifie themselves against them; they are subtle to find out shifts and evasions to excuse themselves from plain duty. When the reproofs of the Word meet with them, they are ready to charge the preachers, as those proud men did the Prophet, *Jer. 43. 2. Thou speakest falsely, the Lord hath not sent thee;* But such a one sets thee on: When the Minister urgeth them to prayer and other duties, they are ready to reply, he thinks we have as little to do as he. When their pride in apparel is touched, they excuse it with decency, they must needs be like their
neigh-

neighbours: When their covetousness is taxed, they excuse it with good husbandry; when drunkenness is spoken against, they defend it with the term of good fellowship, or honest mirth; will you not give us leave to be merry sometimes? If they be rebuked for swearing, they plead, they swear but seldom, or when they are angry, or they swear nothing but truth; when the Word saith plainly, *Swear not at all*. If they be reproved for sinful silence, not pleading in the cause of God, they are ready to call it prudence, or they love not to meddle; yet passion and bitterness in their own cause they are ready to account zeal for God; if they embrace errors, they call them new lights; thus they have a cloak for every sin, as thieves call themselves by the names of honest men, that they may escape the search that is made for them; so do sinners cover their sins under fig leaves of vain pretences, lest the word should find them out to conviction. Now

That we may be heavy laden with the burthen of sin:

1. Labour for spiritual judgement, to discern the evil that is in sin, that we may judge of it, not as the world judgeth, who think it to be a light matter, and wonder that Ministers should make such tragedies of trifles; but thou must judge of sin, as the Word judgeth of it, *1 Cor. 2. 12. Now we have received not the spirit of the World, but the spirit which is of God, &c.* Where the Apostle opposeth the spirit of the world to the spirit of God. The world judgeth poverty a greater evil then sin; and that is the reason carnal people will lye for advantage, deceive rather then fall into poverty; but the Word saith, *A poor man is better then a Lye*, *Prov. 19. 22.* The world think shame, disgrace, is a greater evil than sin, therefore will they invent lying excuses to colour

lour over a fault, that they may not be put to shame. But the spiritual man judgeth sin to be the greatest of evils, because it is most opposite to the Glory of God, which is the greatest good, *and because it warreth against the soul*, 1 Pet. 2. 11. As a hurt in the finger is less dangerous, then a cut in the head, or a stab to the heart, because the life is thereby indangered: So is sin which woundeth the soul far more perilous, then any outward loss or harm which befallerh the estate or outward man, because by sin the Eternal Salvation of the Soul is put into danger.

2. Cherish in thy self a deep and serious apprehension of thy own vileness, study thy own heart, and the corruptions that lurk in it, be acquainted better with thy own nature, and the crookedness of it; think how many abominations, how many roots of bitterness grow up out of the dung-hill of a carnal heart, which should have been a garden of spices, in which the Lord might delight walk, and eat his pleasant fruits. The Sea hath not more creeping things in it, *wherein yet there are creeping things innumerable*, Psal. 104. 25. then are filthy lusts crawling in an unrenewed heart. Even holy men have judged themselves the worst of men, the greatest of sinners; so did Paul count himself the least of Saints, the chiefest of sinners, Eph. 3. 8. So did Agur, 1 Tim. 1. 15. *I am more brutish then any man, I have not the understanding of a man*, Prov. 30. 2. And by how much more any man is more vile in his own eyes, by so much the more shall he be esteemed precious in the sight of God.

3. Make much of the lively and powerful Ministry of the Word, the preaching of the Law, which toucherh thee to the quick, and pricks thee to the very heart, and layeth open thy sores: Corrosives are

are as necessary to some Patients as Cordials; searching tents as necessary in some cases as mollifying Oynments. *Let the Righteous smite me*, Plal. 141. 5. God useth to humble and cast down those whom he purposeth to exalt and raise up. Suffer therefore quietly the Word of Exhortation, suffer the Minister to do his duty, let him lift up his voice like a Trumpet, and cry aloud against sin, thy sins, let the Watchman discover faithfully any danger which may be to thy soul. The Scripture is not all comfort, promises, peace, mercy, but it containeth Lamentation, threatnings, wo, judgement, curses; and these latter must be preached as well as those former. For the man of God must declare to Gods people the whole mind and counsel of God, and as a wise and faithful Steward must dispense to every one in Gods family his due, his portion, mercy to whom mercy belongs, and comfort to whom comfort belongeth; so judgment to whom judgment, terrour to whom terrour is due, that when the Law hath done its Office, and as a School-Master hath well whipped sinners out of their sins, hath humbled them, broken them, wounded them, it may send them to the Gospel, and to the promises, where there is oyl and wine of precious consolation to to make their hearts glad, and to bind up all their breaches and bruises and wounds which the Law had made in their hearts.

4. *Hear the rod, and who hath appointed it*, Mic. 6. 9. Gods rod, every affliction, hath a voice; crosses, judgments have some errand: No wise Master sends his Servant to such a one or such a one, but giveth him some errand along with him. Be sure God doth not send crosses to such or such a person, but there is some errand they come upon, there is some work the Lord would have them to do upon thy soul.

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The King of *Assyria* was the rod of Gods anger to *Israel*, the staff of his indignation; a work by him God had to accomplish upon *Jerusalem*, by that invasion of the Land in *Hezekiah's* time, which was to punish their hypocrisie, *Isa.* 10. 5, 12. A Famine God sent upon the Land three years in *David's* time, to punish the cruelty of *Saul* for slaying the *Gibionites* contrary to oath, the oath of *Joshua* and the Princes, *Josh.* 9. 15. A pestilence of three dayes continuance God sent to correct *David's* pride of heart in numbring the people; *When the Judgements of God are upon a Land, God expecteth the Inhabitants thereof should learn Righteousness*, *Ira.* 29. 9. In like manner when judgments are upon Families and particular persons, then is a man to humble himself under the mighty hand of God, that he may exalt him in due time. This the Lord expecteth from men, *Lev.* 26. 41. *If then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity, &c.*

5. Let a man humble himself before the Throne of Grace in true and unfeigned confession of his sins, freely judging and condemning himself before God, with a broken and contrite heart, *Psal.* 38. 18. *I will declare my iniquity, I will be sorry for my sin*, *Psal.* 51. 3, 4. *I acknowledge my transgressions; against thee only have I sinned, and done this evil in thy sight.* *Jer.* 3. 13. *Only acknowledge thine iniquity, that thou hast transgressed against the Lord.* Let this confession of sin be free, voluntary, not extorted by terrours, judgments, such as was *Pharaoh's*, *Saul's*, *Abah's*, who humbled himself, put on sack-cloth, in hope to prevent temporal judgement denounced against him and his house. Temporary believers may make confession of sin with some grief and sorrow; but their confession is maimed, superficial; they loath not sin, they

renounce not their worldly interest and sinful lusts, they prefer some inferiour good before the favour of God and Jesus Christ; their belief of the promises is not a firm and rooted belief, but subordinate to their base lusts and earthly affections. To them that confess their sins after this manner, joyned with a true detestation of all sin, are the promises of remission made, *1 John 1. 9. If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 Cor. 11. 31. If we would judge our selves, we should not be judged.*

6. There must be added, to make repentance compleat, a turning from every civil way, turning from sin to God, from vice to vertue, from wickedness to holiness, from swearing to praying; we must deny all ungodliness and worldly lusts, and live Godly, justly, and soberly in this present world, *Tit. 1. 11. And this reformation and amendment of life, must proceed from the love of God, and a liking of his wayes, approving of holiness as the only excellent way, resolving to walk in it with perseverance to our lives end, Psal. 119. 30. I have chosen the way of thy truth, vers. 14. I have rejoiced in the way of thy testimonies, as much as in all riches.* It must also be grounded on a hatred of sin, which must be a rooted and irreconcilable hatred against all sin, as hatred is against all the kind, it must be a perfect hatred and impartial; we must hate sin in our selves, and in all that are in relation to us; and the more hainous is the sin, the greater must be our hatred of it, even to destruction, to the mortifying of it, *Gal. 5. 24. They that be Christs have Crucified the flesh, with the affections and lusts.* And in all this let the heart be upright and sincere, the spirit without guile, let there be no reservation of any of the accursed thing, no way of wickedness adhered unto, no sinful lusts, or worldly

ly interest set up in the soul, above the love of God and Christ. Thus let the weary and burdened sinner come unto Christ, who inviteth him, encourageth him by promise of pardon of sin, and rest to his Soul. So I pass from the qualification of the persons invited to the invitation it self, or the duty of them that are so qualified, *come unto me all ye &c.*

2. Doct. *It is the duty of all that labour and are heavily laden with the burden of sin to come unto Christ.*

What is it to come unto Christ, and how can we come to him, seeing he is in heaven and we on earth?

When Christ was upon earth, multitudes of people resorted to him, as to a Physician, to be healed of their infirmities; they came to him *gressu corporis*, with the steps of their body. Now Christ is in Heaven, we must come to him *passibus animi*, with the feet of our soul. Christ now sitting on the right hand of Majesty in Heaven, yet is said to come to us by his spirit, graces, comforts and sweet communion, *I will come in unto him, and sup with him, Rev. 3. 20. If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.* In like manner, though God be in Heaven, yet we the people of God are said to draw nigh to him by repentance, as by sin we are said to depart from God; the prodigal went into a farre countrey, *Psal. 58. 3. The wicked are estranged from the womb, they go astray as soon as they be born.* By Repentance we draw nigh God, *Jam. 4. 8. Draw nigh to God and he will draw nigh to you; cleanse your hands ye sinners, and purify your hearts, &c.* By prayer we draw nigh God, *Let us draw nigh to the throne of grace, &c.* and in the use of Ordinances, concerning which it is said, *the Lord will be sanctified in all them that come nigh him, Lev. 10. 3.* In this respect Gods people are termed a people nigh to him, they frequent

frequent his courts and thresholds in service, and he is ready at hand to hear their prayers and accept their services, *Psal. 148. 14.*

But the coming here is meant of believing; by Faith the poor soul heavy laden with sin, as a burden intollerable accepts of Christs invitation, cometh to him trusting in his gracious promise, that he shall find rest and ease, so casteth his burden on the Lord in hope that he will sustain him.

By several Phrases is Faith justifying set forth in Scripture, as by *bearing the voice of the Son of God, receiving Gods testimony, seeing the promises and imbracing them, and being persuaded of them, Joh. 5. 25. 3. 32. Heb. 11. 13.* These refer to the understanding and imply knowledg. For knowledg is a necessary antecedent to faith, if not a principal part of faith. *How shall they believe in him of whom they have not heard?* A man cannot see without light, nor believe without knowledg. Therefore faith is sometime expressed by seeing or beholding. *Every one that seeth the Son and believeth, Joh. 6. 40.*

There be other expressions which referre to the heart or will; For with the heart man believeth to salvation. Faith is termed *trusting in God, committing a mans way to God, resting in God, placing the hope in God, coming to the marriage of the Kings son, kissing the Son, and here coming to Christ, and receiving Christ, Rom. 10. 10. Psal. 37. 3, 5, 7. & 78. 7. and 2. 12. Joh. 1. 12.* This coming to or receiving Christ, is the act of the will consenting, yea desiring, longing with all the heart to be made partaker of Christ and his grace, it is the act of the burdened soul oppressed under the heavy weight of sin, willing and desiring to receive Christ, and through him mercy, pardon of sin, and rest to his soul, as much as a weary man desires rest, a thirsty soul desireth water. And so the Scripture

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expresseth

expresseth it, *Isa. 55. 1.* *He every one that thirsteth come to the waters.*

This coming to Christ or believing in him by a justifying Faith, is a supernatural grace of God, wrought by the holy Ghost in the Ministry of the word, in the heart of a broken sinner, acknowledging and bewailing his sins, whereby he not only assents to the truth of God, the whole truth, that Christ is author of Salvation to every one that believeth, and his Saviour in particular, if he believe, but also resteth, relieth, reposeth his soul on Christ, and through Christ on God, as his loving Father, and so resigns up himself to Christ as his Lord, to be ruled by his word, to Gods glory and his own salvation, *Phil. 1. 29.* *Faith is the gift of God, from whom cometh every good and perfect gift,* *Eph. 2. 8.* *To you it is given to believe, through Faith; and that not of your selves, it is the gift of God.* Believers themselves are given of God to Christ, *Joh. 6. 37.* *All that the Father giveth me shall come unto me.* Faith is a peculiar gift and grace of God, not common to all who profess and recite the Creed, & believe in God. As Gold is not in all mens hands, so saving Faith is not in all professors hearts, *All men have not faith,* *2 Thes. 3. 2.* It is wrought by the holy Ghost in the Preaching of the word ordinarily. The holy ghost convinceth of sin, opens the heart, lets in light for a sinner to see his own blindness, emptiness of grace, the insufficiency of a mans own righteousness and best works, whereby he denies himself, disclaims all self-interest and worldly lusts, goeth out of himself, to accept of the righteousness of another, even of Christ crucified for his sins, *2 Thes. 1. 11.* *This is the work of God with power, the exceeding greatness of his power to us-ward who believe,* *1 Tim. 3. ult.* Without controversy great is the mystery of godliness, Christ believed on in the world *Joh. 6. 44.*

No man can come to Christ except the Father draw him. Believers are therefore said to be *born of God*, Joh. 1. 13.

As the habit, seeds and beginning of Faith, so the acts and operations of it are of God; in him we live, move, and spiritually as well as naturally; *to will and to do are of God*, Phil. 2. 13. So the increase and growth of Faith is of God, he maketh all grace abound, 1 Cor. 9. 8. To him we must pray, *Lord increase my Faith*, *Lord help my unbelief*, Luk. 17. 5. If Christ pray'd for Peter, much more had Peter need to pray for himself, *that his faith fail not*, Mar. 9. 24.

How God produceth Faith in the Soul is not easie to conceive. But 1. He giveth the Spirit of wisdom and understanding, reveals Jesus Christ and the promises, to the Soul of an humbled sinner, works in him an high esteem of the promises of mercy as infallibly true and certain, and good for him to embrace, which revelation or discovery to the Soul is called the *opening of the understanding*, the *opening of the eyes*, the *opening of the heart*, Luk. 24. 45. Eph. 1. 18. *Ill. 50. 1. Acts 16. 14.*

2. God taketh away the stony heart, the natural heart which is dead, cold, hard, barren, tending to the earth as a stone, and giveth an heart of flesh, quick, sensible and soft, Ez. 11. 19.

3. He persuades the heart of the goodness, excellency, necessity of Christ, and his willingness to receive penitent sinners, so draweth the heart to rest on Christ for righteousness, pardon, life and salvation. Thus Faith is a supernatural grace, the gift of God, but the act of man, who by Gods enabling, giving power, moving the heart, stirring the will, cometh unto Christ, as the wheel acted by the hand moveth and moveth itself. It is man, not God, who believeth; assenteth to the truth of Gods word and promises; yea man a sinner, bewailing his sin; not

man innocent, for he stood in no need of a Mediator; where there was no breach there needed no reconciliation. And promises of mercy suppose misery and a lost estate. But only a sinner bewailing his sins, is capable of Faith, such precious seed is not sown upon rocks and stony ground. Worldlings, hypocrites, in whom sin reigneth, cannot believe, *Joh. 5. 45.* If mercy should be offered to all sinners promiscuously, then would grace become a bolster to secure sinners, on which they might sleep, and so turn the grace of God into lasciviousness; then would there be no difference between the just and unjust, penitent and obstinate sinners, the precious and the vile. Faith cometh to Christ as the sinful woman, commonly called *Mary Magdalen*, humble, contrite, weeping, wailing over Christ Crucified for sin.

Of believers there are different degrees, some are weak in the Faith, some are strong; *O thou of little Faith!* *O woman, great is thy Faith.* As there are different statures of men, some are tall, others are dwarfs, according to time, means, capacities, and grace given of God. *Grown men are stronger then Babes.* Plants thrive according to soile, husbandry. The industrious man groweth rich, when drownsing clotheth men with Rags. The experienced souldier is couragious, so is not every one newly listed. Faith thrives according to means, and helps, and care to improve them. Yet the just shall live by Faith, and every one that believeth with faith unfeined shall be saved, whether he believe with a weak Faith, or strong. A weak, pally, shaking hand, may receive a gift as well as a Giants hand. As *Moses* lifted up the Serpent in the wilderness, even so must the Son of man be lifted up, *that whosoever believeth in him should not perish, but have everlasting life.* He that look-
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ed up to the Serpent of Brass, though but with dim eyes, with one eye, or but half an eye, was healed as well as he that looked on it with the most cleer eye-sight, *Joh. 3. 15. and vers. 6. 37. Whosoever cometh to Christ, though with never so trembling and weak a pace, he will in no wise cast out.* Thus much for opening the nature of faith, by which sinners labouring and heavy-laden come unto Christ for rest to their souls. That it is a duty for all such to come to Christ, the many commands and invitations we meet with in Scripture sufficiently prove, *He every one that thirsteth come, if any man be a thirst let him come, Joh. 6. 29. This is the work of God, that ye believe on him whom he hath sent. He sent forth his servants to call them to the wedding; again he sent forth other servants saying, tell them which are bidden &c. come to the marriage, Mat. 22. 3, 4.* It is the very work and design of the Gospel Ministry to call and invite sinners to the marriage of the Kings Son. The Jaylor humbled enquires of Paul and Barnabas what he might do to be saved, to whom they made answer, *believe on the Lord Jesus Christ and thou shalt be saved. Act. 16. 30, 31.* The blaming of others that would not believe proveth the same, *ye will not come unto me that ye might have life.* The Lord of the feast was angry at those that refused to accept of his invitation, and threatned they should never tast of his supper, *Luk. 14. 21, 24. Israel could not enter into Canaan, the Land of promise, because of their unbelief, Heb. 3. ult.* Whereupon is inferred by way of caution, *chap. 4. 1. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.* Lastly, the many gracious promises made to Faith prove the duty, *Mark. 9. 23. If thou canst believe, all things are possible, &c. Matth. 15. 28. Be it unto thee even as thou wilt, saith Christ to the woman*

of Canaan, *Joh. 3. 15, 16. Whosoever believeth in him shall not perish but have everlasting life.*

Reasons why penitent sinners ought to come to Christ by faith, are

1. Because he is sent, sealed, appointed, authorized by God the Father to be the Mediator and Saviour of lost man, to be our peace, to reconcile sinners to God, and that repentance and remission of sins should be preached in his Name, among all Nations, *Luk. 24. 47. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins, Act. 5. 31. so that sinners shall please God well to kiss the Son, to submit to Gods way of salvation, to accept of mercy, righteousness, and salvation by Jesus Christ. It is the will of God, the Lord of the Feast, who maketh preparation, who sendeth forth his servants to invite guests, when his Oxen and Fatlings are killed, and all things are ready, then that men should come to the wedding, and not make excuses. People who are invited to the Table of a great person, where store of good cheer is provided, and their company expected, cannot do a greater indignity to hospitality, then to refuse and to pretend poor excuses why they should not come.*

2. Christ came more especially to seek the lost sheep, to bind up the broken in heart, to give rest to the weary. Though he is the Mediator between God and Man, the Saviour of the World, 1 (*Joh. 2. 2*) The propitiation for the sins of the whole world, the Lamb of God that taketh away the sins of the World, in respect of the price, vertue and sufficiency of his death: Yet in respect of the application of his merits, and the intent and chief end of his coming, he himself expresseth it, *Luk. 4. 18. that He was anointed to preach the Gospel to the poor, sent to heal the broken-hearted, &c. I came not*

to call the Righteous, but Sinners to Repentance, Mat. 9.

13. A salve is proper for a sore, a plaister for a wound, a Physician for the Sick, pardon for the guilty: Let not therefore thy own unworthiness, wilfulness, sinfulness, keep thee from coming to Christ; the more unworthy thou art, the fitter thou art to come to him; the more hungry, the fitter to go to the feast; the poorer, the fitter for his gold tryed in the fire, that thou mayst be rich; and the more weary, the fitter to come to him for rest.

3. No man how poor, unworthy soever, needs to be discouraged from coming to Christ, who is a Merciful High Priest, and knoweth how to have compassion on our infirmities, because he took our nature, is bone of our bone, and flesh of our flesh. He is of a most sweet and pitiful nature, the compassionate Samaritan, who is good at binding up wounds and bruises; He is the good Shepheard, who gathers the Lambs with his armes, and carrieth them in his bosome, and gently leadeth those that are with young, *Mat. 40. 11. He will not break the bruised reed, nor quench the smoking flax.* How mildly he bore with the ignorance, and infirmities of his Disciples; sometime rather excusing their weakness, then rebuking their failings, as in that, *The spirit is willing, but the flesh is weak, Mark 16. 7. Go tell his Disciples and Peter;* so careful was he least Peter should be over-much discouraged for his fall.

Come to Christ, for all things are ready, in him is all fulness, sufficiency of righteousness, and plentiful redemption. There was in him being on Earth, vertue and power to heal all manner of sicknesses and diseases; there is no less power in him now in Heaven, to sanctifie and save all that come unto him. *The blood of Jesus Christ his Son cleanseth us from all sin, 1 Joh. 1. 7.* What can a poor soul find

in need of, which the fulness of Christ cannot supply? What evil can a soul fear, which the power of Christ cannot remove? Is sin to thee a burden? He promiseth to ease thee. Doth corruption haunt thee? his Grace is sufficient for thee. Are thy sins many? he can forgive ten thousand talents. *Her sins which are many are forgiven, Luk. 7. 47.* He commandeth us to forgive our brother seven times in a day, if he repent; himself will forgive seventy times seven, for he is God and not Man, Luk. 17. 4. Dost thou fear the wrath of God? Christ will be thy screen to defend thee from the scorching of that consuming fire; he is our peace. Dost thou fear the curse of the Law? Christ hath satisfied the Law, hath taken on himself the Curse, saith to thee as *Rebecca to Jacob, Gen. 27. 13. On me be thy Curse my Son.* Art thou affraid because of the imperfections and vanity of thy best performances? Christ hath fulfilled all Righteousness, he is perfect. Art thou in doubt thou shalt not persevere? *He is able to keep thee from falling, and to present thee faultless before the presence of his Glory, with exceeding joy, Jude 24.* Fearest thou because of Satan that roaring Lyon of hell? *Resist him stedfast in the faith of Christ, and he will flee from thee. And the God of peace shall bruise Satan under your feet shortly, Rom. 16. 20.* Fearest thou Death or the Grave? Christ by his death hath taken away the sting of death, which is sin, and hath delivered them who through fear of death are all their life time subject to bondage, Heb. 2. 15. Art thou affraid of hell? *There is now no condemnation to them that are in Christ, 1 Cor. 15. 57. Thanks be to God who giveth us victory through our Lord Jesus Christ; He hath triumphed on the Cross over all enemies, and by his victory all believers are more than conquerors, Col. 3. 15.*

5. What else can a poor sinner do, but come to Christ, and cast his burden on him, which otherwise would break his own back : If the prodigal sit still among the Swine, he is like to perish for hunger, there is no way for him but to go to his Fathers house; and cast himself on the arms of mercy. If *Esther* make not suit for her people to the King, and if he hold not forth the Golden Scepter, she and they perish. There is no way for a sinner to escape by running away from God ; by so doing he forsaketh his own mercy. What got *Jonah* by fleeing from the gracious presence of God and his own duty ? God sent a storm after him which overtook him, and brought him back with a vengeance. As in a circumference, the further you go from one side of it, the nearer you come to the other side. So a sinner, the faster he runs from God, from the way of duty and obedience, *incidit in ordinem divinae justitiae, dum per ejus justitiam punitur*, saith *Aquinas*, the more he goeth out of order by sin, the more speedily he is like to be reduced into order by punishment. Or if any man shall be so well conceited of himself, as to trust to his own righteousness, let him know that *the bed is shorter, then that a man can stretch himself on it, and the covering narrower then that he can wrap himself in it*, Isa. 28. 20. A sinners best works stink in the nostrils of God, till they are perfumed by the incense of Christs merits imputed by faith. God is a consuming fire, an inexorable adversary to every one that is out of Christ, without whose Mediation and Intercession, there is no coming to God, no peace, favour, mercy, salvation to be hoped for, but wrath and vengeance and fiery indignation to consume the adversary.

6. Do but come O weary soul, unto Christ, cast thy burden on him : He requires thee to bring nothing

thing with thee, no gift, no present to make room for thee, no worthiness on thy part, *Isa. 55. 1. Come to the waters, O thirsty souls, without money, and without price. Be but poor enough, unworthy enough, humble enough; do but hunger and thirst after Christs righteousness, and thou shalt be satisfied, Mat. 5. 6.* What do rich men expect from beggars, that they should be capable of an alms? Poverty, want, Misery, is the object of compassion, and the poorer the fitter to receive; the more miserable, the sooner they find compassion and relief: So the poorer a sinner is, the more bruised, the more unworthy in his own thoughts, the sooner shall he find mercy with God. He that cometh to Christ thus, he will in no wise cast out. We read not of any that came to Christ upon Earth for themselves, their Servants, their son, daughter, for fever, palsy, blindness, lameness, what diseases soever they had, but they found compassion and were healed. Come then to Christ O burdened Conscience, bathe thy sores in the fountain of his blood, fear not thy disease to be incurable, *Christ is a Physician of value, Josh. 5. 6.* Art thou but willing to be made whole? If thou be but willing, thou shalt be made whole, *I will, be thou clean, Mat. 8. 3.* If thou come to Christ with a broken heart, thou wilt find Christ hath a tender hand to bind up thy bruises.

1. *Use of Instruct.* This expression, that Faith is a coming to Christ, may serve to resolve that question, whether faith be seated in the understanding, or in the will; it is the act of both those faculties of the soul. It is sometimes called *seeing* or *beholding*. Moses endured as *[seeing]* him who is invisible, *Heb. 11. 27.* Abraham rejoiced to see my day, and he saw it, and was glad, *Joh. 8. 56.* Faith is the substance of things not seen. It seeth things past, present and to come. Sight is the

the most noble of senses, it is quick, can see from Earth to Heaven in a moment. It is large, seeth the whole hemispher of Heaven at one view: It is sure and certain: In hearing a man may be deceived more easily then in seeing: it affecteth the heart. So Faith seeth Christ in Heaven and his Excellency, it looketh on the world below, and seeth its vanity, it seeth beyond things temporal, it reacheth to things eternal, it believeth the promises as firmly, as if it enjoy'd them, and were possessed of them, *Heb. 11. 16. He looked for a City which hath foundations, whose builder and maker is God, vers. 13. These all died in faith, not having received the promises; but having seen them afar off, and were persuaded of them, and embraced them.* Faith is also an act of the will, as those expressions shew, *Prov. 3. 5. Trust in the Lord with all thy heart, Psal. 37. 5, 7. Commit thy way to the Lord, or roll thy way upon the Lord, Rest in the Lord, and wait patiently for him, 2 King. 18. 6. He clave to the Lord. As many as received him; so this in the Text, Come unto me, come unto the marriage.* The full consent of the will in parties to be married, makes up the match.

1. The poor sinner, the burdened soul must come to Christ; hence we learn, that whosoever will receive Christ, and rest by him, must receive it as an alms, as a poor man receiveth a piece of silver, as an hungry man receives a morsel of victuals, as a thirsty man receiveth a cup of cold water; that is, with all humility, acknowledging his misery without Christ, and with all thankfulness, acknowledging Gods bountiful favour in bestowing on him so inestimable a gift as is Christ with all his benefits.

2. Use of Repr. Doth Christ lovingly invite all heavy laden sinners to come unto him? It reproveth such as instead of coming to him, run away from

from him, such as feeling the arrows of the Almighty within them, and the terrours of God setting themselves in array against them, do not with *foe* resolve, though God kill them to trust in him, but rather take *Judas* his course, with an halter or a knife make away themselves, cast themselves into the bottomless pit by desperation. This is an old policy of Satan, who was a murderer from the beginning; first to draw men into the snare by sin, perswading them how light a matter it is to commit such or such a sin; what need they be so fearful to do it, seeing God is so merciful, and Christ died for all men? But when he hath them fast in the snare of some foul sin, then he labours to aggravate and heighten the nature of the sin, into which he drew them, as if it were greater then could be forgiven. He dealeth with sinners in this case, just as the Pharisees dealt with *Judas*, they are glad, and hearten him on to betray Christ, and hire him to the commission of treason against his Lord and Master: But when in the anguish of his soul and conscience wounded by so hainous a sin, he repair-eth to them for counsel and comfort, they neglect and slight him, saying, *What is that to us? see thou to that*, Mat. 27, 4. It is good to beware of all sin, especially sins against knowledge, sins that waste and wound conscience; not to dally with sin, and thereby to wound conscience, which is, if justly incensed, a hell upon Earth, more to be feared then the *Spanish* Inquisition, or all the torments in the world. *If sinners intice thee, consent thou not*, Prov. 1, 10. But if sinners have inticed thee, or Satan hath beguiled thee, despair thou not; if he have drawn thee to one sin against any of Gods Commandments, let him not prevail to draw thee to despair of mercy, which were to sin against the whole tenor
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of the Gospel and the Covenant of Grace, which is, *That God in Christ is reconciling the world to himself, even the impure world of sinners, the world that lieth in wickedness, 2 Cor. 5. 19.* Because men will not receive the truth in love, that they might be saved, because they will not hearken to Gods voice, will not walk in his ways, but set at nought his counsel, will none of his reproof, it is just with God to give them up to their own hearts lusts, to walk in their own counsels; and when they have done so, to suffer Satan to awaken their consciences with horror for their sins, perswading them their sins are greater then God can or will forgive; and so to terrifie them, by representing sin in such ugly cloaths, that they fall into despair; and then their soul chooseth strangling and death rather then life. But troubled sinners are to be advised not to hearken to Satan, nor to dispute with him, who is an Old Serpent, too subtle a sophister for them to deal with, especially in time of weakness, nor to reason and conclude from present sense, to Gods past reprobation, and future damnation, both which is hard, if possible for any man to determine in his own, much more in others case, which was *Spina's* principal error, as the Relator of his case observeth. They should not smother within their own breasts the anguish of their souls for sin. They should rather disclose their grief to some wise Physician of souls, whereby they might hope to gain to themselves a great deal of ease and comfort. Men will acquaint the Physician of the body with their disease, as punctually as they can. The Lawyer in a Case of Estate shall understand particularly the truth as neer as they know: And why will ye not, O distressed consciences. make use of Gods faithful Ministers freely, imparting to them the languishing condition of your souls, that
so

so by their help and counsel, you may receive ease and refreshing, and so prevent Satans design, which is to drive you into the gulf of overwhelming sorrow, and to ruine your souls in desperation. Now lest any burthened conscience should be swallowed up of over much sorrow for the heinousness of his sins, let him ponder on these things following:

1. That the mercy of God in Christ toward penitent sinners is, a rich mercy, like himself, immense, incomprehensible, infinite. Mercy in God is not as in the Creature, a passion, quality or affection separable from his nature, but it is his very Essence. It is high as Heaven, deep as Hell, wide as from East to West, a Sea without either bank or bottom, *Psalm 36. 5. & 86. 13. & 103. 13.* If all the sins that have been committed ever since the beginning of the world by all men and women since God Created man upon the Earth to this day, should meet in one soul all at once, yet the mercy of God were able to pardon these all to true Repentance: Therefore no truly contrite soul needs to sink in despair, or overwhelm himself in sorrow, or perish for want of bread, if he will but resolve to go unto his Fathers house, for want of mercy in God, if he will not forsake his own mercy, but come unto Christ by faith, run unto God who will abundantly pardon.

2. Consider well the invaluable price of Christs meritorious blood, which must needs be of inestimable value, because it is the blood of the Son of God. *Acts 20. 28.* This his blood is a *Panacea*, a Sovereign salve for every sore, more efficacious then much soap and nitre to wash out the spots and stains of sin, of all sins, of what nature or kind soever they be. This blood took away the transcendent guilt of those that with wicked hands shed it, upon their

true and unfeigned repentance. It is a great indignity to Christs blood, to imagine that our sins are so heinous that his blood cannot wash and cleanse us from them, *1. Joh. 1. 7.*

3. Also remember the gracious promises of the Gospel, which are exceeding great and precious, full of sweetness and joy to a thirsty soul, like drops of rain in a time of drought. And these are universally propounded to all that will embrace them, as in the Text, *come unto me all that labour. He every one that thirsteth, whose will, let him take and drink of the water of life freely, Rev. 22. 17. 11. 18. 11. 5. 17.* And these reach to all manner of sins, to bloody and scarlet sins, provided the wicked will forsake his wickedness and turn to the Lord. And these promises are not only sealed with the blood of Christ, by which the Covenant of grace, the new testament is confirmed, but moreover is ratified by the Oath of God that cannot lie, that we might have strong consolation; though Gods very word, his naked word had been abundantly sufficient for our satisfaction, *Heb. 6. 18.*

4. To these let me adde the freeness of Gods love in Christ, *I will heal their backslidings, I will love them freely.* God keeps open house as it were, invites all to come to his supper, and is well pleased when sinners repent and come home, as who delights not in the death of a sinner: He excludes none that do not exclude themselves from his mercy. Who ever will take Christ on Gospel terms, may be welcome to God.

5. I will conclude this with the sweet name of God, in which he so delighteth, and which we meet with so frequently in Scripture, *Exod. 34. 6, 7. The Lord God merciful, gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity,*

iniquity, transgression, and sin; Sins of all names, of all natures and kinds. If *David* could find in his heart to forgive *Absalom*, a graceless and unnatural Son, who rose up in Rebellion against his own Father; yet *David* gave charge concerning him, deal gently with the young man *Absalom* for my sake, when yet the most yerning bowels of the tenderest Father and all humane compassions, are but cruelty in comparison of the mercies of God, whose tender compassions exceed those of Father, mother, friend, as farre as the vast Sea exceeds the least drop of the bucket. If I say, there be such readiness in man to forgive, if a Father will receive his prodigal son returning, much more will God the Father of mercies embrace lovingly, and receive mercifully vile sinners, when with all their hearts they repent and turn to God. Let no man therefore be so much his own enemy as to despair of finding mercy at the hands of a merciful God through Jesus Christ; let no mans heart fail him by reason of the multitude of his sins, or the hainous nature of them, or by reason of length of time of his continuance in them, or the high and fearful circumstances wherewith they may be aggravated; but let the weary soul come to Christ, and cast his burden upon the Lord, and if he perish, resolve to perish at the feet of mercy.

3. *Use of Comf.* In the next place, this serveth for comfort and encouragement to all broken and bruised sinners that desire by faith to come unto Jesus Christ, and to rest on him their weary souls: If thou hast faith but as a grain of Mustardseed; if thy unbelief and doubting be more then thy Faith; if the Smoak be greater then the fire, yet be of good comfort, because Christ invireth thee to come to him. As they said to the blind man, *be of good comfort, rise, he calleth thee*, Mark. 10. 49. So be thou of good

courage

courage O believing soul, cast thy self on the mercy of God in Christ, he will never suffer the righteous to be moved. It may be thou tremblest to come to Christ, because thy sins are so many or so great; yet come, though trembling, as the poor woman fearing and trembling came, &c. to whom Christ spake comfortably, *Daughter, thy faith hath made thee whole, go in peace, and be whole of thy plague*, Mark 5.34. Thus it is with many poor Christians, fain they would believe, but they are unworthy, they are great sinners. It is good to be sensible of a mans vileness and unworthiness, but that should not hinder a man from coming to Christ, but rather put him upon a resolution to come to Christ. As pishcing want put the prodigal upon resolving to go to his Father, so let the sense of thy wants and unworthiness move thee to come unto Christ, who came to seek and to save that which was lost, who died for sinners, enemies, and for the unworthy, who invites the burdened to come unto him, and makes suit to the poor and worthless to come, that he may ease them and enrich them. The feeling of unworthiness makes one fit to receive mercy from God who vouchsafeth it freely. Pardon is offered freely of grace, the more vile a sinner is in himself, the fitter is he to receive this undeserved kindness.

Oh but their sins are grievous, crying and scandalous sins! Detestation of sin is highly to be commended, if withall we remember *there is hope in Israel concerning this*, Ezr. 10.2. if they will place one eye upon the mercy of God, as they set the other eye upon the vileness of their sins. If their sins be many and great, God is rich in mercy, abundant in goodness; all sins are easily pardonable to his infinite mercy, which exceeds ours as heaven doth earth.

Manasseh, Paul, and many others were grievous sinners, yet being humbled greatly, they obtained mercy.

But they have fallen grievously after conversion! So did *David, Peter, Aaron,* who yet recovered by grace, and were upon repentance received to mercy. Fowl offences after grace received, are not unpardonable. The blood of Christ which washeth away the guilt and stain of sins before conversion, is sufficient to purge the conscience from sins committed after conversion. The mercy of God pardoneth iniquity, transgression and sin, without exception, without limitation. Take we heed therefore that to other sins we add not unbeliefs, let not conceit of unworthiness, nor any thing else, hinder us from coming to Christ, who inviteth the most unworthy to come, who saith to his servants, go out quickly into the streets and lanes of the city, go out to the high wayes and hedges, and bring in hither the poor, and the maimed, the halt, and the blind.

4. *Use of trial.* Now lest unhumbled sinners should snatch to themselves these crumbs of comfort and mercy, which are the childrens portion, which belong only to the weary and heavy-laden, let every one try his Faith as men try their Gold, because all is not Gold that glistereth: men prove their Oxen, and Schollars offer themselves to trial and proof of their learning, which if it be found in them, they come off with praise; so will the trial of faith be found to praise, and honour, and glory, 1 Pet. 1. 7. Christians may expect fiery trials, which to be armed and prepared for, it is good to try our faith in times of peace. As Mr. *Bilney* one of our English Martyrs made tryal of his courage, by holding his finger in the flame of a Candle in his Chamber, to prove how able he was to endure burning at

at a stake. If our faith will not endure a closet trial, a chamber trial, how is it like we should abide the fiery trial? Commune with your hearts upon your bed.

Note 1. A broken, contrite, believing sinner giveth assent to the truth of the Word, believeth the whole word of God, all Divine Revelation.

He believeth the Commandements of God, to be just and reasonable, and fit for him to obey, *Psalms. 119. 66. I have believed thy Commandments.* Therefore he indeavours after universal, sincere, cheerful and constant obedience. *Abraham* is famous for his Faith, and no less famous for his obedience, and that in hard commands as well as easie, *Heb. 11. 8. By faith Abraham being called to go out of his Countrey, obeyed.* Faith believeth precepts, and obeyeth.

2. Faith believes the threatnings and menaces of the word, and trembleth at them. It is a character of believers in Scripture, that *they tremble at the word*, and therefore dare not commit the sins threatned and forbidden in the word, *Ezr. 9. 4.* Believers know, that without holiness they shall never see the Lord, that if they go on in sin, live and die in sin, they shall be damned: That if the righteous turn away from his righteousness, &c. he shall not live, *Ezek. 18. 24.* It is as true that the impenitent shall be damned, as that believers shall be saved. Therefore *Paul* kept under his body, *1 Cor. 9. 27.* *Job* made a covenant with his eyes, *Job. 31. 1. 23.* For destruction from God was a terror to him. In the word threatnings are mixed with promises, and both together are useful, as sweet with sharp things make the best sawce. The menaces of the word do well besit our present state of imperfect holiness. Even believers would make over-bold with God, if his threatnings did

not awe them; and judgments threatned would terrifie Christians over-much, if promises did not uphold them, *Heb. 12. ult.* *Our God is a consuming fire.* Even our God, the God whose we are, and whom we serve, is a consuming fire; therefore believers pray that they may have grace to serve him with reverence and godly fear. Faith will give God his due fear, and acknowledge his sovereignty, arraign it self before the throne of grace, cry guilty, that so pride may come down, its comb being cut, and we may serve the Lord with all humility.

3. Faith believeth the promises of the word, resteth on them, expecting mercy, pardon of sin, righteousness and salvation by *Jesus Christ*, according to Gods merciful promises. And not only promises concerning eternal good things, but faith believeth the promises of this life; For godliness hath the promise of the life that now is. For our heavenly Father knoweth that his children have need of these earthly blessings, and that they cannot well be without them; therefore he hath promised to make provision competent for them, that with greater freedom they may serve God without distraction. God hath promised to feed his people, to keep them alive in famine, to give good success to their undertakings, that no evil shall befall them, at least that all things shall work together for their good, that their children shall be blessed after them, *Ps. 37. 4. & 23. 19. Josh. 1. 8. Psal. 91. 10. Rom. 8. 28. Ps. 25. 13. Prov. 11. 21.* To encourage them the more, God is pleased to take upon himself the relation of a Father, a Husband, a Master, a Shepherd, all which he will and doth fill up to the utmost of love, care, tenderness, which can be expected from such as bear those relations, to such as are related to them. Faith therefore looketh upon God as such, as a Father, and resolveth

to depend upon his care for provision, for protection, for deliverance out of danger, for all supplies. Believers therefore are not, at least should not be careful nor covetous, should not vex nor afflict themselves about necessities for this life, *Matth. 6. 25. Take no thought for your life what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on.* Faith trusteth God for daily bread, submiteth to his provision, is content with his dispensations, as who knoweth what is meet and best for every one of his children. Faith preserveth Christians from the use of unlawful means, keepeth from indirect courses, he that believeth maketh not haste to be rich, seeketh not by lying, fraud, and sinful shifts to enrich himself, but waits on God, keepeth his way, puts not forth his hand to Wickedness, knowing that such courses will not prosper which God approveth not, *Hos. 5. 13. When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareh, yet could he not heal you, nor cure you of your wound.*

Yet Faith sits not still, but is painful and diligent in its calling, hath the hand on the plow, and an eye to Heaven, useth his vocation to Gods glory, and though he be rich, yet still labours in obedience to God, who placed *Adam* in innocency, when he was Lord of the Earth, in the Garden of Eden, to dress it and to keep it, *Tit. 3. 8.* The Scripture commendeth diligence in a mans calling, and taxeth sloth and idleness. They that have believed in God must be careful to maintain good works: these things are good and profitable to men, *Tit. 3. 8.* Faith maketh Christians moderate in their labours, that they over-toyl not themselves, cumber not, distract not themselves with worldly cares and business, out of a greedy desire of wealth. *As they eat not the bread of idleness, so*

neither the bread of sorrow, but cast their cares upon God who careth for them; committing their way to God, they expect success, and a blessing from him, Psal. 127. 3. And if they meet with crosses and disappointments, they are silent to God, without murmuring, knowing that God can tell how to make up those losses some other way. Now put thy self upon trial, thou that sayest I believe; how believest thou the Commandments of God, dost thou obey them, all of them, at least in desire, in resolution, and with full purpose of heart? Psal. 17. 3, 4. I am purposed, thus my mouth shall not transgress. By the words of thy lips I have kept me from the paths of the destroyer. How believest thou the comminations and threatnings of the word? Dost thou tremble at them, so as thou darest not be found in any way of wickedness, contrary to the word? Dost thou fear an oath? Eccl. 9. 2. As the Soldier said to Job, 2 Sam. 18. 12. Though I should receive a thousand Shekels of Silver in my hand, yet would I not put forth my hand against the Kings Son: for in our hearing, the King charged thee, &c. If I might receive never so much reward from man, yet would I not put forth my hand to break any one of Gods Commandments, for so I should work folly against mine own life, as he said to Job there. So for the promises, how believest thou them? Dost thou trust God for daily bread, using diligence in the labours of thy lawful calling, not making haste, or betaking thy self to sinister courses to get a livelihood? Canst thou say with Abraham, Gen. 14. 23. I will not unjustly take from any man a thread or a shoe-latchet, is shall never be said, the Devil hath made me rich. He that cannot trust God for daily bread, for provision for his children, how will he trust him for the eternal salvation of his soul?

§ 1. A bruised soul believeth the Ordinances of Grace to be of Divine Institution, he seeth a stamp of authority upon them, Gods Name in them, holiness to the Lord written on them. He therefore cometh to them in a reverent manner, he useth them in faith, he expecteth a blessing in the conscientious use of every Ordinance, according to the Promise, *Exod. 28. 24. In all places where I record my Name, I will come unto thee, and I will bless thee.* A believer will not only hear the Word, but he will take heed how he heareth; will not come to Church as to a common house, but will look to his foot, prepare his heart when he enters into the house of God; when he is there he will hearken as to the Word of God, receive it with meekness, and hide it in his heart, and diligently set about the practise of what is commanded, and flee from the sins forbidden. A believer looketh on the Sacraments, not as idle and empty Ceremonies, but as Institutions of *Jesus Christ*, sealing to the eye of his faith what the Word promisseth to his ear, that so having both Gods word and seal to help his weak faith, he may be out of doubt of Gods good will concerning his Salvation. A believer offering his Child to Baptism, should call to mind Gods Gracious Covenant, and embrace it for himself and his seed, acknowledging it a high favour, and great priviledge, that God is pleased to take into Covenant with himself his child that is born in sin and under wrath, and to accept it in Christ for a child of God by adoption. He tenders it therefore to God, praying him to receive it, and to own it, and be its portion: So having devoted and dedicated his child to God in baptism, he is careful afterward to instruct it, and to bestow Christian education upon it, accounting it an absurd thing, and most unworthy a Christian, to offer up his

child to God; and then to train it up for the Devil, as too many ignorant and carnal parents do, to the great reproach of Religion, and the everlasting undoing of their children, for whom it had been much better never to have had a being in the world, then to be born of such careless and graceless parents.

Also for the receiving the Sacrament of the Lords Supper, an Ordinance which believers have in high esteem, and every opportunity to receive, they account as their great priviledge; yet make not such hast thereto, but that first they duly prepare themselves by serious examination of their own hearts. Two things there are, concerning which a Christian should examine himself in order to his receiving the Lords Supper. First, touching his present state and relation in which he stands towards God, whether he be regenerate, and so a member of Christ, and within Covenant; otherwise the seals of the Covenant cannot of right appertain to him. Next he is to see, that he have on the wedding garment, which consisteth in Sacramental qualifications, a fitness and suitableness to that Holy Ordinance; He is therefore to have not only oyl in his vessel, but is to trim up his lamp, by exciting and stirring up those graces, that he may have them in act and exercise, which the Sacrament bespeaketh. A believer therefore coming to the Sacrament, will be sure to come in knowledge of the ends, and use, and nature of those high mysteries, that so he may discern the Lords body; He will come with an appetite, as unto a spiritual feast, hungry and thirsting to be made partaker, not so much of the bread of the Lord, as of the Lord himself. And as *Israel* were to eat their pasover with bitter herbs, in remembrance of their bitter sorrows in *Egypt*; so a believer cannot come to the Sacrament of Christs death,

death, without bitter sorrow, lamenting his sins, which procured the death of Christ, nor look upon a broken Christ, without a broken and bleeding heart. But of all other Graces there is most use of Faith in receiving the Sacrament. By Faith *Moses* kept the Passover, and sprinkling of blood; so without Faith a Christian cannot worthily receive the Lords Supper, *Heb. 11. 28.* Faith is the foot of the Soul, by which it cometh to Christ; Faith is the eye of the Soul, by which it looketh on Christ; Faith is the hand of the Soul, by which it receiveth Christ, taketh and applyeth him to himself; and Faith is the mouth of the soul, by which a man feedeth on *Jesus Christ*, who to the hungry soul, the humbled sinner, is sweeter then the honey and honey comb. Lastly, a Believer having been well feasted at the Lords Table, will shew himself thankful to the Lord of the Feast, for so great a Favour, as is the bestowing *Jesus Christ*, and all his Benefits on him, according to the great end of the Sacrament, *Do this in Remembrance of me.* Which remembrance he will endeavour that it may be real, hearty, universal and lasting, according to the Psalmist; *I will make thy Name to be remembered in all Generations*, *Psal. 45. 17.* In pursuance of which thankful remembrance, believers ought to be as careful after a Sacrament, to perform their vows, as they were forward before hand to make them; ought to be as holy afterward, as they did intend, promise or purpose to be, at or before the time of receiving.

As the Lords Supper, so the Lords day, is venerable, and of worthy account with every good Christian. As *Moses* affirmeth of that night in which *Israel* came out of *Egypt*, *Exod. 12. 42.* *It is a night much to be observed to the Lord, for bringing them out, &c.* So this day is to be much observed in honour

to Jesus Christ, who rose from the dead on this day, and consummated the work of Mans Redemption. It hath therefore deservedly obtained the name of the Lords day, and ought to be dear to all the Lords people, Rev. 1. 10. Believers do not onely keep the Sabbath from polluting it, but they call it their delight, Isa. 56. 2. They are glad when it is said to them, come, Let us go up to the house of the Lord. On this day they enter into his gates with thanksgiving, and into his Courts with praise, Psal. 100. 4.

Let us now try the sincerity of our Faith. Do we sanctifie the Lord in all his Ordinances? do we use them in Faith? do we not only draw nigh to God, but do we draw nigh to him in a holy manner? Do we hear, and take heed how we hear? Do we receive the Sacrament, so as is appointed? Let a man examine himself, and so let him eat? Do we remember the Sabbath to be the Lords day, and do we spend the whole time of it in his Service? Do our hearts, our tongues keep the Sabbath, as well as our hands?

3. *Note.* A third note of Faith is Prayer, frequent, fervent prayer, a filial boldness to the Throne of Grace: *In whom we have boldness and access*, Eph. 3. 12. *Let us draw near with a true heart*, &c. Heb. 10. 22. True Faith is no stranger to God, but goeth familiarly into his presence, as to a Friend, to a Father; So Christ hath taught us in the Lords Prayer, *Our Father.* A Believer visits God in health, sickness, night and day plyeth the Throne of Grace, as sensible of wants, and encouraged by Gods invitations so to do. Many are the promises of good things in the word, made over to believers, suitable to their severall conditions, concerning temporal and spiritual blessings. These promises Christians are to put in suit, and to urge in prayer, *Is any man afflicted?*

Let him pray. Is any man in danger? let him pray. Is any man over-powered by head-strong corruptions, which like Sons of *Anak* are too big for him? let him pray. Is any man in a strait? let him pray. The more Faith, the more Prayerful will a Christian be; and the more Faith, the more fervency in prayer; and the more importunate, the more prevalent in prayer. Saints eminent for Faith in Scripture, have been eminent for prayer, and wrestling with God have prevailed. As is to be seen in *Abraham, Jacob, Moses*. And of *Luther* one saith, *That man could even do with God what he list.* It is a great ease to a man lurcharged with grief to utter his grievances unto a faithful friend, though his friend be not able to afford him any help, otherwise but by compassionating him in his misery. It is no small satisfaction to a broken heart, a spirit overwhelmed with grief, to go to God by prayer, and to pour out his complaints into his bosom, who is both a pitiful and tender-hearted Father, *Able also to do for him abundantly above all that he can either ask or think.* Psal. 77. 2. *In the day of my trouble I sought the Lord.* Psal. 142. 2. *I poured out my complains before him, I shewed before him my trouble.* She was in bitterness of soul, and prayed unto the Lord and wept sore, 1 Sam. 1. 10. A prayer of the afflicted, when he is over-whelmed, and poureth out his complains before the Lord, is the title of Psal. 102. Who run not to God by prayer, neglect the best remedy for trouble of mind or body, and shew plainly they have no Faith.

4. Faith purifieth the heart, mortifieth corruption, obtaineth strength of grace from Christ to overcome. And this is the victory that overcometh the world, even over Faith, Acts 15. 2. 1 Joh. 5. 4. Sin and corruption is not totally abolished at our first conversion; but as in *Israel's* first entrance into the Land of Promise,

Promise, the *Canaanites* were subdued, but not utterly rooted out : So in the new birth, corruption and the old man is conquered, but not quite cast out, nor altogether purged away : With the residues of those Enemies *Israel* had from time to time conflicts, and sometime were worsted by them : So Believers are to combat daily against the remainders of the old man ; the flesh lusteth against the spirit, and too often prevaileth ; yet they that are Christs, will still keep the field and maintain the fight, and shall at last undoubtedly overcome. *2 Sam. 3. 1. There was long war between the house of Saul, and the house of David; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.* So it is and will be between the old man and the new, which as *Jacob* and *Esau* in the same womb struggled together, so these in the same soul have many tough contentions; but be of good comfort O Christian, Christ hath overcome the world, and thou shalt be more then a Conquerour through him that loved thee.

5. Faith worketh by love: love is the most kindly fruit of unfeigned Faith. Love to God and *Jesus Christ*, love to all Saints, love to all the Ordinances of Christ, compassion to fellow-members, are good proofs and demonstrations of the life of Faith. The more any believing soul is bruised for sin, the more is his love to *Jesus Christ* kindled and inflamed, the more tenderly is he affected with love to God, who hath forgiven him his many sins and hainous abominations. The woman that was a sinner, who wept much, *She loved much, because much was forgiven her, Luke 7. 47.* *Paul* was greatly humbled, and he loved much, laboured much, suffered much, *Acts 20. 24. I count not my life dear to me, (saith he) after he had suffered the loss of all other things for Christ, Phil.*

3.8. Let all therefore who profess faith in Christ, make proof of it by their sincere love to God and Christ, and by their charity and compassion to all the members of Christ.

5. In the last place, let all sinners that labour and are heavy-laden be perswaded to come unto Christ that they may find rest to their souls. Let nothing hinder you, not the misgiving of your own hearts, by reason of the guilt of sin; not the objections which Satan is apt to start from the multitude or magnitude of your sins on purpose to discourage you. But as the blind men whom the people rebuked for crying after Christ, cried so much the more, *Mt. 20, 31*. And as the woman of *Canaan*, by how much she met with discouragement, by so much the more she pressed upon Christ with importunity: so let the burdened sinner, by how much the more he is oppressed with the weight of his sins, by so much the more let him resolve to come unto Christ, and rest his weary soul upon him. And indeed why should he not?

1. Thy own misery is motive sufficient to perswade thee to use the remedy. Those poor impotent people had no need of any oratour to perswade them to step into the pool of *Bethesda*, that they might be healed; the sense of their impotency was argument strong enough to prevail with them. Indigency and hunger is argument sufficient to perswade a *lazar* to repair to a rich mans gate to get relief, especially if he understand the bountiful disposition of the rich man to be such that he sends none empty away. The sensible patient is willing of himself to seek out for help to the Physician. Proud and unbroken sinners will not be perswaded to come to Christ, because they are full of conceit of their own righteousness: They that be whole need not the Physician.

Physician. Such are first to be convinced, laid low and humbled in the sight of their own vileness. But there can be no good reason given, why poor penitent sinners, who are as bruised reeds, should not come to Christ, who hath promised he will not break the bruised reed; Especially if they consider

1. How willing God is that such should believe, and how ready he is to receive and embrace them with the arms of mercy, when they come to him; as is to be seen in the prodigal Son. To what end did God give his Son, and laid on him the iniquity of us all? what is the end of the Gospel and Gospel-ministry, but to preach repentance, and to invite the poor, the maimed, the halt and blind to come to the marriage of the Kings Son, yea God doth beseech sinners to be reconciled to him. Further, Gods gracious name and merciful nature, also the Covenant of grace on Gods part freely entered into, by his oath confirmed, and by the Sacrament of Christs blood sealed, from which none are excluded that do not shut out themselves by unbelief, are abundantly sufficient to perswade and assure sinners of Gods loving kindness and good will to them, whereof there is left not the least place of doubting. Now God commandeth and streightly chargeth all penitent sinners to come unto Christ, and promisseth to bestow eternal life on them that believe, what should hinder us from coming to him? Can there be any the least suspicion of fraud or unfaithfulness in God, who is truth it self, All whose promises are Yea and Amen? Do we need to fear the committing of our souls to his keeping, who is a faithful Creator? Or if we do fear to come unto God, who is just, holy, hating iniquity, yet God in Christ is gracious and merciful, forgiving iniquity; and

and Christ is our brother, who took our nature on him, who ever liveth to make intercession for us.

3. As faith is necessary in respect of Gods command, so it is useful in respect of all Gods Ordinances, none of which we can use aright without faith. *Heb. 11.4. By faith Abel offered to God a more acceptable sacrifice than Cain. Without faith it is impossible to please God, or to draw nigh to him in any ordinance acceptably. The word heard profits not, if it be not mixed with faith, Heb. 4.2.* Prayer availeth not without Faith, *1. Cor. 13.2.* Who receive the Sacrament without Faith, eat and drink judgment to themselves.

4. Faith giveth title to Christ with all his benefits, it interesteth a believer in the Covenant of Grace and all its privileges. It is by faith in Christ that we call God Father, by which we have the adoption of Sons: By faith we have access into his presence, liberty to the throne of grace, favour with him and acceptance of our persons and services. It is by faith that we have title to all Gods promises, and amongst the rest to the great promise of eternal life. *He that believeth on me hath everlasting life, Joh. 6.47.* He hath it in Gods eternal purpose, in Christs purchase, in the earnest of the spirit, sealing the assurance of it to his heart, he hath it in the promise and covenant of grace, he hath it in joy unspeakable and hope unmoveable, he hath it as certainly by faith as if he were now in full possession of it. For faith is the substance of things not seen, giveth subsistence and being to things that are not, as though they were. Many and excellent are the effects of Faith: It makes up the marriage, knits the knot between Christ and the soul, so two become one spirit, as by marriage two become one flesh. By Faith Christ dwelleth in us, and we in him: *My beloved is mine,*

mine, and I am his. Faith is the band of union between Christ and a believer, and after union followeth communion. By faith we being justified are at peace with God, have joy in assurance of Gods favour, and in the pardon of sins, upon which followeth serenity of conscience besprinkled with Christs blood; which is applied by Faith, and a sweet calm of heart, contentation in every estate. Faith killeth covetous cares and sollicitude about earthly things, maketh patient in adversity, fruitful in every good work. Faith seeketh Gods glory, as Christ sought the glory of him that sent him; so faith layeth out it self for God, eateth, drinketh, fasteth, prayeth, followeth its calling, giveth alms; whatsoever it doeth, it doth it for the glory of God. Salvation is ascribed to faith, *Luk. 7. 50. Thy faith hath saved thee; receiving the end of your faith, the salvation of your souls,* 1 Pet. 1. 9.

Means and directions to come unto Christ by Faith.

1. God the King of Heaven is about to make a marriage for his son. Who among us then is willing to accept of this match? Marriages should be voluntary, not forced. Covetous parents do sometimes force marriages on their children, which oft prove unhappy in the event. God wooes us, invites, persuades, beseeches us to accept his son, but forceth no man. He complains of mens unwillingness; *O Jerusalem*, how oft would I, and ye would not? Strange that such a match should go a begging, which is so greatly for our benefit, preferment here, and salvation hereafter. If a dunghil beggar, a man viler then the earth, should make suite to a Lady of honour, fair, rich, nobly-descended; if such a suitor should be rejected, it were no marvel. But if a person of quality, every way well-deserving, should be a suitor

to a begger whom and be refused, it would be very strange. Yet so it is, God wooeth, and man refuseth: the Son of God, the Saviour of the world is a suiter to the meanest man, the Prince sueth and makes love to a begger, who refuseth. It is because men are poor and proud, miserable and blind, wretched, and see it not. Awake therefore O sinner, open thine eyes, see and study well thy lost and forlorn condition without Christ. Without Christ thou art in thy blood, cast out to the loathing of thy person, no eye to pity thee, no friend to have compassion on thee. Who can describe the misery of a sinner out of Christ? So long thou art a stranger to God, an enemy, hated of God, and hating God, as much as the guilty Malefactor hateth the Judge that is about to condemn him. Thou art a slave to Satan, one of his kingdome, a servant to sin, O miserable service, miserable wages! Thou art under the guilt and stain of all the sins thou hast committed from the day of thy birth to this very moment; thou art under the law, the rigor, curse and condemnation of it. Thou art obnoxious to death, judgment, hell, outer darkness, the lake which burneth with fire and brimstone for ever. From all this misery, *Oh wretched man that thou art, who shall deliver thee?* None but Christ, none but Christ. No other Saviour is there in Heaven above or in the earth below, that can redeem thee or will have compassion on thee? Come to him therefore by faith, put thy trust under the shadow of his wings, be of good comfort, he calleth thee, O penitent sinner, as if he named thee in particular, as once he did *Thomas*, reach hither thy hand and thrust it into my side, and be not faithless but believing.

F *faith new* *of* *the* *heart* *and* *the* *mouth* *and* *the* *works* *and* *the* *deeds* *and* *the* *thoughts* *and* *the* *affections* *and* *the* *will* *and* *the* *power* *and* *the* *strength* *and* *the* *virtue* *and* *the* *grace* *and* *the* *mercy* *and* *the* *kindness* *and* *the* *goodness* *and* *the* *beauty* *and* *the* *glory* *and* *the* *honor* *and* *the* *riches* *and* *the* *power* *and* *the* *virtue* *and* *the* *grace* *and* *the* *mercy* *and* *the* *kindness* *and* *the* *goodness* *and* *the* *beauty* *and* *the* *glory* *and* *the* *honor* *and* *the* *riches* *and* *the* *power* *and* *the* *virtue* *and* *the* *grace* *and* *the* *mercy* *and* *the* *kindness* *and* *the* *goodness* *and* *the* *beauty* *and* *the* *glory* *and* *the* *honor* *and* *the* *riches* *and* *the* *power* *and* *the* *virtue* *and* *the* *grace* *and* *the* *mercy* *and* *the* *kindness* *and* *the* *goodness* *and* *the* *beauty* *and* *the* *glory* *and* *the* *honor* 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2. If thou desirest to come to Christ, to come to the marriage of the Kings Son, thou must love him dearly with all thy heart, for he is worthy, he is altogether lovely, thou must approve of his ways, and walk in them, thou must honour his Ordinances, and his word, the precepts as well as the promises of it, the duties as well as the priviledges in it contained. Yea, thou must love him, so as thou must love nothing else in comparison of him, not riches, friends, profits, pleasures, not the pomps and vanities of the world, no nor thy own life, Luk. 14. 26. Thou must study to please him, and observe to do all things whatsoever he commandeth thee, thou must take heed thou grieve him not by sin, O do not commit that abominable thing which he hateth, but cast away whatever is distastful to him.

3. Thou must ever maintain a high esteem of him. As the Wife is commanded to reverence her Husband, Eph. 5. 33. So must thou Christ, remembering the dignity of his person, he is the Son of the blessed God. Thou must prefer his favour to all the world, as the wife is to please her husband, though other people be displeased, thou must take care to please Christ, though all the world be displeased at thee for so doing.

4. Thou must desire above all things union with him, must delight in his company, love to be near him, let his absence be grievous to thee. Believers are much in prayer, because in it they converse with Christ, to whom their voice is sweet; they love the threshold of Gods house, sit there under Christs shadow with great delight, because they love to be hearing something from Christ.

5. Thou must content thy self with Christ alone, if o her things be wanting; yea, thou mayest think
Christ,

Christ, naked Christ, to be great riches in the depth of poverty. Is *Abalom* safe, said *David* Is my Husband safe, saith the loving wife, in the news of losses. Let him take all, now my Lord the King is safe, said good *Mephibosheth*. Christ is all, more then all the world; other things are sapless without him, have no more taste in them, then is in the white of an egg.

6. Thou must serve and obey Christ, for thou art not thy own, but his that hath redeemed thee. The woman is for the man, 1 Cor. 11. 9. Thy desire shall be to him, and he shall rule over thee; and she is to please her Husband, Gen. 3. 16. Christ is head and Lord of all, 1 Cor. 7. 34. Believers are his members, they are therefore to refer all their actions, services to him, as their great end, their will ought to be subordinate to his will; they are not to seek their own things, but the things of Christ, not to seek their own ease, credit, profit, but in subordination to Christ. Let thy heart love him, thy tongue praise him, thy life honour him, all thy actions be done to his Glory. *Te veniens die, te decedens, &c.* Night and day meditate of his love, and let him be thy praise, who is thy God, and hath done for thee these great things, *Deut.* 10. 21.

7. Thou must take Christ for better, for worse, for richer, for poorer, in sickness and health, as the woman taketh her Husband. A believer must take Christ, not only when he is in credit and request; so the *Jews* would have acknowledged him once, and made him a King, *Jeb.* 6. 15. but also when he is in disgrace and poverty, as the good women owned him, and ministred unto him, *Luk.* 8. 3. When Religion is in fashion, when Gentlemen frequent Lectures, then Christ hath many followers; but when Christ was apprehended, all his followers for-

look him, few cleave to him in persecution. But Christ expecteth we stick to him in persecution, in reproach, in prison, as he is our God, and guide unto death. And those that are ashamed of him now, he will not own at the great day, at the marriage supper of the Lamb.

8. Thou must forsake all other for Christ, for no man can serve two Masters. A woman may love a neighbour, a friend, but not with a conjugal love, as she ought to love a Husband. Christ is to be loved with a superlative love, in all things, in our love he is to have the preheminnence, Col. 1. 18. The love of the world, of riches, pleasures, friends, *in gaudiis saeculis*, cannot consist with that love we owe to Christ. The Scripture calleth Lovers of the world, *Adulterers and Adulteresses*, Jam. 4. 4. because as that woman is an Adulteress, who loveth another man above her Husband; so Christians who prefer any worldly thing before Christ, commit adultery in their hearts. Christ commandeth prayer, the sanctification of the Sabbath; now to sin when the world, when worldly business calleth, and to neglect the duties which Christ calleth for, is to serve the world, to neglect and slight Christ.

9. Thou must cleave to Christ as long as thou livest. Marriage is *irrupta copula*: Nothing but death shall part thee and me, said Ruth to Naomi, Ruth 1. 16. So Christ requireth, *To him shalt thou cleave*, Deut. 10. 20. Be thou faithful to death, else no bargain. Who play the Apostates from Christ, repent their coming to him, or rather they never gave up themselves to him in good earnest, they know how to make a better match for themselves. *Demas hath forsaken me, having loved this present world, and is departed*, &c. 2 Tim. 4. 10. But will the Son of Jesse give every one of you Fields and Vineyards, &c. said Saul

Sent to his Servants: Will the world enrich you, prefer you if you follow it, better then Christ will, if you cleave to him faithfully? The world will serve its best servants, as Pharaoh's charriot wheels served him, which brought him into the depth of the Sea, and there failed him; or as Absaloms Mule, which brought him into danger, and then forsook his Master, when he should have brought him off; or as Physicians who leave their Patients when they are dying. But Christ never faileth, nor forsaketh them that come to him, and that cleave to him. The Lord stood with me, and strengthened me, — and I was deliverd out of the mouth of the Lyon. And the Lord shall deliver me from every evil work, and will preserve me to his Heavenly Kingdom, 2 Tim. 4. 17.

Lastly, for the obtaining this Excellent Grace of Faith, the humbled soul must wait upon God in the preaching of the Word, which is the ordinary means, whereby God opens the heart, and draweth it to Christ, whose beauty and loveliness is displayed in the Word, which is called the word of Faith: So then, Faith cometh by hearing, and hearing by the word of God, Rom. 10. 8. and vers. 17. We are therefore to take heed how we hear. To which must be joyned fervent prayer, Lord, help my unbelief, saith the Father of the child, Mark 9. 24. Lord increase our faith, say the Apostles. Faith is the gift of God, and at his hands to be sought, Who is rich in Mercy to all that call upon him: But of these much hath been spoken before, to which I refer you.

“And I will give you rest.”

These words contain a gracious promise by way of motive to incourage weary souls to come to Christ: wherein are three things:

1. The mercy promised, Rest, a blessing suitable and very welcome to the weary.

2. The author or giver of rest; the Lord Jesus, *will give.*

3. The subject parties to whom rest is promised, *you, — all you that labour.* According to the three parts the words afford three several Doctrines, but I shall contract them into one, and that one I shall but touch upon; which is this.

Doct. *The Lord Jesus, and he alone can give, will give rest to weary souls.* *Requiesce faciam,* I will cause you to rest.

This rest is pardon of sin. Christ giveth rest by removing the burden, by taking off the guilt of sin, which stingeth the sensible soul, woundeth the conscience, scorching it with the heat of Gods wrath, which is a heavy burthen.

Christ giveth rest.

1. When in the Ministry of the word he declareth the end of Christs coming, which is to take away the sins of the world. It was good news to Israel in Egypt, and some refreshing to them in the midst of their burdens, to hear that *the Lord had visited them, and had looked on their affliction*, Exod. 4. 31. So this is a faithful saying, and comfortable to poor sinners, to hear in the word that Jesus Christ came into the world to save sinners. Now good news is very refreshing, *as cold waters to a thirsty soul*; as Solomon saith, Prov. 25. 25. The Gospel contains much good news of like nature, that in Christ is plenteous redemption, that his righteousness is a perfect, an everlasting righteousness, that his merit is abundantly sufficient to save all that come to God by him, and that in him God the Father is well pleased, and full of good will towards men.

2. Christ giveth rest, when by his Spirit he pacifieth the Conscience by the blood of sprinkling, maketh application of Christs death to the soul, and seal-

scaldeth in the Sacrament pardon of sin, justification adoption and the whole Covenant of Grace to a believer, whencet ariseth joy and gladness and jubilees in the soul, *Eph. 1. 13. Believers are sealed with the holy spirit of Promise*, when they are assured of Gods favour, and sins forgiveness, by the spirit witnessing their adoption, *Rom. 8. 16. As if Christ should speak to them by name, Son, Daughter, be of good comfort, thy sins be forgiven thee. God hath given his Ministers the tongue of the Learned, that they may know how to speak a word in season to him that is weary, Isa. 50. 4.* But the spirit must set on the promises, and apply the comforts of the word unto full assurance, and hearts ease. Otherwise, though the Minister preach comfort, yet peace doth not alway follow, *My soul refused to be comforted, Psal. 177. 2.*

For proof, that Christ giveth rest, peace, pardon, so as indeed no other can give. *When he giveth quietness, who then can man trouble? Job 34. 29. Peace I have with you, my peace I give unto you; not as the world giveth, give I unto you, Joh. 14. 27. And that repentance and remission of sins should be preached in his Name, Luke 24. 47.*

1. Because Christ is the *Prince of peace*, *Isa. 9. 6.* he is the King of his Church, and to Sovereaign Kings it belongeth to proclaim war and peace.

2. He is judge of the world, *The Father hath committed all judgments to the Son, John 5. 22.* If one stand at the bar accused, if all the by-standers speak peace unto him, and bid him be of good cheer; yet this is no satisfaction to him, his spirit hath no rest, till the Judge himself acquit him.

3. Christ was sealed, authorized, and purposely sent by God the Father to this end, to preach good tidings to the meek, to bind up the broken-hearted, *Isa. 61. 1.*

4. No other can give rest to the weary soul: God is the God of spirits, Christ alone is the Physician of souls, he wounded and he healeth. *Come, let us return to the Lord, for he hath torn and he will heal us; he hath smitten and he will bind us up, Hos. 6. 1.* Our own righteousness is too short a garment to cover our nakedness, our duties will not pay our debts, our friends are poor, Angels may pity us, Saints cannot relieve us, *they can spare us none of their joy, lest there be not enough for us and them, Mat. 25. 8.* Though they *three men, Eze. 14. 14.* Noah, Daniel, and Job were in it, they should deliver but their own souls, by their righteousness.

Use 1. See the vanity of all created comforts, not one of them can give help in outward troubles; *Psa. 60. 11. Give us help from trouble, for vain is the help of man.* It is not in the power of the creature to give rest and sleep to a weary body. *He giveth his beloved sleep, Pl. 127. 2.* Ahasuerus that commanded over 127 Provinces, could not command one nights rest, *Est. 6. 1. On that night could not the King sleep.* Much less can the creature give rest to a wearied soul. It is not in the company or counsel of friends, not in wine, women, feasts, sports, musick, pleasures, gold, silver, apparel, not in buildings, walks, gardens, to give ease to a troubled conscience; these are all miserable comforters, as is to be seen in *Belshazzars* case. David having wounded his conscience by sin, heard words of comfort from Nathan the Lords Prophet, *The Lord hath done away thy sin, thou shalt not die, 2 Sam. 12. 13.* Yet his heart was not at rest, he complains of *breaking his Bowes*, until God by his spirit put joy and gladness in his heart, *Psal. 51. 8.*

12 Christ will give rest, but it is to weary souls; then presumptuous sinners do but flatter and delude themselves with vain hope that their sins are forgiven, when as yet their hearts were never pricked with godly sorrow. Yea, and they are not pleased that a Minister coming to visit them in their sickness will not presently pronounce to them pardon and peace, because they utter some good speeches with their mouths, whilst their hearts remain unbroken and unhumbled. Whereas a Ministers work is first to break and bruise their hard hearts, ere he fall upon comforting them; to prepare them by corrosives, that they may be fit for cordials; to beat down their pride and presumption ere he offer to raise them up; to dash their false hope, that he may lay a foundation for a right and well grounded hope. Otherwise he shall prove himself a false Prophet and a Physician of no valem, like those which the Lord complains of, *they have healed the daughter of my people slightly, saying peace, peace, when there is no peace*, Jer. 8. 1. For it is to no purpose for men, for Ministers, to speak peace, when the Lord speaks no peace. The Lord speaks no peace to obstinate sinners, but is at warre with them, and counts them his enemies. *There is no peace, saith my God, to the wicked*, Is. 57. ult. *What peace*, saith Jchu, *so long as the whoredoms of thy mother Jezabel and her witchcraftes are so many?* So what peace or pardon canst thou expect impenitent sinners, so long as thy drunkenness, swearing, duty-despising, sabbath prophaning, and other abominations are so gross? nay so long as thou pleasest thy self in thy civil righteousness, lukewarmness, outward profession of Religion, but wast never soundly convinced of sin and misery, so art out of Christ and unregenerate? when the word is so plain that *without holiness thou shalt never*

verges God, without sanctification and a new birth, no salvation can be expected? *Will you comfort the weary?*
 30 If Christ give rest only to weary souls, by what warrant can any Minister in the name of Christ speak peace and comfort to men in their sins, whether in their public Ministry or private visitations of the sick? *How can I curse,* said Balaam, *where God hath not cursed?* Num. 23. 8. So how shall I bless, may a Minister say, where God hath not blessed? how shall I comfort souls unhumiliated, where no hearty confession, no contrition, no brokenness doth appear? no sight of sin, sorrow for sin can be discerned? where is no wound, there needs no balm; where no tears, there needs no handkerchief; where no wearisomeness there needs no rest. When a man hath to do with such as the Scripture calleth brass and iron, all the skill is to melt them, to bruise them, to soften them, and not to minister comfort promiscuously hand over head, but wisely to discern who are fit for bruising, and who for binding up, who are fit for humiliation, and who for exaltation. *Render saith Paul* in a different case, *to all their dues, fear to whom fear, honour to whom honour is due,* so comfort to whom comfort belongeth, and terrour to whom terrour belongeth. Some time, and before some persons, a Minister is to act *Boanerges* a son of Thunder, is to cry aloud and not spare, to lift up his voice like a trumpet and tell people of their sins, so to humble them, and bring them to repentance, so to Christ and salvation. Again amongst some other, who are poor in spirit, bruised already and humbled, there the man of God is to act *Elijah*, a Son of consolation, is to poure in oil and wine, like the good Samaritan, is to bind up the bruised, and to comfort Gods mourners. *Comfort ye, comfort ye my people,* saith your God, *speak ye comfortably*

to Jerusalem--that her iniquity is pardoned; *Is. 40. 1.* In this case we cannot have a better pattern then Gods own for imitation. Whom doth the Lord comfort, or promise comfort unto? Surely to none but mourners, *Isa. 57. 18.* *I will restore peace to him, and to his mourners.* Whom doth *Jesua Christ* pronounce blessed? Surely the poor in spirit; the meek, the mourners; *Mat. 5. 2, 4.* When *Ephraim* bemoaned himself, repenting, smiting upon his thigh, and was ashamed and confounded, then and not before, he heareth from God those comfortable words, *Jer. 31. 18. and 20.* *Is Ephraim my dear Son? is he a pleasant child? my bowels are troubled for him, I will surely have mercy on him, saith the Lord.* When *Jesiah's* heart was tender and he humbled himself before the Lord, rent his clothes and wept, the Lord sent him that answer of peace, *2 Kin. 22. 19.* On the contrary, whom doth the Lord write bitter things against, whom doth he terrifie, threaten to abase; but those that walk in pride, go on stubbornly in wickedness? God will wound the head of his enemies and the hairy scalp of such a one as goeth on still in his trespasses, *Psal. 68. 21.* Sometime Gods own people are too secure, worldly, decline, and leave their first love. Them God awakeneth out of their slumber and sloth by his threatnings, as the Angel of the Church of *Ephesus*, *Rev. 2. 4, 5.* *Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore whence thou art fallen, and repent, and do the first works, or else I will come and take thy candlestick out of his place, except thou repent.* Sometime God hideth his face from them as in *Dauids* case, *Psal. 30. 6 7.* *Who said in his prosperity, he should never be moved, Thou didst hide thy face, and I was troubled.* When the Spouse was in a slumber, Christ knocked, she opened not: he departs, *Can. 5. 2, 6.* *I opened to my beloved, but my beloved*

*and had withdrawn himself, and was gone. Some-
time God awakeneth them by afflictions, As
many as I love I rebuke and chasten: he zealous therefore
and repent. So then, Ministers if they will be wise
and faithful stewards in Gods house, must comfort
the feeble minded; support the weak with applying
promises and mercies, 1 Thes. 5. 14. but must warn
the unruly, admonish disorderly walkers, denounce
judgments to obstinate and impenitent sinners,
must put a difference between the precious and
the vile, divide to either one his portion in due
season.*

2. *Use of Comfort.* Christ will give rest to weary
souls, not alway for the present. It is not in the Text
I do give rest, but I will give it, and in the follow-
ing verse, ye shall find rest to your souls. Doeſt
thou sow in tears, thou shalt reap in joy. But the
harvest for reaping followeth the seed-time at some
distance, Eccl. 11. 1. *Cast thy bread upon the waters, for
thou shalt find it after many days.* And often the fault
is in Christians themselves, why they do not find
rest to their souls, they are apt to raise a dust, and to
make objections against themselves through meen
mistakes.

*Obj. I find corruption more stirring, my lust more re-
bellious then before I believed, therefore I question the truth
of my Conversion.*

Ans. This may be true, yet no sufficient ground
to doubt of thy sincerity. For corruption being
the elder, the old man having been long in posses-
sion, will not depart quietly. Satan raiseth stirs and
makes tumults in the soul, hoping to recover his
ancient possession, or at least to disquiet the new te-
nant. When Pharaoh is commanded to let Gods
Israel go, he layeth on heavier burdens, but he shall
part with them in despite of him. When Christ

was newly born, *Herod was troubled, and all Jerusalem with him, Mat. 2. 3.* It is a good sign Christ is formed in thy soul; hence Satan and corruption make uproars, like *Demetrius* and the crafts-men, when their *Diana* was in danger.

2. The stirring of corruption to the raising tumults in thy soul, doth not argue thee to be in ill case, but is an evident demonstration that there is a work of grace wrought, because *the spirit within thee lusteth against the flesh, Gal. 5. 17.* That is a sign of the spirit's presence in thy soul, because he worketh, he causeth a conflict and combat within thee, this is comfortable, *Gal. 5. 17.* It is a sign the Physick worketh, when it stirreth the humours, and maketh the patient sick. Be of good comfort, maintain the fight, thou shalt overcome. Nay, ye are of *God's elect children, and have overcome them, for greater is he that is in you, then he that is in the world, 1 Joh. 4. 4.*

3. The stirring and struggling of corruption more then formerly, doth not prove that it is more or stronger in thee then in time of thy unregeneracy, but rather thine eyes are more open to discern it, and thy heart is more tender to be sensible of it, and more affected with hatred of it, and grief for thy vileness. There are mores flying up and down the house, but they are not so visible at other times, as when the Sun shines.

Obj. I cannot weep for sin, I never sorrowed to such a degree, as I read of *David* and others in Scripture, who wept abundantly, *Psal. 6. 6. All the night I make my bed swim, I water my couch with my tears.*

Ans. 1. As to tears, all constitutions will not afford them alike, yea in deep sorrows not at all. Light cares and sorrowes oft speak out by the eyes, when greater are silent.

2. Hast thou been pricked to the heart with sorrow for sin, hast thou been in bitterness of soul for piercing Christ by thy sins, as one that is in bitterness for his first born? dost thou see thy need of Christ, and thirst after his Righteousness, more than Gold? Is all sin hateful to thy soul? Dost thou go out of thy self, and disclaim thy own righteousness? Then oughtest thou to close with Christ, and believe in him for rest and pardon of sin.

3. Thou art to know that sorrow for sin, and mourning is required, but not any certain measure or degree of brokenness, nor the same measure in all. All are not bruised alike, some Christians are exercised with great terrors, as Job, *Heman, David*, *Psal. 88, 89, 91, &c.* Some are wounded in spirit, others are pricked at heart. Some women have sorrow and pangs, others bear children with more ease. If Christ be formed in thee with more ease, mildness, and less trouble, thou hast cause of greater thankfulness. Physicians give not the same dose or quantity of physick to every patient. Thou art not to regard so much the measure as the quality of sorrow: it is enough which attains the end, as that measure of physick is enough which worketh the cure.

The end of Godly sorrow is,
1. To purge sin out of the soul, to work the heart to a loathing of, and willingness to be divorced from every lust, every *Dalilah*, to cut off the right hand, to pluck out the right eye.

2. To see a mans lost condition, that he is utterly undone without Christ.

3. To value Gods grace and mercy in Christ above the pleasures of sin, above all worldly interests.

4. To work the heart to an earnest desire and longing after Christ, so as to be willing to take him

on the terms he offers himself in the Gospel. If thou be thus far bruised, if thou find these Gracious effects wrought in thy soul, it is sufficient, whether thy tears have been few or many; whether thou have lain longer or shorter time under thy sorrowful burdens all praise to thy wise Physician, who hath healed thy soul with so much tenderness and compassion.

4. Let me add, that the greatest degree of sorrow, Rivers of tears, can make no satisfaction go all for sin; the blood of Christ alone hath done that, and in his blood thy very tears need to be washed.

5. Besides, great verrours and deep sorrow may be without sound and true conversion, as we see in Cain and Judas.

6 and Lastly, thou mayst meet with thy part of sorrow hereafter, when thou art able to bear a better. First or last, believers do usually find a burden of grief proportionable to their strength, they seldom sing the Songs of Zion, until they have sat down by the rivers of Babylon and wept.

3. Use of Exhortation. Let poor souls who have long mourned in sorrow for sin, wait, hope, believe, and still wait for the Lord; though he hide his face, let them cast their burden on Christ, who hath promised to give rest to weary souls. As long as he that shall come, will come, and will not tarry, beyond his own time, which is the fittest time for mercy, Heb. 4. 1. Humble your selves under the mighty hand of God, and he will exalt you in due time, Pet. 5. 6. It is good that a man should both hope, and quietly wait for the salvation of the Lord, Lam. 3. 26.

Motives to wait. 1. How long hath Christ waited on us before conversion? Rev. 3. 20. Behold, I stand at the door and knock, and if I have stood, for my head is filled with dew, and my locks with the drops of the night, Cant. 5. 2. If the Lord wait on us that

He may be gracious, well may we wait, that we may receive comfort. *And words in abundance shall be given unto you.* God is wile to choose a fittime to speak peace to his people, when long sorrow hath so embittered their hearts, that they resolve never more to return to folly. The Physician knoweth the just season to administer cordials to his patients, of how good use was God is faithfull in his promises, and mindful of his people. *He knoweth their sorrows, in what day & hour he will send the affliction of my people. O, know their sorrows,* *Ezek. 34. 7.* *as he knoweth your sorrows,* *Ysa. 63. 9.* Peace, Pardon, Comfort, will be the sweetest to bruised souls after long waiting. O the triumphs and songs of praise, which poor waiting souls have sung, when the Sunne of Righteousness hath arisen on them with healing in his wings, *Isa. 2. 4.* *And it shall be said, Let the Lord God be true, we have waited for him, and he will save us: this is the Lord, we have waited for him, and we will be glad, and we will rejoice in his Salvation.*

Directions to be observed in waiting. *Ysa. 40. 31.* The first is that of the Psalmist, *Psal. 37. 34.* *Wait thou in God, and keep his way.* *Mark. 8.* *In the way of thy Judgements have waited for thee.* *Prov. 20. 21.* *Say not thou, I will recompense evil, but wait on the Lord, and he shall save thee.* Who leave the right wayes of God, to take crooked wayes of their own devising, or to strive with flesh and blood, shall meet with crosses instead of comfort. Take hold on the free promises of mercy, and stay thy heart on them. *Psal. 27. 13.* *I had fainted, unless I had believed to see the goodness of the Lord.* *Ps. 42. 5.* *Possess thy soul with patience, check thy heart for its impatience, as David doth his,* *Psal. 42. 5.* *Why art thou cast down, O my soul, and why art thou disquieted within me? Hope on in God, for I shall yet praise him, &c. wait quietly, let thy heart keep silence*

hence to the Lord, and not only thy tongue; let no tumultuous thought arise in thee.

4. Be diligent and active in the use of lawfull means, whereby thou mayst serve Gods Providence? *Hab. 2. 2. Be not slothful, but followers of them who through faith and patience inherit the promises.*

Wait constantly, Hope to the end for the Grace that is to be brought to you, &c. So the Lord will stay thy heart from sinking in despair, *1 Pet. 1. 13. For the Lord is a God of judgement: Blessed are all they that wait for him!*

So I come to the next words; *Take my yoke upon you, &c.* In which words are a precept, implying a condition, upon which, and not otherwise, Christ promiseth to give rest to wearied souls, to repenting sinners, *q. d.* I will ease you of your burden, I will deliver you from your sins, upon condition that henceforth you take not liberty to sin, make account hereafter to bear my yoke.

By yoke, some understand bearing the Cross of Christ, which is a truth, whosoever will be Christs Disciple must take up his Cross, the Cross which Christ layeth on, not a Cross of his own making. And this is agreeable to other Scriptures, *It is good for a man that he bear the yoke in his youth,* Lam. 3. 27. But this seemeth not to be the sense of this place, which is to be understood of the yoke of Doctrine, rather the Law of obedience, the moral law, and the Doctrine of the Gospel, which Christ imposeth as a rule to be observed by all that come to him, to restrain the flesh, that it may not straggle and wander as it listeth. Obey my Commandments, say the Annotations on the place. *Subjicite vos Evangelicæ doctrinæ,* saith *Jansenius*, submit your selves to the doctrine of the Gospel, which may be called a yoke, from restraining or keeping a man in within compass or rule: or, *jungam, a conjungendo*, from uniting

Christians unto Christ, or joyning them together among themselves.

Art. 1. Christ hath his yoke.

Doct. 2. Believers are to take on them Christs yoke, to submit to his Doctrine, to his Gospel, & to the rule by which they are to walk.

Of the latter of these I am to speak, which contains the third condition of the Covenant of Grace; after Repentance and Faith, must follow obedience; whosoever will be saved by Christ must obey the Gospel.

The whole Scripture proves this, both Old and New Testament calls for Obedience, Holiness, Gospel-conversation, good works, a Godly life, walking with God, walking worthy of God, walking in the Spirit.

To instance in particular places, is to hold a candle to the Sun; *Blessed are they that walk in the way of the Lord, blessed are they that keep his Testimonies.* Thus Paul would have Ministers to affirm constantly, *that they who have believed in God, be careful to maintain good works.* Tit. 3. 8. *Enoch, Noah, Abraham,* and the rest of the Fathers of the Old Testament, whom the Apostle commends for their faith, were also eminent for obedience and walking with God: And in the New Testament, this is one of almost the last verses in it, *Rev. 22. 14. Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City.*

And there is great reason for this, that believers, and all that hope to be saved by Jesus Christ should take on him his yoke.

Reason. 1. Because Christ died, rose and revived to this end, *that he might be Lord both of the dead and living,* Rom. 14. 9. that all his Redeemed ones might

might be Servants to him, *servi qui servati*, Servants because preserved, because redeemed from the iron yoke of Sin and Satan, from the wrath of God, from the curse of the Law, from the damnation of Hell, to this end, that they might take on them the easie yoke of their Lord Redeemer, *Luk. 1. 74. That we being delivered from the hands of our enemies, might serve him without fear, in holiness and righteousness, before him all the days of our life. Lev. 25. 42.* God by delivering Israel out of Egypt, that house of bondage, that iron furnace, engaged them to be his Servants: So Jesus Christ freeing believers from the yoke of Hell, from the burden of sin, from the torment and tortures of a wounded conscience at his own cost, grief, sweat, wounds, blood-shed, hath well deserved at their hands to be acknowledged their Lord, as well as their Redeemer, their Prince, as well as their Saviour. He made himself of no reputation that he might advance us; he humbled himself to the death of the Cross, that he might exalt us to a crown of life; he made himself poor, that through his poverty we might be rich; by his stripes are we healed, his death is our life, his shame our glory; is he not then worthy to command as our Lord, and are we not worthy to be under his yoke, as his Servants, seeing he is author of eternal salvation to them that obey him.

2. In respect of us it is fit, yea, necessary that Christ lay the yoke upon us, and that we be obedient to it, upon a double account, both in respect of nature and grace, the flesh and the spirit, that twofold principle, the old man and new man, of which every believer doth consist:

1. In respect of the corrupt nature, the flesh, the sin which dwelleth in us. In respect whereof we had need of a yoke, a rule to walk by; otherwise we

should be vain, foolish, and serving our own lusts. Vain man would be like the wild Asses Cold, *Like the Horse and Mule, which have no understanding.* God complaineth of *Israel*, that they were worse then the Oxe and the Ass, for unthankfulness, *Isa. 1. 3.* Worse then the fowls of Heaven, which knew their appointed times, *But my people know not the judgment of their God, Jer. 8. 7.* Now as the Ass needs a bridle, and we put bits in the horses mouth, (*Prov. 26. 3.*) that they may obey us, and we turn about their whole body; So the flesh needs the yoke of Doctrine to restrain it, and keep it under Discipline, *1 Jam. 3. 2.* *Knowing this, that the Law is not made for a righteous man, not for him principally, but for the lawless and disobedient, &c. 1 Tim. 1. 9.* The Law according to *Luther*, hath a threefold use:

1. It is as a School-master to reveal sin.
2. It is a rule of holy life.
3. It serveth to Discipline wicked men least they be outrageous. The first hath place in the unconverted, preparatory to Christ; The second use is for the Saints; The third for wicked men. If sinners be so exorbitant in Vice, and Saints so defective in vertue; now Christ hath imposed his yoke upon men, how out-ragious would the one be, and extravagant the other, if no yoke were laid upon men at all? then would it be in the world as it was in *Israel*, when there was no King among them, every one would do that which were good in their own eyes, every mans will, every mans lust would be his Law.

2. Where grace reigns, even there sin, the relics of corruption remain. Saints are too much carnal, and walk as men. Men in Christ are still men, imperfect, subject to err, prone to mistake, are dull, slothful, luke-warm, have their hearts too much set

on the world, mind earthly things; So that even they need Christs yoke, doctrine, the reproofs, counsels, chreathnings, caveats, to awaken them, as a spur to excite and quicken them to their duty. Hence it is, that the word is so full of exhortations to diligence, watchfulness, as, *He that thinketh he standeth let him take heed lest he fall*, 1 Cor. 10. 13. *Take heed, brethren lest there be in any of you an evil heart of unbelief in departing from the living God*, Heb. 3. 12. *He that is holy, let him be holy still*. 2 Pet. 3. 17. *Ye therefore beloved—beware lest ye also being led away with the error of the wicked, fall from your own steadfastness*.

Reason. 3. The Baptism of Christians layeth upon them all possible ingagement to a Holy Life, to take upon them Christs yoke. Christianity to which Baptism engageth is a holy calling, a high favour it is, that God thereby distinguisheth us from Heathens; and it will be no small aggravation of our sin, if we profess to believe as Christians, and live like Pagans that never heard of *Jesus Christ*. By this God heightens *Israels* sin, and accounts them as ill or worse then Heathens, *Jer. 9. 26.* *For all these Nations are uncircumcised, all the house of Israel are uncircumcised in their heart.* Am. 9. 7. *Are not ye as Children of the Ethiopians unto me, O Children of Israel, saith the Lord?* Circumcision was a priviledge to the Jew; Baptism is the dignity of Christians: but neglect of duty forfeits dignity. We blame those of noble birth who degenerate from the vertues whereby their ancestors acquired and upheld their nobility. It was most dishonourable in *Sardanapalus* to be found spinning among women. It was below the dignity of an Emperour, for *Domitian* to spend time in catching flies. It is most unbecoming a Christian to live loosely, to serve *Mammon*, to cater for lust, to make provision for the flesh, to wear Christs livery.

and to serve Satan. He should make answer to temptations from the world or the flesh, as did the Martyr, who being required to swear by Caesar's fortune, replied, *I am a Christian*. In like manner should we answer, *I am baptized, I may not swear, I may not be drunk, I may not commit this great wickedness and dishonour my profession.*

4. Where can we find a better Lord then *Jesus Christ*? there is none greater then he, who is Lord of all, higher then the Princes of the earth, whose highest honour is to be Christs servants: So David the king of Israel stileth himself, a Psalm of David the servant of the Lord, Ps. 18. tit. Yea, he glorieth in that Title, *O Lord, truly I am thy servant, I am thy servant*, Pl. 116. 16. *There is none so great as he for who in the heaven can be compared unto the Lord? who among the Son of the mighty can be likened unto the Lord?* Ps. 89. 6. There is none so good as he, nay none good but he, Luk. 18. 19. No master so gentle, so gracious, so compassionate to his servants as Christ. He will not chide for every failing in his servants, he will pardon many a fault, he will assist and help his servants to bear their burdens, he will work their works for them, Is. 26. 12. What they cannot do, his spirit will help their infirmities, *I can do all things through Christ strengthening me*, Phil. 4. 13. He will accept their poor endeavours for performances, he will for the deed, he will crown his own graces in them. His yoke is an easie yoke, his burden is light, his commandements are not grievous, his service is perfect freedome, his imployment is honourable, and his reward is glorious, Rev. 22. 12. *Behold I come quickly and my reward is with me to give to every man according as his work shall be.* Great persons use to reward poor services richly. Kings magnificently, not regarding so much the merit of the work as their own state and honour.

For expounding his dream Pharaoh advanced Joseph to high preferment, made him ruler of the Land. The like did Nebuchadnezzar by Daniel. And Belshazzar for reading a dark and dismal sentence, rewarded the same Daniel, commanding him to be clothed in scarlet, & to put a chain of Gold about his neck, and made proclamation concerning him, that he should be the third Ruler in the kingdom; this was a reward becoming the great King of Babel. The like may be observed in Ahasuerus rewarding Mordecai, for discovering a Treason against his life. And shall not Jesus Christ reward his servants like himself? are there any preferments like his? amongst all these rewards mentioned, there is no Crown, Throne, or Scepter, that Pharaoh excepted, when he promoted Joseph, he reserved the chief rule to himself, *only in the throne will I be pre-eminent* him, Gen. 41. 40. But Christ will bestow on his servants and faithful people a crown, a kingdom; he doth not exclude the very throne, Rev. 3. 21. *To him that overcometh will I grant to sit with me in my throne,* Rev. 3. 21. *And I appoint to you a kingdom that ye may eat and drink at my Table in my kingdom, and sit on thrones* &c. And this kingdom which Christ giveth, is not an earthly but an heavenly kingdom; an everlasting kingdom, an inheritance incorruptible, a crown of glory which fadeth not away. Surely it is best serving such a Master, so great, so good, so rich and liberal a rewarder of those that diligently serve him.

Neither is Salvation to be had any other way, or upon easier terms, then by taking on us the yoke of Christ. God hath joyned together glory and virtue; who desire to inherit glory, must follow Virtue; who would be assured of their election to Salvation, must prove their effectual calling, 2 Pet. 1. 3. those

things which God hath joyned together, nor that
 may think to put asunder. And how shall a Christi-
 an assure himself of election to glory? *vers. 2.*
By giving all diligence to add to faith, virtue, &c. if these
things be in you and abound, &c.

By this means we shall bring glory to God, *Matt.*
5. 16. Let your light so shine before men, &c. *John. 1. 9.*
Hereby is my father glorified that you bring forth much
fruit. To this end we were born and for this cause
 we came into the World, that we might bring glo-
 ry to God, *Rom. 11. 36. Of him and through him and in*
him are all things, to whom be glory for ever, Amen.
 To this end are we redeemed, sanctified and made
 good trees, that we may bring forth good fruit.

Thus *1. We shall* testify our thankful affection to God
 who gave his Son for us, our gratitude to Christ,
 who hath loved us and washed away our sins in his
 own blood.

2. We shall promote the truth, worship and ser-
vice of God, and hallow his name, Psa. 100. 4.
Thankful unto him, and bless his name.

3. By holiness we shall adorn the Gospel, credit
profession, put to silence the ignorance of foolish men,
1 Pet. 2. 15.

4. We shall be beneficial to others, spiritually. By
exemplary godliness we may edify, by instruction
may further the conversion of others: corporally,
by charity we may feed, cloath, relieve, many wayes
may do good to men.

1 Use of Inst. See what it is to be a Christian in-
 deed. To be a Christian indeed is a busie life, it is
 more then to profess the Articles of the Creed, to
 rehearse the ten commandments, it is more then to
 hear Sermons, to assent to all divine truth, it is more
 then to deal justly, to pay eve y man his own, it is

in a word to take on us the yoke of Christ, to submit to the doctrine of the Gospel, and to make the Word our Rule. Of Papists some profess to follow the rule of *Augustine*, others of *Benner*, others the rule of their severall patrons. A right Christian acknowledgeth no other Master but *Jesus Christ*, no other rule but the royal Law of Christ, which teacheth to deny all ungodliness and worldly lusts, and to live justly, godly, soberly in this present world, teacheth to keep a good conscience in all things towards God and man, *Gal. 6. 16.* And as many as walk according to this rule, peace shall be on them, and mercy.

2 Use of Confut. That Christians must take on them Christs easie yoke, it confuteth the teachers of libertinisme, that break this yoke, reject this rule, exempt Christians from Gospel obedience, and make void the moral Law. These men imitate that false Prophet, *Jer. 28. 10.* who took the yoke from *Jeremiahs* neck and brake it, but without commission. For Christians are to know that the moral Law is the royal law of the Lord *Jesus*, which became not to destroy but fulfil, *Mat. 5. 17.* Christ is King of the Church, he hath his Scepter, his Law, to which he expecteth constant and perpetual obedience from all his subjects. Christ himself did expound the moral Law, and press obedience to it. The Apostles did likewise, *Rom. 13. 8.* Love is the fulfilling of the law. For a proof that children should obey their Parents, *Paul* urgeth the fifth Commandment, *Eph. 6. 1, 2.* If believers be not under the law, as a rule of obedience, then they cannot sin, for sin is the transgression of the Law, but where there is no Law, there is no transgression, *Mat. 5. 19.* Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven.

3. It reproveth all sons of Belial, who cannot endure the yoke of Christ, who practise in deeds, what those said in words concerning Christs doctrine, *Psalm 2. 3. Let us break their bands asunder, and cast away their cords from us*, whose lives speak out what their predecessors said in words to the Prophet, *for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee*, *Jer. 44. 16.* To be lamented it is, that many in name and profession Christians, altogether reject the yoke of Christ in their practises, their mouthes are full of rotten communication, their hands of injustice and oppression, their feet are swift to evil; works of piety, righteousness and mercy they utterly neglect. Let them take heed lest God break them with a rod of Iron, and dash them in pieces like a potters Vessel, as they make no conscience to break his commandments, *Psalm. 50. 22. Now consider this ye that forget God, lest I tear you in pieces, and there be none to deliver.* As they walk contrary to God by disobedience, let them take heed lest God walk contrary to them by his judgments, and punish them seven times and seven times for their sins.

And do they not cast off Christs yoke to receive a farre worse? a sweet easie yoke for a hard Iron yoke, and forsake Christ the best Master for a worse? are they not slaves to sin, serving divers lusts? do they not belong to their master the Devil, and are under the power of Satan, *Eph. 2. 3. Given to wine*, in the Greek it is, *enslaved to wine*, and serving divers lusts and pleasures, a worse bondage then that of Israel in Egypt, who whilst their bodies were oppressed with hard labour, yet their minds were at liberty to serve and worship God. Be sure these men have no part in Christs salvation, as he hath no part in their service and obedience; but as they

they are held fast by the cords of sin, so shall they be in chains of darkness to the judgment of the great day.

It reproveth the partial obedience of people that profess the Doctrine of the Gospel for their rule; yet live as if they were subject to no law, but the law of profit, or the law of pleasure, or the law of their will, or the law of custome, and of humane tradition. Our people, saith Mr. Perkins, marvelously affect humane Tradition, yea, men naturally incline more to be pleased with them, then with Gods word. And he instanteth; The feast of Nativity is only a custome and tradition of the Church, yet men are more careful to keep it then the Lords day. But we are no right Christians, if we observe not all what soever Christ commandeth, though it pinch the flesh (and otherwise it were not a yoke) which loveth ease; and though it be contrary to custome, contrary to our lusts and humours, to our credit, or advantage. Whoso refuseth to obey Christ in hard commands, though he may seem to go farre, and to do many easie duties, taketh not on him the yoke of Christ, he pleaseth himself, but pleaseth not God, except he do all that is right in his sight, not turning aside to the right hand or left. Servants that are under the yoke, as the Apostle speaketh of them, 1 Tim. 6. 1. must obey, if they be commanded to the plow or to feed cattel, albeit the season be cold or wet. Neither coldness of weather, nor wetness of season must excuse them from duty, because they are servants, they are not their own. Likewise may not Christians excuse themselves from obedience, in duties indispenhable, for fear of danger, hardship or hazard of suffering. Is not Christ our Lord, whom we serve, able to protect us from suffering, if it please him? Is he not able

able to uphold us in suffering, where it may serve to his glory? And if he will glorifie his truth, and cause by our suffering, who are we but servants under the yoke, and must obey, as well in suffering evil in our Masters cause, as in doing good? He knoweth how to recompense our sufferings in his cause an hundred fold. *I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* Rom. 8. 18.

4. *Use of Exam.* Let us make trial whether we come up to this condition of the covenant of grace, whether we take on us Christs yoke. Are we Christs servants, do we resolve to come under his government, to be at his command? Empty relations are nothing to purpose, do we fill up this relation? can we say at least with *Nehemiah*, Neh. 1. 11. *Thy servants who desire to fear thy name?*

1. Is our obedience universal, do we observe whatsoever Christ hath commanded, Col. 3. 22. *Servants obey in all things your masters according to the flesh.* So must Christs servants do, *Exhortation.* *God speaks all these words, is Moses his Preface to the commandments.* And so Israel promised, *All that the Lord hath said, will we do, and be obedient,* Ex. 24. 7. Wicked men are stiled children of disobedience, Eph. 2. 2. Believers are children of disobedience, 1 Pet. 1. 14. *Children, obey your Parents in all things, for this is well pleasing unto the Lord.* So it is well pleasing to the Lord when his children obey in all things. The worst servants will do something that is commanded. Herod did many things, but Christs servants must endeavour themselves to do all things, which he commandeth. Partial obedience is no obedience at all; to single out easie things which oppose not our lusts, which are not against a mans reputation, nor advantage, this is not to obey Christ, but to serve our selves. There

some will do more then they need. True obedience respects all Gods commandments, *Psal. 119.6.* and whoso respects one commandment, looketh on all with equal respect, seeth a stamp of Divine authority in all, *Jam. 2.10, 11.* For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. That is, whoso taketh liberty to break one commandment willingly and of indulgence, so as by the covenant of grace he is held a transgressor, saith Mr. Ball; For he that said, do not commit Adultery, said also, do not kill: Now if thou commit no Adultery, yet if thou kill, thou art become a transgressor of the Law. The Commandments are as a Chain of severall links, break one link and the whole chaine is broken. Or as a copulate axiom in Logick, whereof if any one part be denied, the whole is denied; so by wilful disobedience of one commandment, the whole law is broken, the authority of all is denied.

2. Do we obey from the heart sincerely? *ye have obeyed from the heart the form of doctrine which was delivered you, Rom. 6.17.* Thou hast commanded us to keep thy precepts diligently: *Pf. 119.4.* valde, exceedingly, as the apple of the eye, carefully and tenderly, *Prov. 7.2.* Whatsoever ye do, do it heartily, is the rule concerning servants, *Col. 3. 23.* The same rule are Christs servants to observe in their obedience, with good will doing service, is another of the same Apostles rules for servants, *Eph. 6.7.* God expects the same from his servants, and accepts no other but willing, unconstrained and cheerful service. He looks at the willingness of the heart, more then at the strength of the hands, at the givers mind more then at the gift. That rule holdeth in all service, as well as in giving alms, let it be of bounty, nor of covetousness, not grudgingly, nor of necessity, *2 Cor. 9.7.* For God loveth

loveth a chearful giver, a chearful thanksgiver, a chearful worshipper, a chearful service. Ministers are to take the oversight of the flock, not by constraining, but willingly, not for filthy lucre, but of a ready mind, 1 Pet. 5. 2. And so they may expect a reward from God. *If I do this thing willingly, I have a reward*, 1 Cor. 9. 17. David chargeth Solomon to serve God with a perfect heart, and a willing mind, 1 Chron. 28. 9. And blesteth God, not so much that he and his people offered liberally toward the building of the Temple (though they did so) as that they offered so willingly, 1 Chron. 29. 14. And toward the building of the Tabernacle God requires *Ministers* to take an offering of none, but such as gave it willingly with his heart, *Exod. 25. 1.* Hypocrites do many external acts of piety and charity, but they do not serve God with all the heart. But as things without life move by external weights hung on them, not from an inward principle of life and motion: So hypocrites are acted by ends of their own in the service of God, by praise of men, applause of the world; gain is their Godliness, they obey not from the heart, not for right ends, but self-respects; so they have their reward, *Mat. 6. 2.*

3. Do we serve the Lord Christ, bear his yoke constantly, at all times, in all places, in all companies, in all conditions? Holiness is a walking with God, and walking is a constant motion. Many take a turn or two, have their good moods, serve the Lord by fits and starts, but *Blessed is the man that doth Righteousness at all times*, *Psal. 106. 3.* Some men in their profession of Religion make a great shew, blaze like Comets, but they are but a flash, they go out in a snuff. They are like a galloping Traveller, who tires his horse, and himself groweth weary before he reach to his journey's end. But a right

right Christian holds on his way, like the fixed stars which make not so great a blaze, but shine with a constant light, and hold on their course, when the light of the Comet is extinct. Some mens devotion is like *motus animalis*, the motion of a living creature, swift at beginning, slow at length; but a believers obedience is like *motus naturalis*, the motion of a stone, or some heavy body downward; the nearer to the center, the swifter it moveth; So the Righteous, bring forth more fruit in age, they are far and flourishing. Hypocrites have their fits of zeal, they will sometimes run away with Religion; but this is but at the beginning: or they will read a Chapter on a rainy day, they will be devout under the rod, as *Pharaoh*, *The Lord is Righteous*: or they will be very Godly in company of the Godly, or while some good man taketh notice, as *Saul* destroyed witches, whilst *Samuel* lived, and sought to one himself after *Samuels* death: *Joash* was a great Reformer whilst *Jehoiada* lived, but after his death, he turned Idolater. A fire of straw ends in smoak, and thorns in the fire make a great crackling, but heat not much, and are soon extinct. But sincere obedience is constant, as the fire of the Altar that was never to go out, *The path of the just is as the shining light, which shineth more and more unto the perfect day*. A right Christian should be alway the same in his obedience, though his condition change, in health and sickness, alone and in company, he should eye the command of God, remember the presence of God, and accordingly demean himself. *Not with eye-service as men-pleasers, but, &c.* Eph. 6. 6. is a rule concerning Servants. No more should Christs Servants be men-pleasers, time-pleasures, but keep integrity at all times, keep their conscience pure at all times, please God at all times. When all flesh had corrupted

rupted their ways, *Noah* was found righteous. *Elijah* was zealous for the Lord God of Hosts, when *Jezebel* slew the Lords Prophets, and so many turned trencher-Chaplains, that he thought he had been left alone. *Caleb* and *Joshua* followed the Lord fully, when all the Congregation murmured through unbelief, and they two entred into the *Promised Land*, when all the rest were shut out. Some few righteous were found to mourn in *Jerusalem* for the abominations of the Land, when Princes, Priests, Prophets and People were corrupted, *Ezek.* 9. 4. *cum* 22. 26. &c. When all the world wondered after the beast, yet even then were some of Gods witnesses mourning in sack-cloth; and then is the faith, and patience of Saints noted with an Epiphonema, *Rev.* 13. 9. 10.

5. *Use of Exhor.* In the last place, let me exhort every one that looketh for rest, for pardon of sin and salvation by Christ, to take his yoke upon them, to follow holiness, to obey Christ fully, to serve him faithfully, alway unto the end.

1. *Mor.* To serve the Lord is the most honourable service in the world. A Christian is the only free man, though he be a poor Servant, *1 Cor.* 7. 22. *He that is called in the Lord, being a Servant, is the Lords free man.* To have relation to, and dependance upon a Noble man, a Prince, is looked upon by the world as a preferment. *The Servants of Rulers bear Rule over the people,* *Nehem.* 5. 15. *The Queen of Sheba* thought *Solomons* Servants happy to be related to so wise a Master, *1 Kings* 10. 8. *Happy are thy men, happy are these thy servants which stand continually before thee, and that bear thy wisdom.* But a greater than *Solomon* is here.

2. To serve Christ, is the most rational service. To offer up our selves to God is a reasonable service. *Rom.*

12. 1. It is all reason that he who planted the Vineyard or Orchard, should have the benefit of the fruits, that he who built the house, at whose cost and charge it was built, should enjoy it for habitation, that he who purchased the land, should possess it as his own. He that made us is worthy to be served by us, for we are not our own; he that planted the ear, he that formed the eye, he that created the body and soul, is worthy of the service of the whole man: Much more he that Redeemed us from worse then nothing, is worthy to be served by us, this is all reason that can be. But there is no reason at all that the Devil our mortal Enemy, that never did ought for us, but seeketh our destruction, that he should have our service, which the Lord Christ hath so dearly paid for. No reason that sin, the world, the flesh, who only seek to betray us to everlasting ruine, that they, or any inordinate lust should be served by us.

3. The Service of Christ is an easie service, as it followeth the Text, *My yoke is easie, my burden is light.* Prov. 3. 17. *Her wayes are wayes of pleasantness, and all her paths are peace.* Christs Servants find more delight, joy, peace, sweet content in the wayes of Righteousness, then Satans Servants do in the Devils work and drudgery. The people of God are, or at least, if be not through their own fault, may be, and ought to be more chearful and joyous in prayer, praising God, in exercising themselves to Godliness, then wicked men in following after vain things that cannot profit, *Psalm. 4. 6. Thou hast put gladness in my heart, more then in the time that their Corn and Wine increased,* *Psalm. 110. 14. I have rejoiced in the way of thy testimony, as much as in all riches.* There is surely more sound joy, and real comfort to a Christian, walking in the fear of God, putting his trust in God, study-

ing the honour of God, and sincerely obeying his Commandments, then can be to sinners taking Gods Name in vain, Swearing, Cursing, Blapheming God, and speaking evil of Holiness. There is more solid comfort in a due regard of Gods Holy Ordinances, in keeping holy the Sabbath, then in having instruction, and casting the word of God behind one, then in rambling on the Lords day, in running to Wakes, Revels, Sports and Pastimes. It is more joy, and a believer hath more true peace in a day, or days spent in attendance upon God, in humbling himself by fasting and prayer, in the exercises of mortification, which are accounted the severities of Religion, then worklings find in rising early, sitting up late, trudging after the world. The former leaveth the heart in a sweet frame of joy unspeakable, and full of comfort; then according to *Solomon*, Eccl. 9. 7. *May he go his way, eat his bread with joy, and drink his wine with a merry heart, for man saith he, God accepteth thy works.* But when a workling hath taken most pains, hath laboured in the very fire to load himself with thick clay, hath wearied himself for very vanity, then is he forced to eat the bread of sorrows, and to mingle his drink with weeping for his disappointments. Nay, if the world, his good master, answer his expectation, and gratifie his desires, yet still is he carking and caring how to keep what he hath got, or vexing himself how to get more, and the abundance of the rich will not suffer him to sleep, Eccl. 5. 12. I might go on to shew, that it is easier for children to honour their Parents, and it would be more to their quiet, then to vex themselves, and afflict their Parents by stubborn, froward, and refractory carriage. It is easier for Christians to exercise meekness, patience, forbearance of one another, then to hate, revile and revenge, and rendering

doing evil for evil. It is easier and cheaper to forgive and pass by an ill turn, then to go to law to vex others, and fret our selves with discontent. It is cheaper to be sober, temperate, to cloath our selves with humility, then to go from Ale-house to Ale-house, to riot and play the glutton, to spend time in prinking and pining, in pampering the flesh, and making provision for costly lusts. It is the easier and cheaper way to be modest, chaste, to keep under the body, then to be wanton, to play the Adulterer, to pollute our selves with filthy lusts. It is more comfortable to labour in an honest Calling, and to relieve the poor and needy, to deal justly, then to demand, to oppress, to grind the faces of the poor, and to have their crys, and prayers, and curses against us. It is better to speak words of truth and soberness, to cover infirmities, then to whisper and flander, and repeat matters tending to defamation of our Neighbour. It is more comfort to be content with our mean and poor estate, then to covet other mens, to seek great things inordinately, much more to a mans ease & quiet, to sit down in silence, to bear the indignation of the Lord with a submissive and lowly spirit, then by repining and murmuring under Gods hand, to provoke him to lay heavier judgments upon us. Thus Christs yoke is easie; in comparison whereof the service of sin and the world is an iron yoke.

4. Christs service is most gainful and advantageous. Servants when they are disposed to hire out themselves, commonly enquire where they may have most wages. As Christs yoke is most honourable for such a matter, so it easie for the work, so is it most gainful and beneficial for reward. But this reward must be understood to be given of mercy, not merit, free grace, not desert. Hope of gain is

that which sweetens all labour, *Finis dat amoribus remedium*, the sweet and profit hoped for in the end, makes rugged and foul way seem pleasant. It is not mercenary service, nor misbecoming the ingenuity of Gods children in their obedience, to have an eye to the Eternal Crown, which God himself hath promised, and in Scripture is usually propounded to Christians, to encourage them to patience, and perseverance in duty. *Sampson* in his way to the *Philistines* met with a rampant and roaring Lion, in the carcass whereof being killed, he afterward found honey to eat and refresh himself in another journey thither.

The Servants of Christ in their way of Obedience meet often with *Lions* and *Bears* too, with much hardship and opposition from the world; against which to encourage them in holiness, the promise of happiness, and Heavens glorious reward do exceedingly conduce. *Paul* who laboured himself abundantly, and excites other Christians so to do both himself looked at the reward, and exhorts others to expect it, *2 Tim. 4. 7. 8. I have kept the Faith, henceforth is laid up for me a Crown of Righteousness, &c. Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord, Heb. 10. 35. Cast away your confidence, which hath great recompense of reward. Our Lord Jesus himself, whilst he endured the Cross, had an eye to the Crown, Heb. 12. 2. So had *Moses* to the Recompense of the reward, in comparison of which he despised the treasures of *Egypt*, to which he preferred reproaches for Christ, Heb. 11. 26. The Primitive Christians endured a great fight of afflictions, and took joyfully the spoiling of their goods, knowing in themselves they had in Heaven a better, and an enduring substance, Heb. 10. 34. The Martyrs have*

lien in cold prisons, stinking dungeons, hard irons, have suffered hunger, thirst, nakedness, have kissed the stake, rejoyced in flames, loved not their lives unto death, in hope of Life Everlasting, *Rom. 8. 18.* I reckon that the sufferings of this present time, are not worthy to be compared with the Glory which shall be revealed in us. Let us therefore not be weary in well-doing, for in due season we shall reap if we faint not.

Means 1. That we may take upon us Christs yoke, and may find it easie, it is needful,

1. That we be regenerate, that we be born again and renewed by Grace, otherwise we shall never serve God acceptably, *Heb. 12. 28.*

1. The mind must be renewed in knowledge, that we may understand what is the acceptable will of God, *Ecc. 11. 7.* Light is sweet, and a pleasant thing it is for the eyes to behold the Sun: And light makes work much more easie, then it would be in the dark.

2. The will must be renewed, that we may be willing and obedient; Christs Servants are a willing people, *Psal. 110. 3.* Christ undertook the work of our Redemption most willingly, and so must we perform his Service, *I delight to do thy will, O my God, Psal. 40. 8.* We our selves love not to have Servants go about their work with grudging, nor will Christ take it well if we be unwilling to take his yoke on us, if we do service to him, as if we were forced, as fire out of the flint. We must therefore pray that our will may be sanctified, our heart circumcised, that God will write his law in our hearts, and enlarge our heart, set us at liberty from bondage of corruption, that so we may run the way of Gods Commandments, *Pf. 119. 32.* What is the reason Christ hath so few faithful Servants, of those many who pretend to his Service? Because mens wills are not bowed and subdued to the Obedience

of Christ. Hence it is that many will not at all stoop to the yoke; others cast off duty, when any difficulty or danger appears, as cattle which are driven by force slip out of the way, as soon as they find any gap or hole to creep out at. But then Christs work goeth forward apace, when like Nehemias builders, *Men have a mind to the work*, Neh. 4. 6.

3. The affections must be renewed, which are wings to carry us swiftly toward Christ and his work. The Servant that loveth his Master, will not lightly depart from his service. If the Servant plainly say, *I love my Master* — *I will not go free*, Exod. 21. 5. Because Jacob loved Rachel, therefore he endured a hard service of seven years in her Fathers house, and they seemed to him but a few days, for the love he had to her, Gen. 29. 20.

They that love Christ will keep his Commandments, Joh. 14. 15.

2. Set aside all Objections of danger, hardship, or tediousness of the way or work of Christ. These objections arise from the flesh, from sloth or cowardice. It is the sluggard that saith, *There is a Lyon without, I shall be slain in the street*, Prov. 22. 13. *The sluggard will not plow by reason of the cold, therefore shall he beg in harvest and have nothing*, Prov. 20. 4. The Joy of harvest will make amends for the cold of winter. Thou must either plow or starve, either take on thee the yoke or perish.

3. Take courage and good resolution for Christ and his Service: *Be strong and very courageous, that thou mayst observe and do*, &c. saith the Lord to Joshua. The very same charge giveth Joshua to the Children of Israel, Josh. 23. 6. *Be ye therefore very courageous, to keep and do all that is written*, &c. David courageously set upon a Lyon and a Bear, and overcame both: by the same courage he set upon Goliath and slew him.

Courage.

Courage will break through stone walls, as *David's* three worthies brake through the Host of the Philistines, *2 Sam. 23. 16.* Courage in Gods Saints hath overcome shame, reproach, persecution, prisons, fire and faggot, the sharpness of death it self.

4. Begin to learn Christ betime, to be acquainted with his doctrine and discipline of a child, and enter into his service without delay. They who have much work upon their hands, or a long journey to go, take the morning early, that they may have the day before them. Christianity is a busie trade, there is a great deal of work to be done, many truths to be learned, to be believed, much duty to be done, duties to God, to men, to superiours, equals, inferiours, to our selves, to the World, these we need to be acquainted with betime, and to enter into Christs school early in the morning of our life. *Timothy* of a child had the knowledge of holy Scripture, and proved a good proficient, *2 Tim. 3. 15.* *David* made hast and delayed not to keep Gods Commandments, *Psal. 119. 60.* *Abraham* rose up early in the morning, when he went about that difficult peece of work, of sacrificing his Son. In youth, the morning of age, it is fittest to begin to learn and set about Christs work. Youth is the season of learning: The spring time is the season of Seedness. If good principles of holiness be not taken in betime, the weeds of vice will soon take root, habits of sin will soon gather strength, and old customes of Superstition and prophaneity will creep in, and not easily be rooted out, *Prov. 22. 6.* Train up a child in the way he should go, and when he is old he will not depart from it.

5. Labour to mortifie corruption, stub up the roots of sin and sinful lusts, pride, voluptuousness, the love of the World, the cares of this life, love of ease, sloth and idleness. These are great lets and hinderances to godliness, especially the love of riches. Bag and baggage is a great hinderance to an army in their march, therefore very fitly called *impedimenta*, lets or hinderances. Much luggage and lumber is a great wearisomness to a Traveller. Therefore our Saviour giveth this advise to his followers, *Mat. 16. 24.* *If any man will come after me, let him deny himself, and take up his cross and follow me.*

6. Take the word for a rule of life, and be sure we keep close to it. A servant that will please, must know his masters mind, and frame himself accordingly. In the word we have the mind of Christ, to which we are to conform, and not to follow the fancies of men, the customes of the world, or the imaginations of our own hearts, *Col. 3. 16.* *Let the word of Christ dwell in you richly in all wisdom.* He that hath a rule to work by, and will eye his rule, may carry on his work with ease. The word is a perfect rule, from which we may not decline a hairs-breadth to the right hand or the left. Our obedience must be uniform, not swerving from the rule in any respect; we may not cry up one truth to deery another, which is as much a truth of Christ; we may not practise one duty with neglect of another equally commanded. But as *Moses* in the work of the Tabernacle must in all points keep to the pattern shewed him in the mount, so must we in the service of Christ keep to our rule.

7. Act in Faith, pray in Faith, obey in Faith, live by Faith, do all by and from faith. He that cometh

eth to God must believe. By Faith a believe is united to Christ, is one with him, dwells in him, draweth vertue and strength of grace from Christ, whereby he is enabled to do all things, *Phil. 4. 13. I can do all things through Christ which strengtheneth me.* Obedience is called the obedience of faith, because it springeth from Faith, *Rom. 16. 26.* Faith quickens and enableth to obedience. By faith *Abel* offered up an acceptable sacrifice to God. By faith *Enoch* pleased God, or walked with God, by faith *Noah* built the Ark, by faith *Abraham* obeyed, and the rest of those worthies, *Hebr. 11.* wrought righteousness, suffered persecution, and obtained a good report through faith. Christ is the root of all spiritual life and actions and as the branch liveth in the root, and fetcheth vigor from thence, whereby it flourisheth and bringeth forth fruit, so by strength and activity which faith deriveth from Christ in the way of prayer, attendance on the word and ordinances, and other means, a believer walketh and worketh, and bringeth forth fruit more or less, as faith is more or less strong and vigorous in him.

8. Let Gods glory be the end of all our services, whether we eat or drink or whatsoever we do, let all be done to the glory of God; Let him be *Alpha*, let him be *Omega*, the beginning and end of all our services. Let the zeal of Gods glory eat us up, as is said of our Saviour. And it is highly commendable and worthy imitation in *Moses* the servant of the Lord, how zealous he was in Gods cause, when *Israel* had sinned, *He took the calf which they had made and burnt it in the fire, and ground it to powder, and strawed it on the water, and made Israel drink of it.* See further, *Moses* stood in the gate of the camp, and said, who is on the Lords side? Let him come unto me, *Exod. 32. 20, 26.* So he with the help of the sons of *Levi* did execution

tion upon three thousand of the Idolaters, yet *this Moses was the weakest man upon the face of the earth*. Num. 12. 3. Mild in his own cause, zealous for Gods honour. How contrary is our carriage; we are as hot as a toast in a cause that concerns our credit, or something of self, but if it be a cause concerning Gods glory we are silent and willing that God plead for himself. In Gods cause we are key-cold, plain ice, but in our own matters, our blood is up in our face, we are transported with passion, with *Nebuchadnazzar* we heat the Oven seven times hotter then it was wont to be heat. Some with *Jehu* pretend fair for God, but with a squint-eye he looked toward the kingdome. *James* and *Jehu*, who seemed to be so zealous in their masters quarrel, as to call for fire from Heaven to consume the poor *Samaritans*, who would not receive Christ, had some self-end in the matter, they saw that in neglecting to give entertainment to Christ, themselves also were rejected. But let Gods honour be dear to every Christian, let us be good servants in this respect, to seek not our own, but the glory of God and Christ. Let our name be cast out, let our reputation be trampled on, so Gods name be hallowed, his glory be exalted; for that is the great end of all, *Gods Glory*.

9. Add to all, as the crown of our service, patience and perseverance. Enter into the Vineyard early in the morning, and labour hard unto the evening, so shall we be sure to receive the penny of everlasting life. This Baptism obligeth us to, wherein we litted our selves Souldiers, to fight under Christs colours; we may not desert the cause, nor run from our Colours, under less penalty then is provided for apostates and renegadoes: we solemnly promised to keep Gods holy will and commandments

ments all the dayes of our lives. To perseverance in his service, the very work of redemption engageth us, to serve our Lord redeemer in holiness, *&c. all the dayes of our life, Luk. 1.75.* To this condition of perseverance the promises are made, *Rom. 2. 7. He that endureth to the end shall be saved. To them who by patient continuance in well-doing, &c. eternal life.* There is implied well-doing, continuance in well-doing, and that with patience. And to him that overcometh, are all those rewards promised in *Revel. 2. and 3.* and not till he was come to the end of the race doth the Apostle assure himself of the crown there, *2 Tim. 4. 8.*

They that run thus are sure to obtain the prize, who fight till they overcome are sure to win the crown, *they who hold out with faith and patience shall inherit the promises, shall receive the end of their faith and patience, the salvation of their souls.* Thus farre of the three conditions of the Covenant of Grace, repentance, faith in Christ, and obedience to be performed by all that will be saved.

2 Cor. 1. 9. But in God who raiseth the dead.

Having finished the consideration of man in his state of innocency, of the fall, of his restitution: it followeth to treat of man in his future and final estate, or concerning the four last things, as they are called, death and resurrection, judgment, hell, heaven.

To handle the first of these four things, I have made choice of these words of the Apostle, who treating of an imminent danger which befell him in *Asia*, shews how low he was brought by it, into danger of death, *we had the sentence of death in our selves.* 2. The end or final cause, why he was brought

brought so low, to teach him in whom to trust, *not in himself, but in God*, who is described by a branch of his omnipotency, *God who raiseth the dead.*

Paul had the sentence of death, yet did not die at that time, he looked for nothing but death, despaired even of life, yet lived still. God sometimes brings his people low, yet raiseth them up, brings them to the brink of the grave, yet doth not kill them. *Paul* was in death often, that is, was in imminent peril of death, 2 *Cor.* 11. 23. once was he stoned, and drawn out of the City, and supposed to have been dead. In a sea-voyage all hope of him and the rest was taken away, *Act.* 27. 20. *Hizkiah* was sick unto death, yet recovered. *Ephroditus* was sick nigh unto death, but God had mercy on him, *Phil.* 2. 27.

Reasons 1. Not ever from sin as the immediate cause, for *Paul* was persecuted for the Gospel, for his hope in the resurrection he was bound with that chain, *Act.* 28. 20. This trouble and danger mentioned in the Text is supposed to be that mentioned in *Act.* 19. by the uprore raised by *Demetrius* and his fellows, upon occasion of the blessed success which *Paul's* preaching found at *Ephesus* in *Asia*, whereby they feared their gainful trade would fail them, idolatry going out of request.

1. But thus it pleaseth God to manifest his power in his servants deliverance; the lower he suffers them to be brought, the more is his power and mercy magnified in raising them up. God delights to get himself glory, to be seen in the mount, to take the extremity of his peoples danger for his opportunity to deliver. When *Israel* at the red Sea was in distress, and had no way to turn themselves, God then got himself a glorious Name by creating for them deliverance, making a passage through the
Sea,

Sea; whereby he got himself an everlasting name, *Iſa. 63. 10.* Thus he fed them with Manna forty years in the wilderness, brought water out of the rock; in a time of extreame famine in *Samaria*, within a few hours he caused such plenty as was incredible, *2 Kin. 7. 1.*

2. By this means God confoundeth the adversary, frustrateth their expectation, in raising up his people, of whom they say, when they are brought low, as *David's* enemies said of him, *Pſ. 41. 8.* *Now that he lieth he shall rise up no more.* When the barbarous people saw the Viper fasten on *Paul's* hand, they make a barbarous observation, and conclude him to be a murtherer, whom vengeance would not suffer to live; but when they saw no harm follow, they changed their note, and said he was a God, running from one extreame to the other, *Act. 28.* When the Church is low, enemies are high and insult; but when deliverance cometh, they are blank and ashamed, *Mic. 7. 8, 10.* *Rejoyce not against me O mine enemy, for when I fall I shall arise, &c.* Then she that is mine enemy shall see it, and shame shall cover her, which said unto me, where is the Lord thy God?

3. To shew the vanity of all created helps, *Pſ. 60. 12.* *Give thou help from trouble, for vain is the help of man.* All creatures joyntly or severally may say of help, as *Job* of wisdom, *Job. 28. 14, 15.* *The depth saith it is not in me, the sea saith it is not with me: It cannot be gotten for Gold, &c.* The Physician may say, it is not in me to give health, *2 Kin. 5. 7.* *Am I a God said the king of Israel, to kill and to make alive, that this man sends to me, that I should recover a man of his leprosie?* A horse is a vain thing to save a man, a crown of Gold to cure the head-ach, a pare of Velvet slippers to ease a man of the Gout. If lawful means cannot help, much less can unlawful means, as Witches, Astrologers, whom

478 God bringt his people low yet raiseth them up.
whom the Prophet doth call, *use 4. ysa.* Let not the
adversary of the Sinner boast, the humbly Patient
shall stand up and praise thee, &c. *behold they shall be
fallen.* 2. in certain instances to sinners, &c.

4. To exerce the graces of his people, their
faith, dependance on God, patience, courage, con-
stancy in trusting God, and going out of themselves,
as in the Text. As I have shined but best in the night,
so do graces in Adversity. Job's patience, and
faith, had not been so conspicuous, but for these
great temptations. The Pilots skill is best seen in
storm, the Physicians in a desperate disease, the sol-
diers valour in a dangerous encounter. *Hester's valour*
was known, Hester's valour had not been known, but
for this war.

5. Mercy, deliverance is the sweeter, by so much
as the danger was greater and further removed
from hope of recovery. When the Lord turned our
captivity, *Ps. 126.* *our voice like the sound of singing,*
our mouth filled with singing, &c.

Use. Let men praise the Lord for his goodness,
who is better to his people than their fears, their
hopes, who rescueth from the grave, from the
brink of the pit. O that men would praise the Lord,
admire him for his wisdom, his strange methods
of delivering his, who healeth by killing, delivereth
by danger, bringeth to Heaven by Hell gates. *He*
saith in the Sea, this is God that hideth himself; *Joh. 13.*
ye know not this, I know, I know not this,
but thou shalt know hereafter.

But in God, who raiseth the dead.

The words are a description of God by an attri-
bute of his, he raiseth the dead, namely out of the
grave, which is an effect of his power.

Where

God brings his people low, yet raiseth them up. 479

Where are two points, one implied, men dye; the other expressed, God raiseth up the dead.

IN OF. Of death.

Doct. 1. Men dye, Gen. 35. 18. It is appointed to, *man, all men*, just and unjust, to dye, the first death, or the death of the body. Death is not the extinguishing of the soul, but a dissolution, a separation of soul from body, the departing of the soul, as our usual phrase is of the dead, they are departed, that is, the soul is departed; it neither dieth, nor sleepeth, nor is annihilated, but goeth to God who gave it, to receive its doom according to its works and actions in the body, Eccl. 12. 7.

That all men dye, Scripture, and experience sufficiently prove. One Generation passeth, another cometh, none abideth, Zech. 1. 5. *Tout fathers where are they? and the Prophets do they live for ever?* The grave is called *the house appointed for all living*, Job 30. 23. *For what man is he that liveth and shall not see death?* Psal. 89. 48. There is no set time, how long a man shall live, or how soon he shall dye. Some dye in the blossom, in their very cradle, as David's infant; others in the flower of youth, as the good Son of Jeroboam; some in their full strength, or in the strength of perfection, *their breasts full of milk, and bones moistened with marrow*, as Job speaketh, Job 21. 23, 24. Others come to the grave in a full age, *Like as a stock of corn cometh in, in his season*, Chap. 5. 26. Nor do all dye one and the same death, some dye a natural, some a violent death, some dye in their bed, some in the field, some dye by fire, by water some. No creature so contemptible, but may be the death of a man. Pope Adrian who made the Emperour hold his stirrop, was choaked with a flie or gnat; Anacron the Poet with a raisin stone; Fabius a Roman Senator with an hair in a draught of milk, as faith

saith *Valerius Maximus*. Nor do all men dye at the best time for themselves. Saints indeed dye in the best time, when their work is done, as wheat is cut down when it is ripe: weeds men cut down at any time. *Balthazar* was arrested carowling, *Ananias* and *Saphira* lying and dissembling, *Gen.* 27. 3. the Noble man unbelieving, *Fulcan* blaspheming. No man knoweth the day of his death, nor the kind, nor manner of it, nor the wisest man living, nor the greatest hath power over the spirit, to retain the spirit, neither hath he power in the day of death, and there is no discharge in that war, *Ecc.* 8. 8. Not greatness, nor strength, nor beauty, nor wealth, nor physick, nor wisdom, art, nor herbs, no nor grace and piety can deliver from the grave. Indeed righteousness delivers from the second death, for that place is to be understood, *Prov.* 10. 2. *Righteousness delivereth from death.* *Joh.* 11. 26. So he that believeth shall never dye.

The reason of death, why men dye, is not *ex necessitate naturæ*, from the frame of the body, which is compounded of contrary qualities, and was formed of the dust of the Earth, as was the opinion of *Pelagius*, to which the *Milevitan* Counsel depounded an *Anathema*; but the true reason is *ex peccati merito*, from the desert of sin. In *Adam* all sinned, and in *Adam* all dye, the wages of sin is death; it was after man had sinned, that God sentenced him to death, *Dust thou art, and to dust thou shalt return*, *Gen.* 3. 19. Hence even just men dye, for none so just on earth who do good altogether, and sin not. Sin is poyson to the spirits, rottenness to the bones, wo to us that we have sinned. By this severe sentence of death from which none can plead an immunity,

1. God will glorifie his justice and truth, the truth of that commination to *Adam*, *In the day thou*
carest,

notest, *then shall dye the death.* From this Sentence no man is exempted, but every one that liveth must taste of death's cup, only through the Covenant of Grace, whose Mediator *Jesus Christ* hath pacified Gods wrath for them, believers *shall never be hurt of the second death*, Rev. 2. 11. but they must pass through the Gates of the first death; so just is God and true in his threatenings.

2. Death is in mercy to Saints, and the sooner they dye, the sooner they go to their rest and reward. And by death they are refined, as silver in a furnace of earth; they are purged from sin, which is so rooted and riveted in nature, that it never is divorced utterly, till death make a separation of soul and body. Plate must be scoured e're it be fit to serve up to the Table; so must the souls of believers be defecated and cleansed from the dregs of sin and corruption, which is done away at death, that they may be presented to God pure and undefiled without spot or wrinkle. So death of an enemy becometh a friend, of a curse is turned into a blessing, is for the advantage of a believer, it as well as other things worketh for their good.

3. Death as it cometh in mercy to believers, so doth it in judgment to the wicked, it is sent as with a *Mittimus* to convey them to the Goal, it endeth all their mirth and joys, it begins their sorrows and torment; now is the day of vengeance, the day of their visitation. As the Sea was a wall to preserve *Israel*, but a grave to devour the *Egyptians*, so is death a gate to let in believers to the possession of life Everlasting, but a trap door to let the wicked fall into ruine and perdition irrecoverable.

4. Death conduceth to the manifestation of Gods Almighty power in raising up the dead, when they are turned to dust, and that dust dispersed into the

four winds, yet even then, will God say to dry bones live, he will say to the grave give up, and to destruction keep not back, he will cover them with flesh, and cloath them with skins, and reunite the soul to its own body, and this *by the mighty power, whereby he is able to subdue all things to himself*, Phil. 3. 21.

Use of Instruct. 1. This Doctrine of death and mortality, with a serious meditation on it, is very useful to teach proud and vain man, humility and seriousness. The sight of a grave may inform us, that we also are dust. Why then do we spend so much time in pricking and pranking, dressing and trimming up this rotten post the body, this stinking carrion, and carcass, which every moment is ready to drop into the grave? And there all dust is equal, there is no difference between the dust of the Prince, and of the beggar, between the dust of a Lady a Milkmaid. And why should dust and ashes be proud?

2. This meditation of death may be useful to moderate our cares for this present world, when a man thinks in good earnest, I must leave this earth shortly, I must put off this Tabernacle, I must leave this house, death will strip me of my honour, my offices, of my fine cloaths, of all my riches, these I must leave behind, they cannot follow me into the Grave. Why then do I labour so hard for this wealth which cannot bail me from deaths arrest, cannot redeem me from the Grave? I see rich men dye as well as poor, the Land-lord as well as the Tenant, the King as well as the Subject. Why then do I set my heart on these poor worthless things, which cannot profit nor deliver from death, and neglect durable riches, grace which endures for ever?

It affords an argument and ground for patience, to take our own death, or the death of our friends contentedly; forasmuch as all dye, death is the common lot of all men. To dye is not peculiar in us or our friends; but is the fate of all mankind. We may as justly quarrel, that our summer is hot, or our winter is cold, which is common to other countries with ours, as take it ill that our selves, or our friends dye. Death respecteth no persons, but taketh away the Sons of Nobles, of Princes, as well as poor men. *Josh. 23. 14. It is the way of all flesh, the way of all the Earth.*

Use of Repr. It reproveth careless people, who know they must dye, yet make no preparation for death, but live as if they should never dye, that build and plant, and are as intent on this world, as if it were their home, or as if they had made a covenant with death, that set their heart on these present things, as if they should enjoy them for ever. To labour for uncertain riches which take wings and fly from us; or death driveth us from them, and to neglect soul-riches, is by the sentence of God himself condemned as a piece of the greatest folly in the world, in that parable which we have to this purpose thus applyed by our Saviour, *Luk. 12. 20. So is he that is rich in this world, and is not rich toward God; that is, he is a very fool.*

Every morning we arise we should think this may be my last day, every night we lye down we should think, this night may my soul be fetched from me, and how am I provided to entertain death? which is not the further off, because we put the thoughts of it far off, as it is no whit the nearer, because we have it oft in our thoughts. No, death will not stay our leisure till we be prepared for it, nor will our thoughtfulness of it, hasten it the

sooner, only we shall be the fitter to dye, by frequent meditation of it. Life is a talent lent us to this end, that we may provide for eternity. Life is a pilgrimage, a journey, every day we are travelling towards Eternity. And if we have good accommodation in our travel, it is happy; but we should no more set our hearts on these things, then a stranger in his Inn is affected with his neat lodging, soft bed, the costly hangings of his Chamber, his Cup-board of Plate, his dainty Fare, pleasant Garden, all which he is to make use of for one night, but may not take them away with him. No more may we take these riches away with us when we go hence; but as naked as we came forth of our Mothers womb, so naked shall we return to the Earth, our common mother.

Wisdom would teach us not to be secure, but to remember our latter end; and to be employing our selves every day, as we would be on the day of our death. *Num talia ageres si hac hora tibi moritulum?* Wouldst thou do thus and thus, if it were certain, that this hour thou must dye? would *Abah* be coveting his neighbours Vineyard, *Gehazi* be gaping for a bribe, *Belshazzar* quaffing, *Heracl* persecuting, *Achan* plundering, *Korah* opposing Gods Ministers, if he thought death were so near, that the Judge were standing before the door? Death is either the best day or the worst day, the joyfullest day or the wofullest day to every man, that hath passed over his head in all his life. As we have plaid the good or bad husbands with our time and opportunities, so shall we be happy or miserable then, and so for ever. But wo to the impenitent and secure world, to the ignorant and careless sinners, who with the foolish Virgins have neglected to provide oyl of saving Grace, and so have neglected their own salvation.

For when death comes, the shops are shut up, the market is ended, there is no more season to provide oil, there is no more preaching, nor hearing, nor repentance in the Grave. All opportunities to get grace, and ease in death, all the comforts of this life have an end, the pleasures of sin have then an end; Riches, Honour, Offices stay behind, and wait on new Masters, but the poor soul is left naked, hath no City of Refuge to fly unto, no Rock where to take shelter in a storm, no Ark to secure it in a flood of wrath, all its joy is at an end, now its sorrow begins. Now all the Curses in Gods Book fall upon the impenitent sinner: now all the threatenings of the Word which he slighted in his life time, all the judgments, Hell and Destruction, which he so much scorned, overtake him; Now sin which he made a mock at, proveth heavy; now conscience which he stifled begins to awake, and the worm that never dieth begins to gnaw, and God appears a consuming fire. Now where shall the soul find rest? Who shall plead, who shall intercede for him? Now Death proveth the King of terrors, geizely sins march in the sinners face, time milpent, work neglected, *Jesus Christ* and his offers of mercy refused; such considerations cut him to the heart. Now O for a little longer time, O spare me a little, what would he now give, how many houses full of Gold and Silver, if he had them; for some of those blessed daies of Grace, which he so undervalued? O for a few Sabbaths more, which he never regarded in his life; O for some of those Sermons which he sometime laughed to scorn, might he but now enjoy them: how austere a man, how pious, how devout, would now he be? He that would never pray once in a week, would now be content to pray twice every day; he that thought Godliness a burden, the

New Birth a Paradox, would now be Godly, would he promiset it so to be. But alas, it is too late to begin to live, when one is at the point of death to think of turning to God, when a man cannot turn himself on his bed. In the midst of these thoughts, death looks in at the windows, and goeth within the curtain, the face groweth pale, the eyes wax dim, the voice faileth, the silver cord is loosed, and the golden bowl is broken, the dust goeth to the earth as it was, the spirit returneth to God the maker of it, the great Judge, who passeth the doleful sentence on the unregenerate soul, *Go the cursed and accursed one, into the worm, thou shalt be there* Job 13. *Use of Comfort.* But fear not you the false of death. O upright souls, sincere Christians, whose care hath been to walk with God, to choose the better part which shall never be taken from you. Rejoyce in the Lord ye Righteous, lift up your heads with joy at the thoughts of death, for now is your salvation nearer then when ye first believed. Now your happiness begins, now shall it be said to you, *Well done good and faithful servants, enter into your Masters joy.* Now shall you inherit the promises, those many great and precious promises shall be made good unto you, *Blessed are they that are in spirit, for they shall see the Kingdom of Heaven; blessed are they that mourn, for they shall be comforted; blessed are they that are pure in heart, for they shall see God.* Now shall your hope be turned into possession, your faith into fruition. Death will rid you of all sin, all sorrow, all sufferings, now shall all tears be wiped away. Now shall ye be freed from all your fears, troubles, persecutions, malice of wicked men, from all your pressures, burdens, poverty, sickness, from all your wants and complaints. Death will put you into possession of all good, of

the kingdom, the crown of life, which God hath promised to them that love him, of joy unspeakable and glorious. Death will bring you to a good place, to Paradise, to good company, even to God your Father whom you have served, to Christ your Redeemer whom your souls love, to the blessed spirit of truth by whom you are sealed unto the day of Redemption, to an innumerable company of Angels, to the spirits of just men made perfect, where you shall abide for ever in the embraces of Jesus Christ.

Seeing die we must, let us be exhorted to do good whilest we have opportunity, let us walk, let us work while we have day time and light: night will come when no man is able to work. Shortly time will be no more, then good purposes will come too late. *ye mean shall, and what hinder?* ye thought to have repented, but those thoughts perish when ye return to dust. Sweet will be the remembrance of much good done in a mans life time, when we lie upon our death bed and expect to be said to us, give account of thy stewardship. Up and be doing then, let us be doing good to our own souls, to one another, especially Parents to childrens souls, ye may not be alway with them. Death sometime snatcheth away children before Parents faces.

2. Exhor. Prepare for death, set thy house in order, set thy heart in order, make thy accounts ready. Let not death see thee before thou see it, as they say of the Basilisk, lest it poison thee; by a wise foresight thou maist have it thy friend, and prevent all the mischief it useth to bring on men out of Christ, by reason of their own inconsiderate carelessness.

1. The great errand of life is not to eat and drink, to labour in our callings, to provide for wife and children, but our main business is to provide for Eternity, to lay up treasure in Heaven, that when these things fail, we may be received into everlasting habitations. This is a chief point of wisdom, in the judgment of God himself, which saith of Israel, Deut. 32. 29. *That they were wise, that they understood this, when they would consider their latter end.*

2. Winter will not more certainly follow Summer, then death will Life. As then wise men labour in Summer and gather in harvest, that they may comfortably pass over the winter, though it be hard and long, so is it much more a Christian wisdom in life to provide for death, and to remember the days of darkness which will be many, Eccl. 1. 8.

3. That which can be done but once, had need be done well, because there is no place for repentance, or a second doing of it, Heb. 9. 27. *It is appointed to men once to die.* If one battel miscarry, it may be the loss of the Kingdom; if one mis in marriage, he may be undone, because it is for terme of life, but if a man miscarry in death, if he die in his sin, he is undone soul and body for ever and ever. The Sun may set and rise again, a glass when it is run may be turned again, but when the Sun is once set with us, we rise no more to this life before the last resurrection; when our glass is run, there is no more turning of it to run again, Job. 14. 14. *If a man die, shall he live again?*

4. Look how death leaveth us, so will judgment be sure to find us, Heb. 9. 27. *A time that cometh judgment.*

5. It is the worst husbandry in the World to have grace to seek when a man should use it. The sick bed, the death bed hath most need of grace, and the

the comfort of grace. And then is it an ill time to make preparation for death, when one is at the point of death. Then hath a man least ability to seek the Lord unfeignedly; when strength is gone, memory faileth, parts are weakest, sin and corruption is strongest, by inveterate custome and long continuance in sinful courses, and Satan is busiest to hold his possession, to which he pleadeth prescription. Also in a dying howe hath a man least opportunity to repent and make his peace with God: Who cannot or will not work by day light, whies they have the benefit of the Sun? I will not be like to work or bring any thing to pass in the dark, Job: 9. 4. *When night cometh, no man is able to work.* If a sinner have not plied the business of Repentance and turning to God, whilst he had health and opportunity to hear the word, to enjoy the Sabbath, to attend on Ordinances appointed for conversion; but have neglected the day of his gracious visitation; it is not probable he shall find place for Repentance amidst pains, aches, in weary daies and restless nights, when the body is wearied with the burden of sickness and tossing to and fro, from evening unto morning, and the mind (if there be leisure from sickness and complaints, and if the nature of the disease be not such as have bereaved the patient of all sense) is taken up with thoughts and cares of family-affairs, house and children with portions and provision for them. Therefore that counsel of Solomon takes place here if any where, *whosoever thy hand findeth to do, do it with thy might*, Eccl. 9. 10. Run not so great a hazard as is thy eternal ruine, by deferring repentance to the sick bed, but remember thy Creator in dayes of youth and health, that when death cometh thou maist have nothing else to do but to die and commend thy soul into the hands of God.

By

1. By way of direction. *A. Antiquam medicationem*
procur in te vicia. Let sin die in thee ere thou die,
 put off the old man, repent of known sins, all as
 well as some, cast away from thee all thy transgres-
 sions. Call to mind, bewail, forsake sins of nature,
 sins of youth, sins of custome, profit and pleasure.
Te shall die in your sin. This is one of the severest threatnings
 in all the book of God, *Joh. 8. 21.* To die by the
 sword may befall a good man as *Jonathas*, *Josiah*,
 to die in flames hath been the lot of many of Gods
 Saints, and Martyrs, but to die in sin is the fate of
 them that perish Eternally; and he that liveth in sin
 is in great danger to die in sin, and to be damned for
 sinne.

2. Get a new heart. *Esther* put on royal Apparell
 when she was to stand before King *Abasars*; the
 White Virgins provided Oyl and trimmed their
 Lamps, when they went forth to meet the Bride-
 groom. The soul that is going out of the body to
 stand before the great God, had need of Oyl, not of
 outward profession only, but the Ornaments of
 faith and holiness; put on Christ by faith, or never
 look God in the face, as *Isaiah* brethren durst not
 see his Face, except *Benjamin* were with them. *10. of*
Christ by ours, all things, even death, for our com-
 fort and advantage. *Heb. 2. 13.* They that live by
 faith, shall die in faith.

3. Walk uprightly, keep a good and pure con-
 science toward God and man, so the bitterness of
 death is passed, *Prov. 14. 32.* *The righteous hath hope*
in his death. What is the reason Saints for the most
 part die so cheerfully; but that they have the testi-
 mony of a good conscience and the spirit of God
 witnessing and sealing their Adoption; during
 them they go to God their Father, that death is a
 Messenger sent to conduct them to their Fathers
 house.

2140 Let our thoughts and meditations be much
 and oft upon death, make the remembrance of it
 familiar to us, as it should seem *Joseph of Arima-*
thea did, who had his Sepulchre, or Tomb, hewn
 out in a rock in a Garden in his life time, *Job. 19. 41.*
Matt. 27. 60. Thoughts of death would prevent
 much vanity and foolery, make men more ter-
 rous Christians, would take away the terrour of
 Death. Strange things which we are not accus-
 tomed to, are more apt to affright us, then those we
 are acquainted with, which we see daily. As ap-
 pears by the Fox in the Fable, which at the first
 sight of a Lion was amazed, at the next sight of one
 durst stand still and behold him, at the third
 durst approach and talk to him. Thus acquaint-
 ance breeds familiarity. Thoughts of Death would
 excite grace and quicken our preparations for death,
 put us upon our watch to wait the coming of the
 bridegroom, *Luk. 12. 34. watch ye, &c. lest that day*
come upon you unawares. And preparation for death
 will make us more willing to die. *Come Lord Je-*
sus, come quickly. *1 Cor. 15. 22.* *As in Adam all die,*
even so shall all be made alive. Thus much of Death, now of the Resurrection. *1 Cor. 15. 22.*
As in Adam all die, even so shall all be made alive.
 2141 Doct. God raiseth or will raise up the Dead; there
 shall be a Resurrection of just and unjust. So saith the
Athanasian Creed; all men shall rise again with
 their bodies, and that commonly called the *Apostles*
Creed. I believe the Resurrection of the body, and
 in some Oriental Creeds, I believe the Resurrection
 of this flesh. There is a spiritual resurrection men-
 tioned in Scripture, *Eph. 5. 14. Awake thou that sleepest,*
and arise from the dead, Rev. 20. 6. and blessed and
holy is he that bath part in the first Resurrection. The soul
 dead in sin, riseth again by grace, and liveth, which
 was dead. And it is God, who by the powerful
 working

working of his spirit doth quicken and raise to life souls spiritually dead. But the Resurrection in the Text and in the Creed is of bodies, which by death fall into the grave, and by the power of God are raised up to life. The very same bodies which fell shall be raised up, so *Iob's* Creed was, *Iob* 19. 26. 27. *Though worms destroy this body, yet in my flesh shall I see God, whom mine eyes shall behold, and not another.* *I Cor.* 15. 53. *This corruptible must put on incorruption, and this mortal must put on immortality*: that is, this very corruptible and mortal body. And indeed, if it be not a resurrection of the same body, it is not resurrection at all. The same body in substance, but not in qualities shall rise again, *flesh and blood cannot inherit the kingdom of God*, i. e. frail, mortal flesh, clothed with infirmities. The Apostle calleth the bodies of Saints after the resurrection, spiritual bodies, not because they retain not the substance of bodies. *Ves spiritale corpus quia omnimoda Spiritus sublimatur dicit*, saith *Augustine contra Iulianum*: because the body shall then be every way, subject to the Soul or Spirit. And yet that is not the only reason, why they are call spiritual bodies, but also for another reason, mentioned by our Saviour, who saith that they in the resurrection, do neither eat nor drink, have not need of these refreshings of nature, but are as the Angels of God for spiritual properties. They are as Oar refined from its earthy part, and Gold purified and made meet to be set on a Princes Table. *Luk* 20. 36. The children of the resurrection are, henceforward immortal in respect of their bodies, they die no more, they are incorruptible, impassable, they shall hunger no more, thirst no more, suffer no more; they are agile also, and full of Spirit, quick of motion, they are fair and beautiful, shining as the Sun, like unto the glorious body of Christ.

free from all deformities, perfect without any crookedness, lameness or defect, *Phil. 3. ult. Mat. 13. 41.* *Moses* after a short time of converse with God, his face so shone that the children of *Israel* were afraid to come nigh him, *Exod. 34. 30.* And *Stevens* face, they that sat in the counsel beheld, as the face of an Angel, *Act. 6. ult.*

This the Scripture affirms chiefly of the bodies of Saints, as for the ungodly they also shall rise again, their bodies shall come forth of the graves, as malefactors are fetched out of prison, to appear before the judge, as *Pharoahs* Baker was sent for out of prison to be hanged. With what horreur and astonishment shall the bodies of wicked men be dragged out of their graves, as toads out of their holes to be destroyed; so they reunited to their souls, shall receive their doom according to their works, *Dan. 12. 2.* Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

This doctrine of the Resurrection is a great truth, a Doctrine of great consequence, much of the comfort of Gods people depends on it, the Apostle reckons it amongst fundamentals, *Heb. 6. 2.* Nature and Philosophy deride it, so did the Schollars at *Athens* mock at *Paul* Preaching it up; some in all Ages have denied it, as some amongst the *Conjurers*, *1 Cor. 15. 12.* the *Sadduces* amongst the *Jews*, the *Sericians* amongst Christians, therefore it requires the stronger proof. But though it be above reason, yet is it not above faith, nor contrary to reason, to affirm a resurrection of the dead, *Act. 26. 8.* Why should it be thought a thing incredible with you that God should raise the dead? Sense must stoop to reason in those things which it cannot comprehend, which you reason is able to demonstrate by unquestionable principles:

principles: so must Reason vaile to Faith in matters of Divine Revelation, which is more certain, and by a Christian to be believed above mathematical demonstrations.

That the dead are or shall be raised, Christ proveth against the Sadducees, *Matth. 22. 31.* The Apostle by many arguments evinceth, and maketh it the subject matter of his Preaching, *1 Cor. 15. 12.* The faithful have in all ages made it an article of their belief; *I know he shall rise again,* (saith *Martha* of her brother) *in the resurrection at the last day,* *Joh. 11. 24.* Saints have suffered and given up their lives in defence of this doctrine, *Act. 28. 20.* *For the hope of Israel, I am bound with this chain,* i. e. for the hope of a blessed resurrection, which *Israel* serving God instantly day and night hope to come unto, *Hab. 11. 33.* Others were tortured, not accepting deliverance, that they might obtain a better resurrection: Which Scripture learned *Broughton* understands of the faithful suffering under *Antiochus* his Persecution, who in the midst of their Torments, bore witness to this great truth of the Resurrection, *2 Maccab. 7. v. 11, 12.*

To prove the 3^d, that God will raise the dead.

1. God hath spoken it, the word is gone forth of his mouth, his truth and faithfulness is engaged to make it good, the zeal of the Lord of hosts shall perform it. Sooner shall heaven and earth pass away, then one jot or tittle of the word of God, much less so fundamental an article of his peoples faith, fall to the ground, *Mat. 5. 18.* God will certainly perform the word concerning which he hath caused his servants to trust, to build their hope on, and to suffer the loss of all therefore. God whose name is *Jehovah*, who giveth being to all creatures that are, will he not give

give a being to his own word, will he not keep promise with his dear people?

2. This truth needs not seem a Paradox, if we consider who it is that raiseth the dead. It is the mighty God, to whom nothing is impossible, he raiseth the dead, Gen. 18. 14. *Is anything too hard for the Lord? Lord thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee,* Jer. 32. 17. Say not then, how can this thing be, when he undertakes to do it, who made heaven and earth, Phil. 3. 21. *who shall change our vile bodies, &c. according to the working whereby he is able to subdue all things to himself.* Cannot he raise the dead, who formed the world out of nothing, and that by himself alone, without any tools or instruments, animate, or inanimate? Cannot he raise the dead, who out of darkness, and a Chaos of confusion erected this goodly Fabrick of heaven and earth in six dayes space? Cannot he raise the dead, who inlightned the world without the Sun? who hangeth the earth upon nothing? Cannot he that made man at first of the dust of the earth, restore man to life, when his body is turned to dust, and that dust dispersed into the four winds? Is it not as easie to raise up man from the grave as to raise up seed to *Abraham*, who was as good as dead, of *Sarah* whose womb was dead and barren? Yet sprang there of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand by the Sea shore, innumerable, *Heb. 11. 12.*

3. What God hath done once he can surely do again and again. But there be instances of several persons in Scripture restored to life, as those raised by the Prophets *Elijah* and *Elisha*, *Lazarus* raised out of his grave, and others by our Saviour restored from death to life, in our Saviours life time; and at his

his death the Graves were opened, and many of the bodies of the Saints which slept arose, and came out of the Graves after his Resurrection, and went into the holy City, and appeared to many, *Matt. 27. 52, 53.* *or 4.* Christ's Resurrection is the earnest of believers resurrection; he is called the first fruits of them that slept. The first fruits sanctified the whole crop. The head being above water preserveth the body from drowning. *Joh. 12. 26. Where I am, there shall also my servant be.*

5. Christ is a perfect Saviour, he will therefore lose nothing of his purchase which cost him so dear, but will raise it up at the last day, *Joh. 6. 39.* He is an absolute Conquerour, will subdue all enemies, amongst other, *Death and the Grave shall be swallowed up in Victory.*

6. The happiness of Saints is a compleat happiness, the misery of the wicked a compleat misery; therefore the bodies of Saints shall be raised up to consummate their happiness, the bodies of sinners to compleat their misery.

Reason. 1. Why there shall be a resurrection:

1. God will raise the dead, *That all men may receive the things done in their bodies, whether it be good or bad, 2 Cor. 5. 10.* And shall come forth, they that have done good unto the Resurrection of Life; and they that have done evil to the Resurrection of Damnation, *John 5. 29.*

2. There shall be a Resurrection of the body in mercy to the Just, that the soul and body which have joyned together in Gods worship and service, may not be severed, but receive reward together: in judgement to the wicked, that they that have sinned together, may be punished together, that the tongue which hath been the souls instrument in speaking evil of God and his wayes, in cursing and

sweat.

swearing and vain talk, may be tormented in Hell flames. Mark. 16. 24. that the knees which have bended to drink healths oftener then in praying to God, the eyes which have been calements to let in vanity into the heart, the feet which have been swift to run to evil, and the whole body which hath been given up as instrumental to sin and Satans service, may for sin receive its wages with the Devil and his Angels.

Q 3. If there be no Resurrection, then would believing Christians be of all men most miserable, then were faith in vain and holiness in vain, then it were a vain thing to serve God, then might men call the proud happy, and the haters of God and Godliness were in the best condition, then might men applaud the Epicures course of life, and say, *Let us eat and drink for so morrow we shall dye*, then might the world condemn the Saints of folly, in walking so exactly, and denying themselves the pleasures and good things of the flesh, in mortifying carnal lusts and desires, if there were no reward of Godliness after this life. But be not deceived, *There is surely a reward for the Righteous*, as surely as there is a God that judgeth in the earth, Plal. 58. 11.

Use of Reptor. This Doctrine of the Resurrection speaketh sad and terrible things to all impious and impenitent persons, whose sins are like to lye down and sleep with them in the dust, they and their works shall rise to their Condemnation; they who refuse to hear the voice of Christ in his word, to obey it, shall hear at last the sound of the Trumpet, the voice of the Arch-Angel alarming them to judgment, which shall make their hearts to ake, and their ears to tingle, Job. 31. 26. *The hour is coming in which all that are in the Graves shall hear his voice*, even they who with the deaf Adder now stop their ears,

and harden their hearts, they who now sleep in sin and will not be admonished, they shall be awaked & roused up out of their slumber. As a writing of three words made *Babylon* to quake; as *Paul* preaching of judgement, made *Felix* to tremble; as the sound of the Trumpet at the giving of the Law made *Moses* and *Moses* himself exceedingly fear and quake, how shall the sound of the last Trumpet amaze and affright the secure and impenitent world, who shall thereby be raised as prisoners out of the Goal, to hear the final sentence of their Eternal Condemnation? Sad is the case of a condemned Malefactor, who hath but one night in which he may go to bed, and next morning shall be haled out to Execution. More sad is the case of impenitent sinners, who sleep in the dust one night of death, and in the morning of the Resurrection are roused up, to be converted before the Great Judge, who shall pass sentence of Damnation upon them. O that they might flee a perpetual sleep, never more to be awaked; but awake they must, and when they shall, and a heavy meeting will there be of soul and body, with much horrour and confusion of face. Then will Conscience also be awaked, and read them such a Lecture as *Reuben* did to his Brethren, *Gen. 49. 22. Spake not I unto you, do not sin against the Child?* and ye would not hear; therefore behold also his blood is required. *Spake not I to you, will conscience say, Do not sin against the Lord?* then tongues give over to speak the language of hell; ye eyes forbear to gaze after forbidden beauty; ye hands cease your violence and oppression; O body defile not thy self with fornication, and pollutions of the flesh; but ye would not hear, therefore ye are now like to smart for it. Or as *Paul* spake to his fellow-sailors, *Acts 27. 21. Sirs, ye should have hearkned to me — to have gained this harm and loss.*

So may the Conscience say to the members of the body. Sirs, ye should have hearkned to me, when I by checks and admonitions would have put you upon piety and courses of holiness: So might you have prevented this harm and loss, this loss of glory and happiness, this harm of misery and damnation, which is inevitably fallen upon you. It were better sinners would now in time, whilst on this side the grave, hearken to the counsel of the Word, or obey the checks of their Consciences while there is hope, rather then to slight all sound and wholesome advise, then torment themselves with fruitless wishes, that they had never been born, or that the mountains would fall on them, when it is too late.

Use of Conf. This Doctrine of the Resurrection is sweet and comfortable to believers upon several accounts:

Against our own death and our friends. Death is a sleep, the resurrection is a waking from sleep; death puts off our cloaths and undresseth us, the resurrection will cloath us and adorn us with glory and beauty. Fear not then to dye, no more then to lay thy self down to sleep. *Job. 13. 13. Our friend Lazarus sleepeth, but I go that I may awake him out of sleep.* said our Saviour of his death. *1 Thes. 4. 14. Them that sleep in Jesus will God bring with him.* Fear not, saith God to Jacob, *Gen. 46. 3, 4. To go down into Egypt, I will go down with thee, and I will surely bring thee up again:* So fear not O believer, to go down into the grave, which Christ hath sanctified to thee by his death and lying in the grave, who will also bring thee up again, *Isa. 57. 2. They shall rest in their beds, each one walking in their uprightness.* God will open your Graves, and say to dry and dead bones *Isa. 57. 13. With this consideration Christ comforteth*

360 *Of Saints knowing one another after the Resurrection?*

Martha mourning for her deceased brother, *thy brother shall rise again*, Joh. 11. 23. Our friends are departed from us for a time, but at the resurrection they shall be with us for ever; Yea, the resurrection shall restore them to us in better case then death deprived us of them. Death found them crazy, deformed, wrinkled, sick, deaf, blind it may be; the resurrection will restore them incorruptible, comely, perfect, full of glory.

Quest. But shall we know our friends in the life to come, otherwise how shall we enjoy them?

Ans. It is more then probable so, for they are not lost to us, but sent before us; yea, it is to be thought that the Saints shall not only know and enjoy their friends, whom they have known here, but all the Communion of Saints, the General Assembly and Church of the first born, as the Apostle calls them, Heb. 12. 23. *Luther* according to *Steidan* on the day of his death, discoursing of the Saints knowing one another in the life to come, concludes for the affirmative thus: If *Adam* in *Paradise* asked not concerning *Eve* who she was, or whence she came, but knew that she was bone of his bone, and flesh of his flesh; and the knowledge of Saints in Heaven is no less perfect then was *Adam* in innocency; it may be presumed, they also shall have the knowledge of one another. If *Peter* at *Christ's* Transfiguration on *Mount Tabar*, where he was Witness to *Christ's* Glory, knew *Moses* and *Elias* whom he had never seen; it is not unlikely that the Saints in Heaven shall know *Abraham*, *David*, the Prophets and Apostles, besides their own Acquaintance, with whom they conversed in the dayes of their Pilgrimage on Earth. Moreover, if the damned in Hell shall have knowledge of Saints in Glory, to their grief and aggravation of their torment, then is it very probable

ble the Saints in blifs shall have knowledg one of another, to the increafe of their joy and mutual comfort. But that is true and certain, as appeareth by *Dives* knowing both *Lazarus*, whom he might have known on earth, and *Abraham* who lived long before that age. Or if that be supposed a parable, and do not conclude the question certainly, yet that other Text doth put it out of doubt, *Luk. 13. 28.* *There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdoms of God, and you your selves thrust out.*

2. It may comfort believers who have lost Eye or Limb for Christ, as many did in the primitive Church by persecution, or who suffer the losse of estates or the spoiling of their goods for righteousness sake, they shall be recompensed abundantly at the resurrection of the just; They shall receive their limbs again, which they despised for Christ and his Truth; they shall receive a better life than they laid down, better riches than they lost, better habitations than they left, *yea they shall receive an hundred fold, Mat. 19. 29.* The resurrection is called a day of restitution of all things, *Acts 3. 21.* at this day what hath been amiss shall be amended, what hath been out of order in this world, shall then be reduced into order, what Gods people have done for his sake shall be rewarded, what losse they have sustained on Christs account shall be recompensed, what they have expended in way of charity and mercy to the poor, which the Scripture puts on Gods account, as lent to the Lord, *Prov. 19. 17.* all shall be restored to them to the full. Upon this ground our Saviour encourageth to works of mercy and almsdeeds to the poor. And thou shalt be blessed, for they cannot recompence thee, for thou shalt

402 Resurrection comfort against Discouragements.
to recompensed at the resurrection of the just, Luke
14. 14.

3. It may comfort Christians against all discouragements whatsoever, by reason of all times, or the low estate of the Church, or thy own wants, fears, disappointments, dangers, still there is hope in God who raiseth the dead. There is no want so great, but he that raiseth the dead can supply it, no misery so low, no danger so deep, but God that raiseth the dead knoweth how to deliver from it; no times can be so ill, but God who raiseth the dead, can amend them; if the Church were sinking, nay buried in her grave, God can open the grave and raise her up. When Christ was in the grave, and a stone laid on it to keep him down, and the stone sealed, and a watch set, yet when his time to rise was come, he arose in despite of all enemies. When *Israel* was in *Babylon*, captivated under a powerful enemy, there was no hope, in the eye of reason, that they should be restored: they said, our bones are dried, and our hope is lost. But what said the Lord, *Ezek. 37. 26.* Behold O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of *Israel*. Let the Church be brought never so low, let the Gentiles trample under foot the holy City, during their hour and the power of darkness, let the witnesses Prophesie in sack cloth, let the Beast out of the bottomless pit make warre upon them, overcome them and kill them, and let the inhabitants of the Earth make merry with their death, when three dayes and half is ended, when Gods time appointed for the humiliation of his Church is finished, he can cause a resurrection of Churches: as well as of bodies, he can cause the spirit of life to enter into his dead Prophets, he can set them up upon their feet, and exalt them higher then ever, their enemies

enemies beholding it. Let not the Sons of Zion, the members of the Church weep over their dying, expiring mother, as men without hope, but trust in the living God, who raiseth the dead, who hath ~~redeemed his Church in her low estate~~, for his mercy endureth for ever, *Plal. 136. 33. Who delivered us from so great a death, and hath deliver'd us whom we trust, that he will yet deliver us,* 1 Cor. 1. 10.

Labour. Let our continual care be to live so, that when ever we die, we may die in the Faith, with a lively hope and assurance of a joyful resurrection, that we shall arise again to life and glory, not to damnation and contempt.

1. Let us be *children of the resurrection*, as our Saviour his pleasure is, *Luk. 20. 36.* let us be sure to have part in the first resurrection; rise we from the death of sin to the life of righteousness. Repent and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Labour to know Christ and the power of his resurrection, and the fellowship of his sufferings, that is, know them experimentally, so as to have him, to enjoy him together with the fruit and efficacy of either. They who thus know Christ and the power of his resurrection, have the sting of death taken out, and their sins blotted out, may triumph over the grave, saying with the Apostle, *O death, where is thy sting, O grave, where is thy victory?* But if sin be not first crucified, it will lie down with us in the grave, it will dog us to the resurrection, it will torment us to all eternity.

2. *Glorifie God in our bodies,* 1 Cor. 6. *etc.* Defile them not by fornication, drunkenness, or impure lusts, *present your bodies a living sacrifice, holy, acceptable to God,* Rom. 12 1. *I bow my knees to the Father of our Lord Jesus Christ,* Eph. 3. 4. *My hands also will I lift*

up to thy Commandments, which I have loved. Turn away my eyes from beholding vanity. I will run the way of thy commandments, Psal. 119. 37, 37, 48.

3. Let us exercise ourselves always, to have a conscience void of offence toward God and toward man, Act. 24. 16. This was Paul's daily care, upon this very ground, in hope of the Resurrection.

4. Let us strengthen our Faith in the most firm and certain belief of this truth, that there shall be a resurrection of just and unjust, and let us rejoyce in the hope thereof. This will be a notable motive to excite us to godliness and holiness of life: yea, if we firmly believe it, what manner of persons ought we to be in all holy conversation and godliness, looking for, and hasting to the coming of the day of the Lord, 2 Pet. 3. 11, 12. This will teach us to live Soberly, Righteously, and Godly in this present world, looking for that blessed hope and the glorious appearing of the great God, Sec. Tit. 2. 11, 12.

To perswade us to this belief, and to rejoyce in hope of the resurrection, Consider. 1. That excellent things are spoken of the resurrection, it is called the resurrection of life, Joh. 5. 29 the resurrection of the just, Luk. 14. 14, because it is their peculiar priviledg, when they that be wise shall shine as the brightness of the firmament, or as the Sun, Dan. 12. 3. it is called the day of refreshing, the time of restitution of all things, Math. 23. 43.

2. The body and soul, old friends, that have been long absent and separated one from another, shall now meet again; and what joy shall there be at this blessed meeting and reunion? How glad are we to see, to enjoy, the society of friends, dear friends, old friends? how many miles do we travel, how many weary steps do we take, to give a visit to a beloved friend, and rejoyce at his meeting? Ps 16. 9.

Therefore

Therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope. This David, being a Prophet, spake of Christs resurrection, as Peter applicith it in the second of the Acts. The body and soul of a believer, which have served God together, and suffered together, must needs at their meeting rejoyce together, and receive a full reward together.

3. The happiness of Saints is not compleat till the resurrection, then are all the promises fulfilled, and not all till then. At death the happiness of believers begins; and the promises in part, the most part are fulfilled. At death their misery and sorrow endeth, their happiness and joy beginneth. At death all tears are wiped away, and they are received into Abrahams bosome, their souls are in Paradise, beholding the face of God reconciled to them, and enjoying communion with Jesus Christ, whom their souls love. But till the resurrection their happiness is not consummate, till the redemption of the body, Rom. 8. 23. *For the earnest expectation of the creature waiteth for the manifestation of the sons of God: and we our selves groan within our selves waiting for the adoption, to wit, the redemption of our body.* The word rendred earnest expectation, notes a very solicitous looking for something, as if one expecting a friend should put his head out at the window to see if he be coming, as is said of Sisera his mother, she looked out at a Window and cried through the Lattess, *why is his Chariot so long in coming,* Judg. 5. 28. This earnest expectation of the creature (whatever be meant by creature there) and groaning of believers, waiting for the resurrection and redemption of the body, proves, that the happiness of the soul without the company of the body is but an incompleat happiness.

Let Believers therefore trim their Lamps, prepare their oyl, gird up the loins of their mind, wait all the dayes of their appointed time's to live by faith, that they may dye in hope of Resurrection to Glory.

Thus much of the Resurrection. Now, of the last Judgment.

Acts 17. 31.

Because he hath appointed a day in the which he will judge the world in Righteousnesse, by that man whom he hath Ordained.

THe Doctrine of Eternal Judgment is reckoned among Fundamentals by the Apostle, *Heb. 6.* 2. and is an Article of our Creed; *That Jesus Christ shall come from Heaven to Judge both quick and dead*; as also of *Athanasius* his Creed, *From whence he shall come to Judge the quick and the dead.* St. Paul concludes his Sermon to the men of *Athens* with this Doctrine, from whence he inferreth by way of application, the necessity of Repentance: *Because he hath appointed a day in the which he will Judge the World, &c.*

The last Judgment is illustrated,

1. By the principal efficient cause thereof, Gods Decree, *He hath appointed a day.*
2. The person of the Judge, *Jesus Christ, the man whom he hath Ordained.*
3. The material cause or object of this Judgment, *the World*; *inquit* the habitable world, or all men that now do, or at any time have inhabited the world, *quick and dead.*

4. The form or manner how he will judge the world, in Righteousness.

5. The time when, this day of judgment is future, He will judge the World.

AX. 1. God hath appointed a day of Judgment, in which he will judge the world.

2. God hath appointed to judge the world by the man Jesus Christ.

3. He will judge the world in Righteousness.

4. Because he hath appointed a day wherein he will thus judge the world; therefore he commandeth all men every where to repent, or, the consideration of the day of judgment should induce all men to repent.

1. Of the first, which will comprehend the substance of what I intend as to this subject.

Doct. God hath appointed a day of Judgment.

Here something is to be premised, by way of explanation.

1. By day we are not to understand precisely the space of twenty four hours, which we call a natural day, but by an Hebraism usual in Scripture, time indefinite: So *John* 4. 26. *At that day ye shall ask in my Name.* 2 *Cor.* 6. 2. *Now is the day of Salvation:* So here day is put for the last time and period of the world, when Christ will come in the clouds of Heaven, to render to every man according to his works. It is the middle between time and eternity, called the last day, after which, time shall be no more, no longer time to work, no longer time of grace, no longer time of Gods patience, after which he will wait no longer, hold forth the Golden Scepter of mercy no longer, will be provoked no longer, will be slighted no longer, but impenitent sinners shall be called to a severe account of all their provocations.

This day is called the day of Judgment, 1 *Joh* 4. 17. the day of the Lord, 2 *Pet.* 2. 9. the coming of the Lord,

1 *Im.*

Jam. 5. 8. *the day of Christ*, 2 Thes. 2. 2. *because he is appointed the Judge at that day*. It is called *the great day*, Jude 6. *because of the great appearance of the whole world, and because of the great transactions of that day*. It is called *the day when God shall Judge the secrets of men by Jesus Christ*.

Further with reference to wicked men, it is called *the day of wrath and Revelation of the Righteous Judgment of God*, Rom. 2. 5. *The day of Judgement and Perdition of ungodly men*, 2 Pet. 3. 7. *The day of Destruction*, Job 21. 30. *The wicked is reserved to the day of Destruction, they shall be brought forth to the day of Wrath*.

In Relation to the Godly, it is called *the manifestation of the Sons of God*, Rom. 8. 19. *Because that good which is not yet revealed, that inheritance which is yet laid up, that life which is yet hid with God, and never yet opened on earth, shall then be made manifest*. Or, *because the life of grace, and the excellency of Faith is obscured in believers on Earth, by reason of poverty and afflictions, by reason of infirmities and corruptions, which the world is more apt to take notice of than of their Graces*: But at this day the Lord will manifest and make it appear who are his, and will put a vast difference between the precious and the vile, between those who serve God, and those who serve him not, Eph. 4. 30. It is called *the day of Redemption, the times of refreshing from the presence of the Lord*, Acts 3. 19.

2. Let us consider the object of this Judgment, persons and things to be judged.

1. *Persons*, are either evil Angels, whom God hath reserved in everlasting chains under darkness to the Judgment of the Great Day, Jude 6. *Know ye not that we shall Judge Angels?* 1 Cor. 6. 3.

2. *Men*. All men must come to Judgment, 2 Cor. 5. 10. *We must all appear before the Judgment Seat*

of Christ, &c. Rom. 14. 10. *We shall all stand before the Judgment Seat of Christ.* So then, every one of us shall give account of himself to God. High and Low, Rich and Poor, Great and Small must come to Judgement, for God is no respecter of persons; none are so great as to be above his Judgment, none so poor as to be below it, Rev. 20. 12. *I saw the dead, small and great, stand before God—and the dead were judged, &c.* 1 Pet. 4. 5. *Both quick and dead shall give account to God,* Job. 3. 18. *All that are in the Graves—shall come forth, &c.* Rev. 20. 13. *The Sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged, &c.*

Obj. But every one receiveth his doom at death, after Death cometh Judgment, Heb. 9. 27.

Ans. Immediately upon death the soul appeareth before God the Great Judge, and of him receiveth sentence of absolution or condemnation according to every ones works, which is a particular judgment and secret. But that notwithstanding, there is to be a general Assizes, a universal Judgment, open and manifest before all the world, when God will bring into judgment every work, with every secret thing, when the Lord Christ, the Judge of the World, will call before him all Nations, the process of which judgment is described in Mat. 25. 30 &c.

Obj. Believers shall not come into judgment, and if we judge our selves we shall not be judged, Joh. 3. 24.

Ans. Believers, and they that judge themselves by Repentance, shall not come into the judgment of Condemnation.

Obj. He that believeth not, is condemned already, Joh. 3. 18.

Ans. Impenitent sinners are judged already.

1. In Gods Eternal Decree.

2. In the word of the Gospel, which is expresse and irrevocable, Mark 16. 16. He that believeth not shall be damned. He that believeth not, shall not see life, but the wrath of God abideth on him, Joh. 3. 36.

3. The things that are to come under this judgment are works, Eccl. 12. 14. God shall bring every work into judgment, secret or open, good or bad, Men 16. 17. Then shall he reward every man according to his works. Works are to be taken here in the largest sense, to comprehend all thoughts and imaginations of the heart, which may be called the workings of the heart, all words and speeches, which are the works of the tongue, yea, omissions of that which is a mans duty, not feeding the hungry, not cloathing the naked, not improving a mans talents to Gods Glory. That these are to be repented of, otherwise to be accounted for, is plain by Scripture, Acts 8. 22. Repent of this thy wickedness, and pray God, if perhaps the thoughts of thy heart may be forgiven thee. Psal. 50. 21. 29. 29. Thou thoughtest that I was altogether such a one as thy self, but I will reprove thee, &c. Thou givest thy mouth to evil, and thy tongue frameth deceit: Thou sleepest and speakest against thy brother, and slanderest thy own Mother, Son. These things thou hast done, &c. Mat. 12. 36. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. Mar. 25. 30. 41, 42, 43. And cast ye the unprofitable servant into utter darkness. Depart from me ye cursed, &c. for I was an hungry, and ye gave me no meat, &c.

4. Who shall be the Judge of that day? the Text resolveth us in this, that the Lord Jesus shall judge the world in Righteousness. Other Scriptures say, God will bring every work into judgment; which is easily resolved, in regard of Sovereignty or Supremacy,

primacy. God, three persons in the Glorious Trinity, will judge, but in respect of the exercise and management of the judgement, to Jesus Christ, the man Christ, the Mediator shall execute this office, as deputed thereunto by the Father. Because he humbled himself, and became obedient to the death, therefore, God hath highly exalted him: he that abased himself so low, as to suffer himself to be convicted before a mortal Judge, and to stand before an earthly tribunal, shall one day come in glory, and every eye shall see him, even they who pierced him, they who accused him, sentenced and condemned him, shall stand before his judgment Seat.

24. 25. The manner of whose proceedings in the last judgement is described by himself. Where observe the different manner of his coming to judgement, from his first coming to save the world. At his first coming he was found in form of a Servant; at his coming to judge the world, he cometh as a King, sitting on his Throne; at his first coming he was clothed with humility, now he is decked with Glory and Majesty; at his first coming he was attended with poor Fishermen, and a few Women Ministered to him, now he cometh attended with all the Holy Angels: then he stood with all contempt and scorn the world could cast upon him, now he sits on his Throne in Robes of Majesty and Splendor.

26. Take notice of some things preparatory to the judgement it self. As

1. The parties to be judged are summoned in; before him shall be gathered all Nations, *vers. 32.* This shall be done by the voice of the Arch-Angel, and the Trumpet of God, whereby they that are sleep in the graves shall awake, *1 Thel. 4. 16.*

21. There shall be a separation of them one from the other, the good from the bad, the Sheep from the Goats, which in the fold of the Church are gathered together; in the field of the visible Church wheat and tares grow up together, but now shall be a separation at this day.

22. There is the different sit or placing them; he shall set the sheep, his faithful people, on his right hand, in token of favour, the Goats on the left hand in token of rejection.

Next followeth the judgment it self, in three parts.

1. The disquisition or examination of the cause; the Books are opened, the book of Gods prescience and omniscience, who by his infinite understanding teacheth the heart and reins, and is able by his own knowledge to pronounce, of every individual person. These things hast thou done: together with the book of mans Conscience, which beareth witness to, and approveth of the Sentence of the Great Judge.

2. The cause being laid open, the sentence or doom passeth according as mans works shall be, Come ye blessed, or, depart from me ye cursed.

3. Execution followeth, *vers. 46.* These shall go away into everlasting punishment, but the Righteous into Life Everlasting.

4. This day is future, and unknown to men and Angels, yet may be thought not to be very far off, if the iniquity of times, and want of faith and coldness of charity be as gray hairs to a man, symptoms that he is near unto death, *2 Tim. 3. 1. Mat. 24. 1-5.* This know, that in the last days perilous times shall come, for men shall be lovers of their own selves, *2 Pet. 1. 8. 9.* When the Son of man cometh, shall he find faith on the earth? And God will have the knowledge of this day reserved amongst his secret counsels, and not

not revealed to any creature to prevent curiosity : secrets belong to God , things revealed to us, to exercise us in faith, hope, patient waiting, watchfulness and perseverance, to prevent security, that men may live every day as if it were their last, *as knowing the judg standeth before the doore*, Matth. 24. 43.

Reason. Why there shall be a day of judgment, why God hath appointed a day in which he will judg the world. 1. In respect of things and men to be judged.

1. That he may reveal and bring to light hidden things of darkness. Sin is a work of darkness, proceedeth from the darkness of ignorance, is committed in the darkness of secrecie, tending to the darkness infernal. Theft, adultery, murder, drunkenness are night-works, *they that be drunk are drunk in the night*, 1 Theff. 5. 7. Drunkards were so shamed in those dayes, that it was a good argument Peter used to prove the Apostles not to be drunk at that time, seeing it was but the third hour of the day, *i. e.* about nine of the clock in the forenoon. The use and practise of drunkards now adayes would quite overthrow the force of such an argument now. But still the murderers rising with the light, killeth the poor, *and the eye of the adulterer waiteth for the twilight*, Job. 24. 14. 15. And by reason of darkness and secrecie many a murder and other horrid acts of impiety escape unpunished, because evident proof of them cannot be had. But the great Judg is privy to the most secret wickedness, his eyes are as the flame of fire, and this day shall reveal, shall discover all hidden abominations, and lay them open as before the Sun, Job. 34. 22. *There is no darkness nor shadow of death where the workers of iniquity may hide themselves.*

2. Gods people perform many closet duties, give alms, do many good works in secret (let not the left hand know what the right hand doth,) for which their father who seeth in secret, will at this day reward them openly. Sincere and upright Christians are many times hardly thought of, their best actions are traduced, as *Hanna* praying before the Lord, *spake in her heart, only her lips moved, but her voice was not heard*, 1 Sam. 1. 13. *Eli* marking her, thought she had been drunken. *Job* was severely censured by his good friends for an hypocrite. The Apostles filled with the spirit and speaking with other tongues, as the spirit gave them utterance, were by some mockers thought to be full of new wine, *Acts* 2. 13. *Fals* witnesses did rise up, they said to my charge things that I knew not, *Psal.* 35. 11. *Joseph* was slandered and wrongfully cast in prison, being an innocent person. *Nehemiah* and the *Jews* for building *Jerusalem*, were falsely charged to rebel against the King, *Act* 24. 14. Christianity was counted heresie by the *Jews*; and vile slanders were cast upon the primitive Christians by the Pagans: the cause of Christ hath ever been reproached by the world. At the great day God will cleer the innocency of his people, will vindicate their cause, will justify their persons, *Pf.* 37. 6. *And he shall bring forth thy righteousness as the light, and thy judgment as the noon day.*

2. There shall be a day of judgment, that God may render to every one according to his works.

1. Wicked men prosper in this world, they flourish and spread themselves like a green Bay-tree, *Psal.* 37. 6. God trieth them with abundance of the good things of this world, to see if they will use them to Gods glory, will be rich in good works, will lay up for themselves a good foundation against the time to come. But they abuse their talents, are proud,

proud, high-minded, trust in uncertain riches, feed not the hungry, cloath not the naked, but oppress the poor, crush the needy, revenge themselves, and so run into arrears. At the day of judgment they shall be called to account for their abundance, of which they were not owners, Lords, but stewards. So shall they receive greater damnation, who have received more talents and not improved them, but have abused more of Gods patience, mis-spent more time, done more mischief, neglected greater opportunities of doing and getting good.

Ans. As the wickedness of the wicked shall be upon him, so shall the righteousness of the righteous be upon him; they that sow in righteousness shall reap in mercy, not for their works in way of merit, but according to their works in way of mercy. At this day God will say, call the Labourers and give them their hire, and every one that hath laboured faithfully in Gods Vineyard shall receive his penny. When they have done their work they shall receive their wages, not presently, but they who in this life sow in tears, in the next shall reap in joy. As the husbandman sowerth in one year, and expecteth his harvest in the next. Which because many believe not, that there is a reward for the righteous, or because they are loth to wait so long for their reward, they take up with present things, embrace this present world, preferre one bird in the hand before two in the bush; therefore it is that Christ hath so few sincere followers, the most people imitating the two tribes and half, choose to take up with their inheritance on this side the River, rather then to hazard and expose themselves to danger on the other side Jordan. But upright Christians who count godliness with content, great gain, will plow in hope, sow in hope, pray in hope, *not looking at things*

which are seen, but at things which are not seen, always abounding in the work of the Lord, knowing their labour not to be in vain in the Lord. And to him that sows righteousness shall be a sure reward, which God the righteous Judge will give him at that day, Prov. 11. 18.

This is the first sort of reasons in respect of things and persons to be judged.

2. The second sort respect God and Christ the Judge: the zeal of the Lord will perform this, will bring every work into judgment. 1. For the glory of his righteousness and holiness. He loveth righteousness and hateth iniquity, he is both just and merciful, both which attributes he will glorify in the last judgment, Psal. 31. 23. At this day God will reward the proud, he will plentifully reward the proud doer. But that is not done alwayes in this world, but often the proud are set up, and the haters of God are exalted. Now it befits the great Judge to bring down those that proudly lift up themselves, Ps. 94. 2, 5. Lift up thy self thou Judge of the earth, render a reward to the proud. Who be they but proud persons, who speak hard things? they break in pieces thy people O Lord, and afflict thy inheritance. Are they not proud men who hate holiness, scorn the wayes of God as too strict, they will not be so precise. Do not proud persons mock the poor, and make Gods people the subject of their mirth and song? Deut. 32. 34, 35. Is not this laid up in store with me and sealed up among my treasures? to me vengeance belongeth and recompense, their foot shall slide in due time. And what is said of the proud, is true of other wicked men, the day cometh that shall burn as an oven, and all the proud and all that do wickedly shall be as stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that is shall leave them neither root nor branch, Matth. 4. 1. Thus God in zeal to the glory of his own justice, will bring the wheel upon wicked.

wicked men; which we see is not done in this life, therefore they are reserved to the day of judgment to be punished.

112. If we look at Gods mercy, which is from everlasting to everlasting on them that fear him, we must needs conclude there is a day of judgment and retribution for them. In this life Saints suffer hard things; who serve God best, fare the worst; they are killed all day long, and are counted as sheep for the slaughter, Ps. 44. 22. All the day long have I been plagued, and chastened every morning, Ps. 73. 14. There be just men to whom it happeneth after the work of the wicked, Eccl. 8. 14. Gods people for the most part in this life are poor, many times destitute of daily food, are reproached and counted the off-scouring and refuse of all things. Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented: Yet these were men of whom the world was not worthy. Now God dealeth thus with his dear people in tender mercy, Ps. 119. 75. Thou in faithfulness hast afflicted me. He chasteneth us for our profit, that we may be partakers of his holiness; and the more holiness the more happiness. 1 Cor. 11. 32. When we are judged we are chastened of the Lord, that we may not be condemned with the world. If Gods people fare so hardly in this world, we may be sure God reserveth some better thing for them in the world to come. For God is not unrighteous to forget your work and labour of love, he will in the end reward all the faith and patience and obedience of his Saints, because he loves them. Therefore there shall be a day of judgment, a day of recompense, for all the Saints; the mercy of the Lord will perform this.

3. God is omniscient, only wise, his understanding is infinite, he seeth in secret, trieth the reins and heart, he knoweth all actions, intentions, practises, purposes, he looks into the closer, within the curtains, is a discerner of all mens thoughts, *Heb. 4. 12. The eyes of the Lord are in every place, beholding the evil and the good.* And surely he is no idle spectator of mens wayes, therefore a Judg. To what end hath the master of the house his eyes in every corner, beholding every child in the house, observing the carriage of every servant in the family, but to see things in order which are out of order, to rectifie crooked things, to encourage them that do well, to correct them that do amiss, to reward and punish as he seeth cause? Is not God the great Master of the house, is he not the governour of the world? are not his eyes upon all the wayes of the children of men? *Can any man hide himself in secret places that shall not see him? saith the Lord, Jer. 23. 24.* Though the evil servant say in his heart, *my Lord delayeth his coming,* and begin to smite his fellow servants, and to eat and drink with the drunken: *The Lord of that servant will come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, &c. Mat. 24. 48, 49.* Likewise will he at his coming encourage those servants which are found faithful. *Blessed is that servant whom his Lord when he cometh shall find so doing, verl. 46.* The wisdom of the Lord will effect this.

4. God is a God of truth and faithfulness, he will make good every word which is gone out of his mouth, *Dent. 32. 4.* He confirmeth the word of his servants, and performeth the counsel of his messengers. *Is. 44. 26.* Ministers in the name of God exhort men to duty, knowing the terror of the Lord they persuade men; in the name of God they denounce judgment

ment on the disobedient on families that call not on God, upon all unregenerate persons, hypocrites, unholy and profane, that obey not the word of the Lord, but make light of *Jesus Christ*, and forsake their own mercy. But judgment seldom overtakes sinners in this life, they securely despise the threatnings of the law, and without punishment contemne the grace of the Gospel. The messengers of God also as they are commanded, *say to the righteous it shall be well with them, for they shall eat the fruit of their labour*, *Is. 3. 10.* They encourage to duty, piety, holiness, promise reward to them that by patience continue in well doing, pronounce them blessed that suffer persecution for righteousness sake, assure Christians that not one prayer, tear for sin, not one almsdeed, not one Sabbath sanctified, nor other good work done in obedience to God shall be lost, *but their prayers and alms shall come up in remembrance before God*, *Act. 10. 4.* according to *Nehemiabs prayer*, *Neh. 13. 31.* *Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.* Now should there not be a day of judgment, wherein all the threatnings of the word, and all the curses of the Book of God shall fall on the heads of impenitent sinners in full vials of wrath to the uttermost, wherein also every promise of the word shall be fulfilled to the righteous, and all their services and sincere obedience rewarded, *in good measure, pressed down, and shaken together, and running over, be given into their bosoms*, *Luk. 6. 38.* then might men truly call the proud happy, and the secure scorers of the word of the great God should be in the safest condition, and the patient expectation of the meek should perish for ever, and Christians that hope in Christ should be of all men most miserable; yea, and then our

preaching were in vain, and your faith is also vain. And we are found false witnesses of God, because we have testified, that the Judge of the world, will reward, is a liberall rewarder of them that diligently seek him, and have denounced wo to the wicked, *that it shall be ill with him, for the reward of his hands shall be given him*, II. 3. 11.

I might reason from the patience and power of God, who to shew his wrath and make his power known endureth with much long suffering the vessels of wrath fitted to destruction, but I hasten to the application.

Use of Instr. This doctrine of the day of judgment may serve to resolve some scruples which now and then trouble good Christians. 1. Wicked men are forborn long, nay prosper: Atheists scoff at all Religion, fools make a mock at sin, scorniers laugh at Gods threatnings, swearers jest at the third commandment, swear an hundred oaths in a day, sabbath breakers prophane the Sabbath, as if there were no fourth commandment, carnal people cast off prayer, yet these thrive in the world, their crop is as good as their neighbours, their bull gendreth and faileth not, their cow calveth and casteth not her calf, their sheep stand, and their worldly affairs succeed as well as theires, who pray constantly, observe the Lords day duly, and walk with God exactly; yet God seemeth not to lay folly to them, as *Job* speaks, *Job. 24. 12.* *Ipsę Deus ipsorum curam non habuit.* God hath no regard of them, as *Augustine* hath it. The day of judgment will solve this doubt, why wicked men flourish in this world. For yet *+ a little while and the wicked shall not be.* The Lord shall laugh at him, for he seeth that his day is coming, *Psal. 37. 10. 13.* All this while God is whetting his sword to strike, is bending his bow to shoot arrows of vengeance

since at him, the pit is digging for him, Pl. 94. 13. Surely thou didst see them in slippery places, thou castest them down into destruction. How are they brought into desolation as in a moment? Psal. 73. 18, 19.

2. As we need not wonder that open wickedness reigns long unpunished, so neither need we be troubled that close hypocrisie prevaieth and masketh fowl actions with fair pretences, even of religion; much impiety walketh in the dark, might overcome right, weak ones go to the wall, the innocent and well-meaning people oft become a prey to crafty deceivers, justice is perverted, and righteousness is turned into gall, Eccl. 5. 8. If thou seest oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at them at all, for he that is higher than the highest regardeth, and there are higher than they. In the day of judgment every mans work shall be made manifest, for the day shall declare it, it will make manifest the counsels of the heart. Wo to them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us, and who knoweth us? 1 Cor. 3. 13. & 4. 5.

3. Neither should it seem strange that the people of God who serve the Lord in all humility are many times poor, despised, sick, suffer persecution, are imprisoned, put to death as offenders. So *Micaiah* was put in prison, when *Jezabels* prophets were at liberty; *John Baptist* beheaded, when *Herod* was feasting; *Christ Jesus* condemned to be crucified, when *Barabbas* was acquitted in judgment. Be content O Christian, wait for the coming of the Lord, who will judg over again the unjust judgments of men, will reverse their wrong sentences, will censure over again their partial censures, and will justify the cause of his innocent people, who are often made offenders for a word, Isa. 53. 8. Then shall thy light break forth

forth at the morning, 8co. Christ himself will come to judgment in his own person, and all his Saints with him, and will both judg and condemn all those that unjustly judge him and his people.

4. Hath God appointed a day in which he will judg the world, learn this lesson, that this day of grace, of mercy, of Gods patience, this day of the Gospel will not last alway; now is the day of salvation, but when this day expirerth, next cometh the day of judgment; yet God waiteth, warneth, calleth sinners to repentance, yet God in trusteth us with his talents, expecting we trade with them and improve our Lords money: After a long time the Lord of those servants cometh and reckoneth with them, *Mat. 25. 19.* Now is our day to work, shortly night will be upon us; now is our merciful visitation, shortly will be a visitation in judgment. It is wisdom therefore for every one to improve his talents, his masters money, that when our Lord shall come to judgment and reckon with every one of his servants, he may receive his own with advantage, that we may give up our accounts with joy, not with grief, for that will be unprofitable for us, and little to our comfort.

5. It affords ground of patience to the Godly though they may suffer, be oppressed, though the rod of the wicked lye upon the lot of the righteous. Even the people of God are too hasty, too apt to fret at the prosperity of the ungodly, and at their own sufferings, as appeareth by those many cautions and counsels in Scripture against impatience and fretting on this account, in *Psal. 37.* where it seemeth to be the argument of the whole Psalm. And a great part of the fifth Chapter of *James* is spent to this very purpose, to perswade Christians to patience under the oppressions of wicked rich men. In the

the 2^d, and 9th verses, we are exhorted to patience, upon this very ground, *Because the coming of the Lord draweth nigh, and the judge standeth before the door.* It is Gods pleasure and patience to suffer sinners, and to bear long with them; therefore it becometh us to be silent from murmuring or grudging at them, being the wrong they do us is a small matter in comparison of the sin they commit against the Lord, who will call them to a severe account when he seeth his time. For this reason Solomon dehortheth us from fretting at them, *Prov. 24. 29. Fret not thy self because of evil men, neither be thou envious at the wicked.* For there shall be no reward to the evil man; the candle of the wicked shall be put out. All these and many more prohibitions in Scripture to the same purpose prove, that the Godly are prone to envy wicked mens prosperity, for which there is no cause at all; if we would but turn away our eyes from their present flourishing state, and look at their end, all occasion of envy would cease, *Psal. 37. 1, 2. For though they flourish for a time, it is but for a moment, and then they wither as the grass.* But it is contrary with the Godly; as their manner of life is contrary, so is their end. The Godly after the short miseries of this life are ended, enjoy all happiness in heaven, and at the day of judgment shall be openly justified and rewarded eternally; the wicked after the momentary pleasures of sin enjoyed, enter into torment and misery, and at the day of judgment shall be openly condemned and sentenced to everlasting fire. The candle of their outward felicity, though it shine out never so clearly, yet at one blast of death, it is extinct.

2. *Use of Repr.* If God have appointed a day in which he will judge the world, it serveth to reprove all rash judgment of one another, *Mat. 7. 1. Judge*

not that ye be not judged; judge not, for ye shall be judged. Rom. 10. 14. Why dost thou Judge thy brother? we shall all stand before the Judgment Seat of Christ. Leave we things doubtful to the judgment of God. We judge according to outward appearance; he will judge righteous Judgment. We are ignorant. Christ is quick-sighted; we see mens outward actions; not their intentions. Christ searcheth the heart; he beholds the cause with all its circumstances. It belongs to a Judge to enquire into things, and their circumstances, acts, and their ends, and with what intent the fact was committed. This we cannot do, because our sight is short; but his eyes are as a flame of fire. Besides, we are full of partiality, of passion, of corrupt & vile affections; from all which a judge should be free. Let us leave off then to censure and judge our brethren, and leave them to the impartial judgment of Christ, who will judge the world in righteousness.

2. *Repro.* It reproveth them that believe not this fundamental truth of eternal judgment; or if they profess to believe it, because it is in their Creed, in their Catechism, in their Bible, yet in their conversation they deny it, by their works they contradict it. How few prepare themselves for Christs coming to judgment? How many like the evil Servant say, *My Lord delayeth his coming?* Most men watch not, work not except it be that they work mischief. If the Lord should now come to judgement, he would find men in the posture of the Old World. Mat. 24. 37, 38. But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, untill the day that Noah entred into the Ark. If God should send an Angel to walk to and fro the Earth, as we find, Zech. 1. 10, 11. he might return the same account that that

Angel returned, *We have walked so and so through the Earth, and behold all the Earth sitteth still, and is at rest.* Nay, many would not be found in so good and quiet a posture as sitting still. I doubt many would be found rising early to follow strong drink; others would be found busie to circumvent well-meaning men; some with *Jezebel* would be found persecuting and putting to death, Natural or Civil, the Lords Prophets; some with *Esaü* would be found threatening their brethren; some with *Pharaoh* would be found detaining Gods *Israel* in bondage, tasking them with drudgery, worse then theirs in *Egypt*; some would be found rioting with *Belshazzar*, others wasting their Masters goods with the unfaithful steward; others without oyl in their Lamps, like the foolish Virgins. If these believe the Doctrine of Judgment to come, durst they be found in such a posture, as that Christs coming would strike them into utter horreur and confusion, and make every joynt of their body quake, as did that writing of *Belshazzar*? The truth is, men have a notion in their heads of a judgment to come, but few have a firm belief of it in their hearts; many know the truth by the hearing of the ear, by books and reading, by irradiation of their minds; but few have experimental knowledge, by a particular application of truth to their hearts. That there shall be a day of judgment they will grant in the generals; but consider not that this is my case. I must appear. I must stand before the judgment Seat of Christ, I must give an account in that day of all my thoughts words and actions. If this were thoroughly believed, if this truth did sink down into the heart, O what manner of persons would men be, in all holy conversation and godliness. This truth believed to purpose, would make *Felix* tremble, would make
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the drunkard quake so as to become sober, would make the hypocrite sincere, the luke-warm person to become zealous and repent, the swearer leave his swearing, and fall to praying.

3. *Use of Examinar*: Let us therefore make tryal of our belief of this great Article of our Faith, whether we indeed believe with the heart, what we profess with our mouth, that Christ shall come again to judge the quick and the dead.

Notes 1. He that hath a cause to be tryed, which concerneth his whole state, or his life, will certainly fear how the cause will go, either for him or against him. *Jehoshaphat* feared and proclaimed a fast, when Enemies came against him, 2 *Chron.* 20. 3. When the *Canaanites* understood that *Israel* were coming against them, *Their hearts melted*, neither did there remain any more courage in any man because of them. And when the danger drew nearer, they feared greatly, *Josh.* 2. 11. & 10. 2. We hear daily of Death and Judgment, and one or other is snatched away every day, and brought to their judgment, to receive their particular doom; yet who trembleth, who amendeth his life hereupon? *Jesiah* at the hearing of the threatnings of the Law trembled, because he believed, 2 *Chron.* 34. 27. *Because thy heart was tender, and thou hast humbled thy self before the Lord, when thou heardest, &c.* but because we believe not, because our hearts are hardned, we are not solicitous what shall become of our cause at the judgment.

He that hath a cause depending in Court, and believeth that it may endanger his life, will be diligent to use all means possible that he may be delivered from his adversary. *Noah* believing the threatnings of God, moved with fear, prepared an Ark to the saving of his house, *Heb.* 11. 7. *Rahab* received the spies in peace, and by that means saved her self & family from destruction.

struction. The *Gibranites* improved their wit and invention to the uttermost, and thereby saved themselves from perishing among them that believed not, *Josh. 9*. We are as certain by the word of God, that a day of judgment will come, as *Noah* was sure the flood would come, in which all that are found out of Christ shall perish, as all those did which were not in *Noah's* Ark. And God hath shewed the way and means how we may escape wrath to come, *Mic. 6. 8*. He hath shewed thee O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *Tit. 2. 11*. The Grace of God which bringeth salvation hath appeared to all men, teaching us, &c. But how few do walk as the grace of God, the Gospel teacheth. Common prudence teacheth a man to agree with his adversary quickly, while he is in the way with him, ere the cause come in open Court, *Mat. 5. 25*. God is an adversary to every unregenerate person, and there is no way to make peace with God, but by getting into Christ, *2 Cor. 5. 17*. And if any man be in Christ, he is a New Creature.

3. Whoso hath a cause in hand, will take advice, will ask counsel, that he may be on good ground, *rectus in Curia*, currant in the Law. And because in multitude of Counsellors there is safety, and in multitude of Counsellors purposes are established, (*Prov. 11. 14. & 15. 22*.) Therefore men will not trust the judgment of one single Counsellor, but will debate their Cause with many. Christians have the Holy Word of God, which *David* made use of, instead of all Counsellors, by which he became wiser then his enemies, wiser then his teachers, understood more then the Ancients, *Psal. 119. 24. vers. 98, 99, 100*. The Commandment is a lamp, and the law is light, and reproofs of instruction are the way of life, *Prov. 6. 23*. We have

have also the Ministers of God, Stewards of the mysteries of Christ, watch-men who watch for our souls, with whom we may take counsel about our spiritual estates, *Mal. 2. 7. The Priests lips should keep knowledge, and they should seek the Law at his mouth, for he is the messenger of the Lord of Hosts.* Besides, we have also the experience of Saints, with whom we may take Counsel together. But how long may a Minister sit in his study, before any one of his people come to him with a soul question, or a case of Conscience, as the Disciples oft repaired to our Saviour, *Mat. 13. 36.* saying, *Declare unto us the parable of the tares of the field,* *Mark 4. 10.* And when he was alone, they that were about him asked him, &c. Likewise came John Baptists hearers to him, *Luke 3. 10.* And the people asked him, saying, *What shall we do then?* But when come people now adays to their Minister with such questions, *What shall I do to be saved?* What think you of my estate? Nay, do they commune with their own heart? am I able to meet the Great Judge, when he cometh with ten thousands of his Holy Angels? Dare I look him in the face in an unregenerate estate? Why do I not then submit and desire conditions of peace?

4. Who have a care that their cause shall speed well, will take good heed to shun the Rock on which many before them have split themselves, and suffered ship-wrack. Who knoweth not that false hopes, security and presumption have ruined thousands of souls, as we see in the foolish Virgins, the slothful servant, who flatters himself, *My Lord delayeth his coming,* *Mat. 24. 48.* Many will say to me in that day, *Lord, Lord, &c.* *Mat. 7. 22.* Who believe the coming of the Lord, will watch and pray, and walk circumspectly, that the day come not on them unawares.

5. He that minds that his Cause may prosper, will spare for no labour, will be at any cost, will give double fees rather than he should miscarry. Most men will be at neither pains nor cost in the matter of salvation, speed how they may, they will put it to the adventure, they will not spare time for prayer, especially for cloister prayer, they will not part with a lust, they will not cast away their Idols of silver and gold for Christ and heaven, they will not break off their sins by repentance, will deal gently with the traitor *Abšalom*, they will have their sweet draughts, though they poison their souls.

6. Men that have a cause in hand will seek the Judges face, will get acquaintance with him, *Prov. 29.26. Many seek the rulers favour.* But few seek to please God, will do those things which they know will displease him, will live in sin secret or open, though God send to them by all his servants the Prophets, saying, *O do not this abominable thing which I hate; Jer. 44.4. Therefore the ungodly shall not stand in the judgment, their cause shall not stand, but they shall be cast; Ps. 115. The way to stand in judgment is to follow the counsel of Eliphaz, Job. 23.21. Acquaint now thy self with him and be at peace, thereby good shall come unto thee; and to imitate the practise of our blessed Lord, Job. 8.9. I do alwayes those things that please him.*

7. If one will have his cause go right, he will be sure his witnesses be for him, not against him. In this great and weighty cause there will need no other witness, but the testimony of a mans own conscience. If conscience be for a man, it matters not if all the men in the world be against him, *1 Job. 5.21. Beloved, if our heart condemn us not, then have we confidence toward God.* If conscience be against us, then are we condemned already, all the world can-

not save us. How few have any care to keep conscience pure, to get it besprinkled with Christs blood, and so purged from dead works? Most men make conscience their adversary, by walking contrary to its light, sinning against the checks of it, not hearkening to its counsel. They silence it, smother it, fear it, as with a hot Iron, but at the great day it will speak bitter things against a man; and the great Judge will hear it then, though the sinner will not suffer it to speak now, or if it speak, will not hear it.

8. Men that regard their cause, will procure a good Advocate, the Judge's Son, if it may be, to plead their cause. Believers, *kiss the Son lest he be angry*, Pl. 2. 12. submit to *Jesus Christ* by a willing subjection, endeared affection, and believing application to him. Few men will take upon them the yoke of Christ, few love him in sincerity. The most say, we will not have this man to reign over us; yet shall he judg them, will they, nill they, and that by the Gospel his royal law, by which they will not be ruled now, to which they will not conform themselves now. But they that will not now stoop to his golden scepter, shall be broken in pieces by his Iron Mace.

Thus it appeareth, that even amongst those that are called Christians very many believe not with a rooted belief, this fundamental doctrine of judgment to come, but have a natural knowledg of supernatural truths. Therefore the conviction of the Spirit is necessary to open the eyes of the soul, to see supernatural things with a supernatural sight, so as to change the soul and to work saving faith.

Use of Com. Now lift up your heads with joy O all ye friends of the bridegroom, *rejoyce in the Lord* O ye righteous, for your redemption draweth nigh, Luk.

22. 28. *They shall all the trees of right confesse joyce before the Lord, for he cometh, for he cometh to judge the earth.* See. Pl. 96. 13. *To them that look for him, shall he appear the second time without sin unto salvation, Heb.*

9. 28. True believers look for Christs coming to judgement, and prepare themselves accordingly to entertain him, he shall appear to their joy and salvation. Others know and believe his coming with a superficial belief, and so prepare not themselves to meet him, but he will appear little to their comfort. And that servant which knew his Lords will and prepared not himself, neither did according to his will, shall be beaten with many stripes, Luk. 12. 47. Thus the same coming of the Judge, the approaching of the same Affizes, which strikes terrour into guilty malefactors, the thought and belief of it affecteth innocent persons with joy unspeakable: As the same Angel which affrighted the keepers, which were enemies, spake comfortably to the women, who were friends to Christ, *Matth. 28. 5.* so the day of Judgment, which is a black and gloomy day to impenitent sinners, will be a day of refreshing, a day of light and gladness to believers. Rejoyce and be exceeding glad, O ye righteous, for light is sown for you, and gladness for the upright in heart; and now your harvest begins, now shall you reap the fruit of your labours, now shall your name be cleared from all false aspersions cast upon you, from hard censures, and hard speeches, which ungodly sinners have spoken against you, as, you will be wiser then all your neighbours, you keep more ado then all the Town besides, your zeal maketh you run mad. The world judg amiss of Gods people, their sincerity is judged hypocrisie, their piety is but a humour, *1 Cor. 4. 3.* But it is with me a very small thing to be judged of you, or of mans judgment.

Not he whom the world judgeth shall be condemn-
ed; nay, the sentence of the great Judge will pass
on the side of Christians at that day, whom the
men of the world censure and condemn as they
please. The Lord will separate the sheep from the
goats; and therein will appear who are Christians
indeed, and who are the hypocrites.

ing, *gospel*. *Exh.* Be exhorted then to perseverance in a Christian course, *Heb. 10. 23*; *1. Pet. 5. 10*.

fast the profession of our faith without wavering and
much the more as ye see the day approaching. But that day

is probably thought to be the day of Jerusalem's destruction, so Mr. Mede. But the argument holds much more strongly here, the end of the world approaching doth strongly persuade us to hold out to the end, Rev. 22. 11. *He that is filthy, let him be filthy still*.

Let all men, Saints and sinners, be exhorted to fear God, to watch and be sober, to follow holiness, which will be in request at the great day, though it be little set by in this present world. Upon this ground Solomon builds his conclusion, Eccl. 2. 21. *Evan God and keep his commandments; For God will bring every work into judgment, with a very secret thing, &c.* See, Rev. 14. 7. *Fear God, and give glory to him, for the hour of his judgment is come.*

Mat. 1. This day will certainly come, God hath appointed it. As sure as death, so certainly judgment followeth. Flee we cannot; whither shall I flee from thy presence? We are as in a circumference or circle; the further we run from one side, the nearer we come to another. We must appear every one in his own person, not by proxy, another cannot answer for us. No priviledg or worldly greatness will exempt a man from his personal appearance; no ransom will be taken to excuse a man.

Motives to live in belief of the last Judgment. 333

1. We shall be certainly cast and condemned if our cause be not good. Every one shall receive according to what he hath done in the land, his reward in heaven, and so forth, that the sinner also shall be sown, and shall reap wheat, and he that sows wheat shall reap wheat, but the wind shall reap the chaff, Hb. 8. 13.

If mans cause be not current, it is impossible for him to stand in judgment. For Christ the Judge is most incorrupt, who without respect of persons judgeth according to every mans work, in Rom. 2. 13. The witness itself will not be dashed, conscience will speak out, though now sinners will not suffer it to speak, but if it may not speak, it can write, it can write in the dark, and this writing will be legible, The book there opened, and the dead were judged out of those things which were written in the book, Rev. 20. 12. The sin of Judah is written with a pen of iron, and with the point of a diamond, it is engraven upon the table of thine heart, Eccl. 8. 9.

2. A greater ransom cannot deliver thee. Money will not be current there, Gold and Silver are inconsiderable, in comparison of the worth of a good nor canst thou carry these riches into the other World, Job. 36. 18. No Plalm of mercy can now be obtained.

3. This life is the day of mercy, now is the acceptable time, the day of grace, which if thou neglect, it thou neglectest thy own salvation, and how canst thou escape.

4. Strict will be the account sinners shall be called to, in the day of judgment. All actions, speeches, thoughts, counsels, shall be inquired into, with all circumstances, and aggravations of sins, the nature, the number of them, upon what slender motives and temptations committed, what means sinners had to avoid them. Chamber-sins, Closet-sins, will then come to light, Market-sins, Church-sins, will then be laid open. If thou be found guilty,

the Judge will not abate thee an ace; he will reckon not only for talents and pounds, for greater sins, but even for farthings and mites. *If thou be a sinner, prison, I tell thee thou shalt not depart thence till thou hast paid the very last mite, Luk. 12. 59.*

4. The terror of this sentence who can abide? Go ye cursed, the very pronouncing of it will make the ears tingle, and the sinners heart to ache. But the execution of it will prove intollerable, causing weeping, and howling, and gnashing of teeth. Who can stand before a consuming fire? who can dwell with everlasting burnings?

Thou must be prepared and ready against this day.

Alas! 1. Accept Christ now on such terms as he offers himself in the Gospel, resign up thy self to him, and think no conditions hard. Deny thy self, thy dear lusts, cut off right hand, pluck out right eye, weep over thy sins, sow in tears, obey the hardest commands of Christ, though it were to give thy body to be burned, or all thy goods to feed the poor.

Obj. This is hard, a hard saying, who can bear it?

Ans. Not so hard, as, *Depart from me, I know you not.* not so hard, as the last sentence of the Great Judge, with the execution of it. A man were better to hear all Sermons, to obey the hardest terms of the Gospel, then to hear that sentence pronounced against him. A man were better to sit in the stocks of this world, then to sit in the stocks of an accusing conscience; to lye in the hardest prison, or darkest dungeon of this world, rather then to lye in the prison of hell, and be cast into outer darkness, much better to weep for sin now, while there is hope, then to howl in hell where is no hope; better to give up our life in the fire for the truth, then by denying the truth to endanger our souls to Everlasting Flames.

2. Let us judge our selves, condemn our selves, keep a private Sessions in our own heart often, examine and call our selves to account of our wayes. *For if we judge our selves, we shall not be judged, nor condemned of the Lord, 1 Cor. 11. 31.* Do I well to be so loose, careless, coverous? Do I well to cast off religious duties, to live without God in my family? Surely it is easier to pray now, then to answer the neglect of prayer in the day of judgment, it is easier to forbear idle words, foolish jesting, vain swearing, any sin in the world, then to answer for it to the Great Judge.

3. Set the day of judgment before thy eyes, Remember *The Judge standeth before the door, Jam. 4. 9.* If iniquity be found in me, how shall I answer it to him? If a man oppress, defraud, wrong his neighbour, it may be he knoweth how to come off with him, it may be he is too mighty for him to contend with, too crafty to be dealt with: But what shall I do when *God visiteth me? and when he visiteth what shall I answer him? Job 31. 14.*

4. Act according to knowledge, do nothing against conscience, *Jam. 4. 17.* To him that knoweth to do good, and doth it not, to him it is sin. Cherish Conscience now, deal tenderly with it now, it will be thy great friend, or thy great adversary in the day of judgment, according as thou usest it now. *2 Cor. 1. 12.* This is our rejoicing, the testimony of our Conscience.

5. Be convinced, that the day will be, that the coming of the Lord draweth nigh; take heed thou be not of those that put far off the evil day, *Jam. 5. 8.* and with it thy preparation to meet the Judge, *Am. 6. 3.* Be not as the evil Servant, who saith, my Lord delayeth his coming, and so falls to beating his fellow-servants, &c. *Mat. 24. 44.* Let thy accounts be ready.

ready. Get Christ on thy side, he will answer for thee; thou canst not answer one of a thousand. *John 9. 3.* If thou be a man in Christ, he will say to the Father, as *Paul to Philemon concerning Onesimus*, *He hath wranged thee, or against thee ought, put it before my account*, *Phil. 18.*

6. Live much in thoughts of eternity; thus, There are but few days, not many weeks, it may be, ere I shall enter upon an everlasting estate, which shall never change. Somewhere I must be, in bliss or misery, weal or woe for ever and ever. Which state shall continue more millions of years than are drops of water in the Sea, and am I ready?

7. Be much in love, compassion, and charity to Saints, relieve the poor, fatherless and widows in their distress, especially the members of Christ. This is to make to our selves friends of the Mammon of unrighteousness, that when these perishing riches fail, we may be received into everlasting habitations. This is to lay up a good foundation against the time to come, this is to shew our faith by our works. To them that sow righteousness will Christ pronounce that blessed sentence, *Come ye blessed of my Father, &c. For I was hungry, and ye gave me meat, &c.*

Mat. 25. 46.

And these shall go away into everlasting punishment, but the Righteous into Life Eternal.

These words are part of the description of the last and universal judgment, which in many Scriptures is touched, but in no place so fully insisted on, as here from *vers. 31.* to the end of the Chapter.

Wherein

Wherein is to view the way which men walk in

1. The Judge himself, in which the righteous

2. The parties judged, in which the wicked

3. The judgment itself, in which the two ends

The Judge is described, in which the Lord

By his person, the Son of man, the Lord Christ

visibly appearing in humane nature which he assu-

med but glorified, John 5. 27. To him the Father hath

given authority to execute judgment, because he is the Son

2. The manner of his coming, not as before at his

first coming in humility, but in glory, as appeareth :

1. By his stately and princely train of Attendants,

all the Holy Angels, who shall be with him

2. His Posture of Majesty, He shall sit on the Throne

in glory, in which the wicked shall be

3. The parties judged, which are universally all

Nations, even the whole world of mankind, distri-

buted into two ranks, good and bad men, righteous

and wicked, sheep and goats, with their different

places, the sheep placed on the right hand of Christ,

the goats on the left, in similitude to a shepherd

separating his sheep from the goats.

4. The process, or manner of proceeding in judg-

ment, where

1. The laying open the cause

2. The pronouncing sentence according to every

mans works.

3. The execution of the sentence in the words of

the Text, And these shall go away into Everlasting punishment. &c.

The words declare to us the final estate of all

men after the day of judgment. As there are but two

wayes in which men walk in this present world, so

are there but two ends to which those two wayes

tend ; there are but two wayes in one of which eve-

530 *There is everlasting punishment, or hell after this life.*
ry man alive walketh; the way of faith and holiness in which the righteous walk; and the way of sin and unbelief, in which the wicked walk: So there are but two ends, at one of which every living man arriveth; those are Heaven and Hell, Life and Death, Eternal reward and punishment, salvation and damnation; so saith the Text: *And these shall go away into everlasting punishment, but the righteous live forever.*

First, of Hell, contained in the first part of the Text, and these, *Ors*. In which are these?

1. *There is punishment after this life.*
2. *This punishment is everlasting.*
3. *The wicked shall go away into everlasting punishment.*

Doct. 1. *There is punishment after this life, which is called Hell.* That there is Hell after this life, I shall first prove, and then add some things for further explication.

1. For the *1st* that Hell is, the many comminations in Scripture prove it, threatening such and such sinners with it, as the fearful, &c. and all they shall have their part therein, Rev. 11. 18. *The wicked shall be burned into Hell, and all the Nations, &c.* Psal. 17. *Hypocrites shall receive greater damnation,* Mark 12. 40.

2. The various descriptions of hell prove the being of it: it is compared to a shower of fire and brimstone, and an horrible tempest, Psal. 11. 6. It is called; *the damnation of hell, fire that never shall be quenched, where the worm dieth not, and the fire is not quenched,* Mat. 23. 33. Mark 9. 44. *The lake of fire, the lake which burneth with fire and brimstone, which is the second death,* Rev. 21. 8.

3. The horrors of conscience for wickedness done in the dark, or by persons in supreme power on Earth, who need not fear punishment in this life, there

life. There is everlasting punishment, or hell after this life. 339
there being none above them that can call them to
account, as is to be seen in *Belsazzar*, *Catigula*, and
others.

4. The fixions of Heathens concerning *Rhadaman-
thus*, *Eacus*, and others appointed to be Judges in hell,
they adjudging several delinquents to several pu-
nishments, as *Ixion*, *Danaus* his daughters, with o-
thers, proveth, that by the light of nature, this truth
was discovered, that there is punishment after this
life. Though for want of Scripture-light, they
mist it as to the manner, yet were they right as to
the thing in self.

5. We are commanded to fear God, to work out
our salvation with fear and trembling, to mortifie
carnal affections, and inordinate lusts, though they
be as dear to us as a right hand, or a right eye; and
upon this ground; *Let the whole body be cast into hell*,
Mat. 5. 29, 30. *Fear him which after he hath killed, hath
power to cast into hell; yea, I say unto you, fear him*, Luk.
12. 5.

6. The patience and long-suffering of God prov-
eth it, who forbears sinners, and spares to punish
them in this world; *Because he seeth that their day is
coming*, Psal. 37. 13. *Ye have lived in pleasure on earth,
and been wanton; ye have nourished your hearts, as in a day
of slaughter*, Jam. 5. 4.

This may suffice for proof, that there is punish-
ment after this life. Now for Explication.

1. For the nature of this punishment. It is not a
chastisement in way of fatherly correction, where-
with God correcteth his own people whom he lov-
eth, to purge away iniquity, and make them parta-
kers of his Holiness, Isa. 27. 9. So judgment beginneth
at the House of God. But this is the act of God the
Judge, taking vengeance on sinners in fury, pouring
on them the vials of wrath, causing them to drink
them

them up to the very drops, as by various expressions of this punishment in Scripture may appear, *Rfal. 9. 9, and 11. 6. He shall take them away as with a whirlwind, an horrible tempest, and will make my arrows drunk with blood.* Deut. 32. 42. *In the hand of the Lord is a cup, and the wine is red, it is full of mixture, and he pour eth out of the same, but the dregs thereof all the wicked of the Earth shall wring them out and drink them,* Mat. 23. 12. *But the children of the Kingdom shall be cast out into outer darkness, where shall be weeping and gnashing of teeth.* 12. For the place where hell is, the Scripture nowhere determineth, nor may we too curiously enquire into things not revealed: *Augustine de Civit. Dei* speaking of hell fire, thinketh that no man living knoweth where, nor in what part of the world it is, except the spirit of God have revealed it to him. It is called an abyss or bottomless pit, *Job. 26. 26* remote from the place of bliss, a place of torment, which should excite our best care and diligence to take heed that we may escape it, rather then to enquire where it is for satisfaction of our curiosity.

13. The parts of this punishment are two, either privative or positive, both are in the Text. *These shall go away,* there is the privative part, *into everlasting punishment,* there is the positive part; They are also expressed in the Judges sentence, *Depart from me, ye cursed, into everlasting fire.* Depart from me, there is the privative part of Hell, *into everlasting fire,* there is the positive part of it.

It is otherwise called punishment of loss, and punishment of sense.

14. The damned shall depart from the gracious presence of God, from the enjoyment of Gods face, who is the chief good, from the beatifical vision, from all communion with Christ Jesus, they shall lose heaven, and all its good things, Paradise with all

all its pleasures; the marriage supper of the Lamb, with all its provision and good chear, they shall lose their part in the Saints rest, joy, peace, eternal happiness, *2 Thes. 1. 9.* Depart from us all ye workers of iniquity: who shall be punished with everlasting destruction from the presence of God.

And this is not the least part of Hell, to be driven away from Gods presence, where is fulness of joy. In God, as in the centre, all the lines of happiness do meet. It was thought a happy thing to stand in *Salomon's* presence to hear his wisdom; what is it then but happiness it self to enjoy the favour of God, and to dwell in his presence? From which to be banished is a great part of Hells misery. God is light and life, and joy, and peace, salvation and comfort, he is the fountain of all good: Therefore they who are far from him must needs perish. And this is but a just retribution to sinners, to pay them in their own coyn, to bid them depart from God, who all their life time loved to be far off from God, and say to the Almighty depart from us, we desire not the knowledge of thy wayes, *Job 21. 14.* Sinners are best at ease when they are furthest off from God, from his Ordinances and wayes of worship, from holiness, whereby Saints draw nigh to God; and hereafter they shall depart as far from God, as Hell is from Heaven.

2. The second part of hell is the punishment of sense, positive pain and torment to be suffered in body and soul with the Devil and his Angels, which followeth on the former. For they that are expelled Gods kingdome, must of necessity be cast into Hell-torments; who are deprived of Heavens-joy, must needs suffer the pains of Hell; who see not life, abide in death, the second death; who are kept out of the light, are cast into outer darkness, blackness of

of darkness for ever. *Depart from me ye cursed into everlasting fire.*

Of this punishment, are two parts; the worm that dieth not, and the fire that is not quenched. The worm gnawing the conscience, fire feeding on, but never consuming the person.

1. This worm is continual sorrow of heart, vexing and tormenting the guilty mind. 1. For all the evil which a man hath committed himself, not because he hath thereby displeased God, which is the godly sorrow of repenting sinners, such as was that of the prodigal returning, *Father, I have sinned; but* such as is in Thieves and Malefactors; when they are found and brought to suffer condign punishment. All the evil that sinners have done is upon record in heaven, and conscience draweth up large bills of indictment against a man. *Thou knowest all the wickedness which thine heart is privy to, which thou didst,* &c. 1 Kin. 2. 44.

2. For all the evil which sinners have caused, or occasioned others to commit, by scandal given, ill example set before them, by counselling, commanding, encouraging them to sin, by duty neglected, as Ministers not teaching, warning, admonishing their people, Parents not instructing, catechising their Children, not taking care of their souls, not reproving, correcting them for Vice, suffering them to be ignorant of God, not rebuking them when they swear or take Gods name in vain. Upon this account it may be thought, that *Dives* was solicitous lest his brethren should come to that place of torment, to the aggravation of his sin and punishment, who had set them no better an example. And for this cause many children will have cause to curse their Parents, wives their husbands, and people their Ministers, by whose fault they have been led

into

to temptation, and hardened in impiety.

3. For all the good duties they have omitted, for neglecting so great salvation, for not hearkening to the voice of their teachers, for slighting Jesus Christ so oft tendered in the Gospel, refusing to come to the marriage when invited, not providing Oyl in their Lamps, not laying up grace in the day of grace, not knowing in their day the things of their peace, not regarding the time of their gracious visitation, rejecting the counsel of God against themselves, not communing with their hearts, not examining themselves, touching their spiritual condition, not improving talents to Gods glory, and the good of their souls.

4. For their obstinate going on in sin and sinful courses with hard hearts and resolved wills, who ever counselled them to the contrary; though they had line upon line, and precept upon precept; though they could read in the Bible, and find the Chapter and Verse where their courses were condemned; though they had faithful Ministers, who warned them of the danger of their evil wayes, yet they would receive no instruction, would not be convinced, but would be ignorant still, would be filthy still, resolved they would not be holy whatever came on it.

5. For the good things they have lost, the Kingdom of Heaven, the weight of glory, the Crown of life. To lose a mans health, estate, friends, life liberty, limbs, is a small loss, but to lose eternal glory is a loss unconceivable, as far beyond all other losses, as Heaven is above Earth.

6. This worm will gnaw the sorer, forasmuch as there was a possibility and a probability of obtaining Heaven and Salvation. This will cut to the heart, when a sinner shall consider thus with himself,

self; I lived within the suburbs of Heaven; I was one of the children of the kingdom; a member of the visible Church; I enjoyed all Gospel-privileges, I was Baptized; I lived in good families; I was called by the Preaching of the word to repentance, faith and holiness; I lived in a valley of vision, I enjoyed a powerful Ministry; the spirit of grace strove with me; Christ stood at the door of my heart and knocked; Sermon after Sermon, Sabbath after Sabbath; open to me, O sinner, I will come in to thee and sup with thee, and thou with me. ²³ Art thy lusts better then *Jesus Christ* is any earthly profit or pleasure better then the kingdom of Glory? what ailed me to stand out against his gracious invitations? If I had closed with his offers he would not have rejected me; if I had run well I might have obtained; if I had fought the good fight I might have received the crown.

7. Others who enjoyed the same means with me, lived in the same Age with me, in the same Town with me, in the same house, but it may be sate in the same seat with me; heard the same Minister that I did; they have got the start of me, they received Christ when I rejected him; they opened the door of their hearts to his spirit, whom I grieved, and quenched, and repelled his motions.

8. Conscience will gnaw like a worm for precious time lost; golden opportunities neglected, never to be regained. Hadst thou time to eat and drink, and sleep, and labour for earthly things; and not for Heaven? Hadst thou time to sport, laugh, recreate thy self, and no time to pray, meditate, to walk with God? Hadst thou time to gather wealth, to make thy bargains and purchases sure, and none to make thy calling and election sure? O the golden hours which I have lost; the remembrance

hereof

hereof will be bitter to a damned soul, to think what time hath been lost that might have been improved; what talents have been abused, which might have been well husbanded in order to Eternity.

9. This also will add a sting, to consider, on what terms a man might have escaped misery, and have gained happiness. Christs yolk was easie, his burden light to have been born, had I but had a heart, a willing mind to have entred into his service. *Jc. 3. 13. Only acknowledg thy iniquity, that thou hast transgressed against the Lord thy God.* Accept Christ for thy Lord and Saviour; live a life of Holiness: O terms most reasonable, that a Captive redeemed should serve his Lord Redeemer, that a sinner live to *Jesus Christ* who died for him.

10. And for what have I lost Eternal happiness? for the pleasures of sin which are but for a season, for a few merry hours, for a little Tavern jollity, a short ease, flesh-pleasing, for a little of the dust of the Earth, which I so magnified, all which I left to others. Are all my merry meetings come to this? is my early-rising and trudging after the World come to this? what fruit have I now in those things whereof I am ashamed? for the end of those things is death, and hell followeth after.

11. That which will yet more afflict, conscience will upbraid a man, that all this misery is come upon him through his own folly; this is my own doing, I can blame none but my self, *Jer. 4. 18. Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth to thine heart.* The World bewitched thee, ill company drew thee in, Satan tempted thee to sin, but none of these could compel thee, thy own heart consented, thy will yeilded to temptations;

Jam. 1. 14. Every man is tempted when he is drawn away of his own lust, and enticed.

12. Lastly, what is become of thy vain hopes, thy high conceits of thy faith, thy own goodness; thou hadst as good a heart towards God as the best of them all, thou never doubtedst thy salvation, but hopedst to be saved as well as they that were so holy. Scarce one drunkard in a Town, or scoffer of holiness, but hopeth to be saved, whatever the precise Preacher affirmeth to the contrary. But the sentence of the great Judg, and the flames of Hell will undeceive these men, *Prov. 11. 7. When a wicked man dieth, his expectation shall perish, and the hope of unjust men perisheth, Job. 27. 8. & 11. 20. For what is the hope of the hypocrite though he hath gained, when God taketh away his soul? Their hope shall be as the giving up the Ghost, that is, shall perish suddenly, with terror and anguish, and without all recovery.*

This is the first part of Hell-torments, the worm that never dieth, conscience of guilt ever stinging with horror, like a worm ever gnawing on the heart.

The other part of Hell-torments is Fire, unquenchable fire; *as the worm dieth not, so the fire is not quenched, Mark 9. 44.* And this fire is not a purging fire, the fire of tribulation, wherewith Gods people are purified in this life, as gold in the furnace, *Zech. 13. 9. And I will bring the third part of them through the fire, and will refine them as silver is refined, and will try them as Gold is tried, &c.* But this is a consuming fire, wherewith the damned are tormented, yet their being is upheld, so as they are never consumed, ever dying, yet never dead, ever in torment, yet no end of their pain, *Luk. 16. 24. I am tormented in this flame, Jude 7. Suffering the vengeance of eternal fire.*

1. The punishment by Fire is very terrible to mans nature. Because God would make impressions of fear in the peoples heart at the giving of the Law, the Lord descended on Mount Sinai in fire, and the smook thereof ascended as the smook of a furnace, *Exod. 20. 20. cum* *Exod. 19. 18.* And the Law is called a law of fire; from his right hand went a fiery law for them, *Deut. 33. 2.* The Law may be termed a Law of Fire, for the terrible manner of its delivery, but much more for the terrible vengeance which God will take on violators and wilful transgressors of his Law, *2 Thes. 1. 8.* *In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.*

2. Fire is sharp, penetrative, afflicting. But our fire is but a shadow to the pain and torment of Hell fire, which is intollerable, as the effects of it shew, which are weeping and gnashing of teeth, and lamentable crying out, as in *Dives, Mat. 8. 12. Luk. 16.*

24. When *Nebuchadnezzar* compelled men to worship his golden Image, under the penalty of the fiery Furnace, how few were to be found throughout his vast dominions, who refused to bow down for fear of the Fire? But that fire being kindled by man, was nothing so painfull as Hell fire, which is kindled by God himself, *Deut. 32. 22.* *For a fire is kindled in my anger, which shall burn to the lowest Hell. Is. 30. 33.* *Tophet is ordained of old, yea, for the king it is prepared, he hath made it deep and large, the pile thereof is fire and much wood, the breath of the Lord like a stream of brimstone doth kindle it.*

3. Fire is insatiably devouring; if it seiz upon a house it consumeth it with the timber thereof, and the stones thereof; yea, it is not satisfied with burning down one house, but proceeds to the next, and to the next, and ceaseth not till it have burnt down the

whole Town, and laid all in Ashes; It is like the grave, it crieth *give, give*. The grave hath devoured all former generations of men, yet is not satisfied, it is ready to devour the present generation, and so all succeeding generations. The same word both in *Hebrew* and *Greek* signifieth both Hell and the Grave, for one is as devouring as the other, neither is satisfied, *Is. 5. 14.* *Therefore hell hath enlarged her self, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.*

4. Fire is irresistible where it meets with matter combustible, it layeth all wast before it, *sternit agros, sternit lata eta, boumq; labores*, if it catch in a corn field, it consumeth all; where the land is as the garden of *Eden* before it, behind it is a desolate wilderness; and nothing escapeth its fury. What can stand then before the fire of Hell? the fire of Gods fiercest indignation? Not impenitent sinners, who are as stubble or thorns fully dry, *Is. 9. 18.* *For wickedness burneth as the fire, it shall devour the briars and thorns.*

Most horrible beyond all expression are Hell-torments, above that that we are able to conceive. I come therefore to the reasons why it is so, why destruction is to the wicked, and a strange punishment to the workers of iniquity, as *Job* speaks, *Chap. 21. 3.*

Reason 1. Sin is committed against the great God, it is *crimen laesa Majestatis*, no less then high Treason against the highest Majesty; it is his Sovereignty that is vilipended, his authority that is laid low. Offences receive aggravations according to the dignity of the person offended; it is not all one to revile a King, and a beggar, to reproach a mean person, and a noble man. I have known a man sued and cast in 500 pound dammage for words spoken against

gainst a person of honour, which proved *Scandalum Magnatis*, when the very same words had they been spoken against an ordinary person, would scarcely have born an action. Yet is there no such difference, between a noble man and a poor man, as there is between God and man: Nay the distance between God and the Princes of the Earth is infinitely greater, then between an Emperour and a worm; for a worm is a creature as well as an Emperour, but God is Creator, both of the Emperour and the worm; he is King of Kings, and Lord of Lords, and all are the workmanship of his hand. So to strike a private person and a Judge on the bench is not the like case; a Subject, and a King. *Tanta est offensa quantus ille qui offenditur.* So great is the offence according to the quality of him that is offended. Hence sin receiveth vile aggravation, because it is an offence against the supreme Majesty, who is a great God, and a great king above all Gods, *Pl 95. 3.* With God is terrible Majesty, infinite purity, incomprehensible glory; his justice, his holiness is like himself, infinite. There is none holy as the Lord, therefore sinners may not trample upon his holiness, may not despise his authority, may not cast his word behind their back so cheap as they may do the word or Authority of an earthly superiour, who is a man like themselves. *Elijah* may safely enough mock at the worshippers of *Baal*, because they were so mad to worship stocks and stones, or Gods of Gold and silver which could not see, nor hear the prayers of their worshippers, nor help them that put trust in them. And the King of *Assyria* might, after he had destroyed the nations, cast their Gods into the fire, for they were no Gods, but the work of mens hands, wood and stone; therefore they have destroyed them. But if the King of *Assyria*

be so blind, that he can see no difference between the living God, and those dead stocks; if he reproach the Lord of hosts, and blaspheme the Holy One of Israel, and think to prevail against him, as he prevailed against the Gods of the Nations, he shall find to his cost that he was mistaken. *He that stretcheth Heaven shall laugh him to scorn, the Lord will have him in derision. Because thy rage against me, and thy tumult is come up into my ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back.* &c. *Isa* 37. 29. The greatest and proudest of sinners may not presume to set light by the great God, who is higher then man, and hath prepared Tophet for the King, hell for the proudest of impenitent sinners.

2. As sin receiveth an infinite aggravation from the Majesty of Heaven, against whom every sin is an offence, so God is resolved to glorifie his justice, to make his justice and holiness illustrious, by the punishment of sinners in hell. God was pleased to glorifie his Almighty power in the creation of the world of nothing, his wisdom in governing the world, his mercy in the redemption of the world, so will he glorifie his justice in the punishment of impenitent sinners after this life. God made all things for his own glory; and to sanctifie the name of God by holy obedience, to live to his praise, to call upon him, to keep holy the Lords day, to live Godly, justly, soberly, this is every ones duty, and so might God have glory. But thus will not wicked men do, they will not glorifie God actively, therefore they shall glorifie God passively, he will fetch his glory from them, by declaring in them his power and justice in Hell to all Eternity. Thus God can bring Water out of the Rock, Oyl out of the flint, his own glory out of graceless

graceless sinners, who take his name in vain, despise his commandments, vex his people, and walk contrary to him by disobedience. *Pharaoh* would not honour God by letting *Israel* go, *Now will I get me honour upon Pharaoh*, saith God, *Exod. 14. 4.* The old world would not honour God in obeying the Preaching of Repentance by *Noe*, but they eat and drank and were secure, till the Flood came and swept them all away. The men of *Sodom* would not honour God by living Soberly, Chastly, and Purely, but committed Fornication, and went after strange Flesh; So God glorified himself by raining fire and brimstone upon them from the Lord out of Heaven, and to this day they suffer, and are like to suffer the vengeance of eternal fire. In like manner will God declare his justice and holiness in punishing with everlasting destruction, the workers of iniquity, though he bear long with them. O consider this ye that forget God, that glorifie him not as God, according to the end of your Creation: *It is a fearful thing to fall into the hands of the living God.* Happy are they whom God chooseth, and maketh them vessels of his mercy, in whose salvation he will glorifie the riches of his mercy for ever. But wo to those who are vessels of wrath fitted to destruction, in whose just damnation God will glorifie his justice to all Eternity.

3. Sin is the Transgression of Gods Law, for punishment whereof God hath appointed the torments of Hell. And

1. Gods Law is honourable, but sin is a despising of it, which God will not indure. *Thou hast magnified thy word above all thy name*, Ps. 138. 2. *He will magnify the Law, and make it honourable*, Isa. 42. 21. *I have written to them the great things of my Law*, Hos. 8. 12. The contents of the Law are great things, of great

moment; and a wonderful condescendence it was in God to write to us from Heaven, to reveal the mystery of the Gospel to lost man. Impenitent sinners trample on so great mercy, but not *impune*, they may not escape who neglect so great salvation. God chargeth *David* with no less than despising the commandment of the Lord, *2 Sam. 12. 9.* And therefore it behoved *Jesus Christ* to fulfill all righteousness on behalf of believers, who have all violated the Holy Law of God, because God is jealous of the honour of his Law. And because impenitent sinners have no part in Christs satisfaction, themselves are like to answer the Law, and to lie under the curse, to lie by it in hell until they have payed the utmost farthing.

2. Sinners transgress the holy and honourable Law of the great God, not only once, but often, again and again, times without number, until the score of their debts be swelled up to an incredible and vast summe of ten thousand talents. If *Adam* deserved to die the death for one single offence; if *Lots* wife was turned into a Pillar of Salt for once looking back; if the man of God was slain with a Lion for one act of disobedience; how can they escape the damnation of Hell, whose constant course is retrograde, departing from their duty and obedience by a perpetual backsliding, and never find time to return to God and their duty? If God smote *Uzza* for one error, *Nadab* and *Abihu* for one act of rashness, *2 Sam. 6. 7.* What vengeance may they expect, who weary God with their wilful stubbornness, with their continued rebellions, so that he complains he is pressed under their sins, as a cart is pressed that is full of sheaves?

This shall suffice to have been spoken of the Doctrinal part of the first Axiom. I will touch upon the second, and then upon the third, and so joyn them alltogether in Application.

2. Doct: *The punishment in the world to come is everlasting.* It is called *the vengeance of eternal fire, everlasting destruction from the presence of God, everlasting fire, eternal damnation*, See Jude 7. 5. *Thes. 1. 9. vers. 41. b. c. Mark 3. 29.* Some things in Scripture are said to be everlasting, or for ever, which endured a long time, but had an end. As *Exod. 21. 6. he shall serve him for ever*, which was to the year of Jubilee, or during his Masters life, as *Ainsworth* out of *Maimon*. And *there abide for ever*, *1 Sam. 1. 22.* which could be but during life, if it was so long. The Priesthood of *Aaron* is called *an everlasting Priesthood*, *Exod. 40. 15.* and the Ceremonial Laws, which were to continue but till Christ, are called *statutes for ever*, *Num. 25. 13. Exod. 28. 43. & 29. 28. So the everlasting hills, everlasting mountains*, *Gen. 49. 26. Hab. 3. 6.*

2. Everlasting is that which is both without beginning and end, so God and his essential attributes. *From everlasting to everlasting thou art God*, *Pl. 90. 2. & 103. 17. The mercy of God is from everlasting to everlasting.*

3. That is said to be everlasting which is so *à parte ante* only, as Gods eternal decree concerning the sending his Son which took place in fulness of time, and others of like nature, *Gal. 4. 4.*

4. Everlasting is that which is so *à parte post*, which had a beginning but no end, as created spirits, Angels and souls of men. Heavens glory, and hells torment. In this last sense, the punishment in the Text is everlasting, it hath a beginning, but no end. It is *fire unquenchable; their worm dieth not, and the fire is not quenched*, *Mat. 12. 32. And the sin against the holy-*

belly-Ghost hath never forgiveness, neither in this world, nor in the world to come, Mat. 12. 32.

Also the reward of the righteous is everlasting in that sense which was mentioned, as it followeth in the text, *but the righteous into life everlasting; it is called the everlasting kingdome, everlasting consolation, an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, 2 Pet. 1. 11. 2 Thes. 2. 16. 1 Pet. 1. 4.* Of Christs kingdome there is no end, *Luk. 1. 33.* then neither is there any end of Hells torment.

Reason 1. As Gods mercy is everlasting toward them that fear him, so is his power and wrath toward them that forsake him. The Lord is unchangeable in his love and hatred; whom he loveth he loveth freely, and them he loveth to the end. Whom he rejecteth he rejecteth justly, and deservedly, and toward them he never will be reconciled, *1 Sam. 15. 29.* *The strength of Israel will not lie nor repent, for he is not man that he should repent.*

2. Impenitent sinners can never make to God reparation for the indignities they have done him, can never make satisfaction for the innumerable violations of his Law, whereof they stand guilty. They would not agree with their adversary, while they were in the way, so now being cast into prison, *Mat. 5. 26.* *Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.*

3. They sinned all the time of their being upon earth, and if they had lived to Methuselah's age, they would still live in sin, and die in sin at last. The Devil was a murdurer from the beginning, and is so still, he goeth about like a roaring Lion, seeking to devour souls; and after five thousand years spent in malice, and mischief, he is as full of his serpents poyson

poison as ever. Sinners by long tract of time and custom being hardened in sin, can no more leave off their trade, then an *Ethiopian* can change his skin, or a *Leopard* his spots. The drunkard having drunk himself into a *lot*, a senseless *lot*, into a dead sleep, will follow the same trade when he awakes again, *Prov. 23. 35.* *They have beaten me, and I felt it not; when shall I awake? I will seek it yet again. Isa. 56. 12.* *Come, I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant.*

To sinners living and dying in sin, there is no place for Repentance, so neither for mercy and forgiveness, neither in this world, nor in the world to come, *Heb. 10. 27.* *So there remaineth no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation, which shall consume the adversary.* What means can they use to pacify the fierce anger of God, who have trampled under foot the blood of Christ, and done despite to the spirit of Grace? When the irrevocable sentence is once past, all prayers, tears, promises and purposes of repentance, and amendment, come then too late. They rejected Gods way of Salvation, by refusing to submit to the terms of the covenant of grace, which is the last covenant that shall ever be made with sinful man; and after their hardness and impenitent heart, treasured up to themselves wrath against the day of wrath, *Rom. 2. 5.*

2. *Dock:* These, that is the Goats, all impenitent sinners, shall go away into everlasting punishment. In this life they are children of wrath, people of Gods curse, lyable to all misery, tempora^l, of body, name, estate, subject to the curse, and all manner of calamities which are incident to wicked men on Earth. *Deut. 28. 15, 16, 17.* *All these curses shall come upon thee and make thee; cursed shalt thou be in the*

City,

City, and cursed shalt thou be in the field; cursed shall be thy basket and thy store; cursed shall be the fruit of thy body, and the fruit of thy Land, &c. These sinners many times escape, through the indulgence and forbearance of God: And sometimes the curses of God are in part inflicted on them in this life, as the earnest of everlasting vengeance, as sparks of the infernal flames, which shall assuredly catch hold on them in the world to come.

These, who are these that are to be subjects of everlasting punishment? The Text with reference to the coherence informeth us, that all unmerciful men shall be set at Christs left hand, who fed not, clothed not, shewed no mercy to Christ in his poor members; To these will Christ say, *depart from me, &c.* For he shall have judgment without mercy, that hath shewed no mercy, Jam. 2. 13. And not only the unmerciful, but the unrighteous too, all unregenerate men, all impenitent sinners whatsoever, shall go away into everlasting punishment. Some places of Scripture tell us in the general, and in the gross, that the wicked shall be turned into Hell, and all the nations that forget God, Pl. 9. 17. That the wrath of God cometh on the children of disobedience, Eph. 2. 6. Tribulation and anguish on every soul of man that doeth evil, Rom. 2. 9. Again, other Scriptures assure us, that such and such sinners in particular shall be shut out of the kingdome of Heaven, 1 Cor. 6. 10. Neither fornicators, nor idolaters, nor adulterers, &c. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdome of God, Gal. 5. 19, 20, 21. Now the works of the flesh are manifest, *adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, blasphemies, envyings, murders, drunkenness, revilings, and such like*—they which do such things shall not inherit the kingdome of God, 2 Thes.

8. In flaming fire taking vengeance on them that know not God, and obey not the Gospel, Rev. 21. 8. But the fearful, unbelieving, and the abominable, the murderers, whoremongers, sorcerers, idolaters, and all liars shall have their parts in the lake, which burneth with fire and brimstone.

Reason 1. Why these shall go away into everlasting punishment. Because they are haters of God, what ever they may pretend to the contrary. Who live in the wilful breach of the law, hate the law-maker, and the Judge, who inquires into offences against the Law to punish them, who persist in treason and rebellion, what do they else but hate the Prince to whom they will not be subject. But his citizens hated him, and sent a message after him, saying, we will not have this man to reign over us, Luk. 19. 14. And such God accounts all disobedient persons, and will proceed against them as against enemies, and haters of him, haters of God: Rom. 1. 30. Visiting the iniquity of fathers upon children, to the third and fourth generation of them that hate me, Deut. 32. 41. But those mine enemies which would not that I should reign over them, bring hither, and slay them before me. I will render vengeance to mine enemies, I will reward them that hate me.

2. Wicked men are on Satans side; they approve his wayes, belong to his kingdome, act for him, plead for him, improve all their parts, wit, invention, activity, ability for him, he ruleth in them, Joh. 8. 44. Ye are of your Father the Devil, and the lusts of your father ye will do. Sin is the work of the Devil, which Christ came to destroy, 1 Joh. 3. 8. but sinners make it their trade, hearken to Satans temptations, commit it with all greediness. Therefore it is but just they have their wages from him, and with him, whose they are, and whom they serve, as it followeth

followeth in the sentence of the Judge, Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels. Hell fire was prepared in the first place for Satan; but seeing sinners will needs be his true and obedient servants, they shall take part with their Master.

3. Wicked men choose Hell, not Heaven; choose death, not life; they make choice of destruction and damnation, and refuse salvation.

God sets before men Life and Death, the blessing and the curse; He sheweth them the way of life: *Thou shalt love the Lord thy God, and obey his voice, and cleave unto him, for he is thy life, &c.* Deut. 30. 19, 20. *Take my yoke upon you, &c.* But wicked men refuse the easie yoke of Christ, *Israel would none of me, &c.* Psal. 81. 11. They prefer the pleasures of sin, which are but for a season, before that fulness of joy which is at Gods right hand, and those pleasures which are in his presence for evermore. They choose perishing riches, the way of covetousness, filthy lucre, which they prefer before the riches that endure, substance that endureth, treasures everlasting; they will not lay up their treasure in heaven, nor provide for themselves everlasting habitations. Prov. 8. 36. *They hate wisdom, they love death.* A man that loveth to sleep when he should be at his work, may be said to love poverty; a man that chooseth to live by Theft, may be said to love the Gallows, because he chooseth that course which will bring him to it, Isa. 66. 3, 4. *They have chosen their own wayes, and their soul delighteth in their abominations: I also will choose their delusions, and bring their fears upon them.* If men will choose the sweet meats of sin, they are like to smart with the sour sauce of Hell; who will have the way, cannot avoid the end. *Her house is the way to Hell,* Prov. 7. 27.

Now let me make application of these three points in one, *The wicked shall go away into Everlasting Punishment.*

1. *Use of Instruct.* 1. By way of Instruction, take notice of the dreadful severity of God the Great Judge, that he is just as well as merciful, that as he loveth righteousness, and will eternally reward it, so he hateth iniquity, and will everlastingly punish it: And why should ignorant people, according to their vain imaginations fancy God to be all mercy, no justice? all clemency, no severity? When

1. The Scriptures speak out plainly enough the Justice of God, which is one of his glorious attributes, one of the letters of his Name, as essential to him as his mercy. *Who will by no means clear the guilty,* Exod. 34. 7. *The just Lord is in the midst thereof, he will do no iniquity,* Zeph. 3. 5. *Our God is a consuming fire,* Heb. 12. 29. *I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, to the third and fourth generation of them that hate me,* Exod. 20. 5.

2. God is a God of truth, is truth it self, and by his truth is engaged to take vengeance on impenitent sinners, Psal. 68. 21. *Who will wound the head of his enemies, will burn up the chaff with fire unquenchable,* Mat. 3. 12.

3. God hath declared from Heaven his wrath and displeasure against sin and all unrighteousness of men. His dearest people have smarted for it, Judgment begins at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the Righteous scarcely be saved, where shall the ungodly and sinner appear? 1 Pet. 4. 17, 18. The whole world, except eight persons, perished for sin. The burning of Sodom and Gomorrah by fire and brimstone, hell out of heaven, is as a pledge to assure

assure wicked men, what they may expect after the day of judgment, which the Apostle saith are set forth for an example, *Suffering the vengeance of eternal fire*, Jude 7.

4. God is no respecter of persons, *He will bless them that fear him both small and great*, Deut. 10. 17. He will be avenged on all that hate him, be they never so proud and high; though he spare them in this world, he will be even with them in the world to come. *The Lord will not spare him, but the anger of the Lord, and his jealousy, shall smoke against that man*, &c. Deut. 29. 20. which because it is not done always in this life, it must needs follow that the wicked is reserved to punishment in the world to come.

5. God is unchangeable, and will never alter the word which is gone forth of his mouth, and this is his word, *That the wicked shall be turned into hell*. And what God peremptorily decreeth, he will not reverse for sinners pleasure. Job 18. 4. *Shall the Earth be forsaken for thee? and shall the rock be removed out of his place?* that is, will God change the course of nature for thy sake? Heaven and Earth shall pass away, e're one jot or tittle of the Law shall passe, till all be fulfilled: So that their case is most desperate, who hope that God will be better then his word, as they express it, that is, that God will be so mercifull as to forget to be just, that Gods word is false in all the comminations of it, which are but intended to affright, not to hurt. The Execution of the sentence of the last judgment will undeceive them in this particular, they will find to their cost that God is Righteous in all his wayes, and holy in all his works.

2. There is no cause at all that impenitent sinners should be so merry and rant as they usually do,
but

but rather that they should weep and howl for the misery that is coming on them. Wo to them that laugh now, who shal shortly weep & wail, and gnash their teeth; Wo to them that drink and dance, feast and revel, and fare deliciously every day with Dives, of whom the next news we hear, is, that he died, and was buried, and was in Hell in torments. This rotten peace of wicked men is built on a sandy foundation which will not stand, it proceeds from ignorance of the danger, and unbelief of the Word, like that of the Sheep or Ox that go quietly to the slaughter, *As the bird that hasteth to the snare, and knoweth not that it is for his life*, Prov. 7.23.

3. Nor is there any just cause why Christians should either grudge at wicked mens prosperity in this life, or think much at the patience of God, who beareth long with sinners, whom he will have time enough to reckon with, and sufficiently punish them in the world to come, for all their hard speeches they have spoken against Gods people, & for all the hard measure they have meeted to them in this world.

Gods patience is oft ill interpreted by the Godly, as if the Lord were careless of the sufferings of his people, and the oppression of wicked men, and by the wicked, as if God were a favourer of Impiety.

God seeth exactly all the ways of the sons of men, he seeth the Adulterer neighing after his neighbours wife; he seeth Drunkards reeling in the streets at noon day; he heareth the Atheist, saying in his heart, *there is no God*; he beholdeth pride with his eyes, wantonness, hypocrisie, though never so close; he beholdeth the oppressor crushing the poore and needy; in a word, all wickedness open or secret is before his face; *I have surely seen the affliction of my people, &c.* Exod. 3. 7. Everlasting punishment will pay them home sufficiently for all their wickedness,

and for abuse of Gods patience besides.

4. This everlasting punishment considered, none have reason to think strange, that they that fear God, who can cast soul and body into hell, should be so affraid to commit sin, dare not run into any excess of riot, dare not sit and drink with the drunk, dare not run to wakes, to prophane sports, nor into temptations, which were to run into hells mouth. *Daniel* would not omit his ordinary course of prayer, though it cost him his life. *Joseph* would not commit fornication, though by so doing he might have gained favour and liberty; *Job* would not let go his integrity, *For destruction from God was a terror to him, and by reason of his highness he could not endure,* Job 31. 23. Believers know, that God is Just and True in all his threatnings, they believe the whole Word of God; their heart stands in awe and trembleth, they fear him who hath power to cast into hell, therefore they abhor all evil, and fear sin as they fear hell fire.

5. How dear sinners are like to pay for the sweet and short pleasures of sin, which they will find bitter in the end, and no end of that bitterness. It is an evil thing, and bitter to forsake God, and that they will wofully experience to their cost.

6. *Use of Repr.* To reprove the careless world, who walk on the pit brink, there is but a step between them and hell, yet they tremble not, they enquire not into their spiritual condition, as if they had made a Covenant with hell. Surely it is no less then folly and madness, not to be moved with hell fire, not to give all diligence to be secured, safely delivered from so eminent danger. This madness is the greater in those that profess to believe the truth of this Doctrine, that there is such everlasting punishment for the wicked in the world to come, that there is Hell Fire, yea, and that the most men
and

and women in the world do perish and go to hell, that believe the Scripture, saying, *Wide is the Gate, and broad is the way that leadeth to destruction, and many there be that go in thereto*, yet for all this, they go on in the broad way, remain unregenerate, take no pains to examine their state, when they might know whether they be translated from death to life, whether they be heirs of Heaven, or Fire-brands of Hell: This is because men put far off the Evil Day, so linger as Lot did in Sodom, delay to make their Calling and Election sure, will not agree with their Adversary quickly, till they be cast into the prison of hell, whence is no release. Let a man now examine himself of his spiritual condition.

1. If men be unwilling, and altogether backward to examine their Estate, it is a bad sign their state is not good; to hate the light is a sign a man doth evil, *Love th darkness rather than light*, is posting to Everlasting darkness, *Job. 3. 20.* If thou dare not abide the light of the Word now, the judgment of Conscience, how wilt thou endure the process of the last judgment, if thou canst not endure to hear a Sermon of Hell now from a poor man like thy self, how wilt thou be able to hear the sentence of Condemnation passed against thee, and the Execution of the same?

2. If the Gospel be hid from a man, it is a bad sign, *2 Cor. 4. 3.* if a mans eyes be shut, if he be blind, grossly ignorant. *The Lord hath a controversy for many of Knowledge, Hos. 4. 1.* Whom God will save, he will enlighten with the knowledge of salvation. How shall the blind escape the ditch? *Let them see with their eyes, and hear with their ears, and understand with their heart, and be converted, and be healed, Isa. 6. 10.*

3. If a man be in the state of Nature, he is so long a child of wrath, so long as he is unregenerate, he cannot see the kingdom of God. Every natu-

ral man is a dead man, separated from God, who is life it self; is dead in law, like a malefactor, who only wants execution. We weep over the dead, one dead person causeth many to weep. Towns, Congregations, are full of dead men; this is for a lamentation. And the longer a man goeth on and remaineth unregenerate, lieth in sin, and liveth in sin, the greater is his danger to die in sin, and to abide under wrath for ever. Yea, though a man be of civil and sober conversation, have many good parts and endowments, with *Agrippa* be almost perswaded to be a Christian, yet may he be alienated from the life of God. Many who are children of the kingdome, fair for Heaven, *yet are cast out into outer darkness, where is weeping and gnashing of teeth, Mat. 8. 12.* If a house be on fire it devoureth all before it, goodly hangings, and fair household stuff perissheth, yea, books and more precious stuff is consumed as well as thatch and rotten wood: So all who are under wrath perish, all men unrenewed, un sanctified, foolish Virgins who want Oyl, ingenuous natures, and men of parts, wit, learning, if without grace, as well as swearers, whoremongers and drunkards. Where grace is not, Gods wrath is a consuming fire, *without holiness no man shall see the Lord.*

2. It reproveth people who love not to hear Ministers Preach concerning Hell; love not Sermons of terrour, would have us preach all smooth things, peace, peace, mercy, mercy, would have our words drop as honey, as the dew on grass, as small rain on tender grass, would have us Preach sweet truths, and comfortable, where God writeth bitter sentences of judgment and damnation; would have us promise life where God threatneth death, the second death; promise rivers of pleasure to those whose wayes tend toward the lake of fire and brimstone,

stone; in a word, would have us promise heaven to those, who except they repent, cannot escape the damnation of Hell. If *Balaam* the false prophet, would not, or durst not curse *Israel* whom he knew the Lord had blessed, though the King much desired him and promised him great rewards to curse them, how dare Ministers in the name of God bless whom they know the Lord hath not blessed, how dare they Preach or promise heaven to men going on in those courses to which the Lord threatneth Hell?

1. Ministers are Embassadors, who must deliver not their own, but the mind of the Prince who sends them; are stewards, and must be found faithful; are messengers, and speak not their own errand, but his words that sent them. *Thou shalt speak my words unto them, Ezek. 2. 7. and 3. 4. Speak with my words unto them.* It was *Moses* his commendation that *he was faithful in all Gods house as a servant, Heb. 3. 2.* It is the commendation of a watchman to give warning of danger, and to sound the trumpet. It is commendable in a shepherd to be careful that none of the sheep perish through his negligence. And is that blameworthy in a Minister which hath the cure of souls, a trust above all trusts, which deserveth high commendation in all those that have the trust of matters concerning this life? A minister who desires to be faithful to him that hath intrusted him, to the Lord Christ the chief shepherd, who hath purchased the Church his flock with his own blood, and who desires to be found faithful to the souls of his people, must declare the whole counsel of God, must deliver the whole mind and message of God, must say to the wicked, *thou shalt surely die,* must give him warning, and speak to warn the wicked from his wicked way to save his life, *Ezek. 3. 18.* Then surely he must let men know the danger

danger of sin and sinful courses, must thunder as *Paul* from the third heavens, and denounce hell, everlasting punishment against secure and obstinate sinners, and so warn them to flee from wrath to come. Therefore a Minister, if he will be faithful, must preach of Hell and Damnation, and let sinners know what will be the end of their ungodly courses.

2. This course of preaching to mingle terrors with comforts, judgment with mercy, threatnings with promises, hell torments with heavens joyes, is a safe way for peoples souls, a far safer way then to preach all mercy, no judgment, all sweet, no bitter, all heaven, no hell, because God hath planted in mans nature the affection of fear, as well as of love; and though obedience in love is more ingenuous and filial, better becoming children, then that which springs from fear, yet many more are driven to God, and their duty by fear, then are led by love, and drawn by the cords of a man. A Minister had need be both faithful to give every one his due portion, and wise to make a difference, as the Apostle speaketh, *Jude 22. 23. On some have compassion, others save with fear, pulling them out of the fire, 2 Cor. 5. 11. Knowing therefore the terror of the Lord, we persuade men.* And in the Sermons of our Saviour there is a frequent mention of Hell, unquenchable fire, the worm that dieth not, a furnace of fire, everlasting damnation, and the like, as oft, if not oftener then in all the Scripture besides.

3. If preaching terror were not within our commission, and so become a Ministers duty it were an easier way to keep peoples love and favour, to have their good word and peace, and not to incur their displeasure, to our losse and outward disadvantage. For by this plain dealing we become men

of contention, in the Prophets sense, Jer. 15. 10. 1. 2. passively, every one crieth me, saith he. But how should I hold up my head to thy brother Joab? said Abner, 2 Sam. 2. 22. So how should we answer the matter to God who hath made us watchmen? Ez. 3. 18. When I say to the wicked, thou shalt surely die, and thou givest him no warning—the same wicked man shall die in his sin; but his blood will I require at thy hand. Brethren, our hearts desire and prayer to God for you is that you may be saved; and to warn you of the danger of sin, that you may escape Hell, is a very hopeful way to win souls: to shew one the ditch is the likeliest way to preserve him from falling into it: yet if ye will not take warning, and turn from your sins, and so escape Hell, you must give us leave notwithstanding to do our duty, and to cry aloud, and lift up our voice like a Trumpet, crying fire, fire; and by this means we shall save our own souls; if ye will perish, you shall not complain against us for lack of warning, so your blood will be upon your own head, we have delivered our souls.

4. If your estate be bad, you had need be affrighted out of it, ye had need hear the worst of your selves, and not wish another day that ye had heard such things, as you find too true to your sorrow. To dawb with untempered mortar, to sow pillows under your elbows, to heal the hurt of your souls slightly, is neither to a Ministers credit, nor for peoples comfort, but the way to undo both to all eternity, Jer. 6. 14. They have healed the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace. If a man be inclined to a Lethargy, he had need be awaked; if one be in a swoon, rub, pinch him, cast cold water on him: and if one, nay many in a congregation be asleep, in danger to sleep the sleep of death, let the man of God convince them.

sharply, that they may be sound in the faith, Tit. 1. 13. Knotty Timber requireth not a Plane, but an Axe. A smooth tongue in a preacher makes ulcerous and impostumated hearts in hearers.

But if you have by due examination found your state to be good, that ye be in Christ, new creatures, then doth the word to you speak nothing but peace, mercy, and to the *Israel* of God. Let the Pulpit thunder against impenitent sinners, you need not fear, let the Minister preach fire and brimstone, you are safe; let the Sermon be all hell, curses, terrour, let not your hearts be troubled; nay, rejoyce in the Lord O ye righteous, that you have by the mercy of God escaped the danger of those torments. *Fear not little flock, it is your Fathers good pleasure to give you the kingdom, Isa. 46. Jesus Christ is your rock, a covert from the storm and rain, though it rain fire and brimstone, when wrath is kindled against the wicked, blessed are all they that trust in him.* So it is those that are in most danger of Hell, that are least willing to hear of Hell, when Sermons of Hell are the best, and most necessary preservatives to keep them out of Hell, which is the principal end and use of Sermons of that nature.

Use of Exb. 1. To the Saints; Love ye the Lord, praise his name, be thankful for Jesus Christ, by whom ye are delivered from wrath to come, Ps. 107. 1. 2. O give thanks unto the Lord for he is good, for his mercy endureth for ever: Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy, Pl. 86. 12, 23. I will praise thee O Lord my God with all my heart; and I will glorifie thy name for evermore. For great is thy mercy to me, and thou hast delivered my soul from the lowest hell.

2. *Exb.* To sinners, let them knowing the terrour of the Lord, be perswaded in time to save themselves

themselves from this everlasting punishment, from the place of torment. Do I need to use motives to perswade in this case? the discovery of a danger, the sight of a pit, is sufficient to warn a man that is in his wits, to take heed, and to keep out of it. If one tell his neighbour, the water is rising, a flood is coming, if he believe the report, more needs not be said, to wish him to save his Cattel from being swept away. Do men that know fire to be hot, need to be urged or intreated not to run into the fire? *Exod. 9. 20. He that feared the word of the Lord among the servants of Pharaoh, made his servants and his cattel flee into the houses.* It is because sinners fear not, believe not the word of the Lord, that they have not so much care of their souls as the *Egyptians* had of their servants and cattel. It was because *Lot's* Sons in Law believed not his words, that they regarded not the warning he gave them, and so perished in the destruction of *Sodom*. Sufficient hath been said already in the opening the nature of this everlasting punishment, if enough were enough, to deterre sinners from courses of sin, which run them headlong into irrecoverable perdition. And what shall I more say? or rather shall I weep in secret for the pride and hardness of heart, and unbelief of obstinate sinners, who will not believe Hell fire to be so hot, until they drop into it, and be tormented in the flame.

Who so now make a mock at sin, and laugh at Preaching of Hell, shall one day find the torments thereof to be

1. Intollerable, insupportable, because kindled by the wrath of the great God, wherewith no flesh is able to contend, *Isa. 33. 14. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?* As fire devoureth dry wood,

as flame burneth up the stubble, as wax melteth before the fire, so shall the ungodly perish at the presence of God. This is a dreadful ingredient into the torments of Hell, that they are the effect of Gods wrath, of his fiery indignation. How dreadful is the wrath of a King above a poor mans, because he is armed with power? wo be to those against whom God will plead with his great power, Job 22. 6. Queen Marias fires kindled for the Martyrs; Nebuchadnezzars furnace heat seven times hotter then was usual; Antiochus his Frying-pan, the Caldrons, Grid-irons of the Heathen persecutors, Phalaris his brazen Bull, the most exquisite torments that ever art joyned with malice was able to invent, were but flea-bitings to hell torments. The wrath of God powred out in full vials on the people of his wrath, as much exceeds the wrath of man, the most enraged man armed with all power of a King, as a Giant exceeds the strength of a Flea, as far as Heaven exceeds Earth.

2. Hell torments, as they be insupportable, no creature is able to stand under them; so are they invincible, no creature is able to wrestle with them; but if they fall upon a man he sinks under them irrecoverably, as if a Rock or a Millstone fall upon a man, he is crushed with its weight.

If a man hope to wrestle to win the victory, either he must be of greater power and stronger then he with whom he contends, which is not imaginable of man striving with his maker: *All Nations before him are as nothing, and they are counted to him less then nothing.* If stubble contend with flaming fire, it is easie to say which will get victory. Or else if sinners hope to prevail with God it must be by way of supplication and intreaty, by desiring conditions of peace, Job 9. 3. *I would make supplication to my judg.* Which course may

may be taken, and will be sure to prevail in this life. God hath erected a throne of grace, in the blood of the everlasting Covenant, to which sinners may come, if they will depart from iniquity, if they will lay down arms and seek peace. Now is the gate of mercy open, if men will seek the Lord while he may be found; now God commands all men every where to repent and repenting they may be received to mercy. Sinners pursued by the Law where they are cast, have liberty to flee to the Chancery, to the mercy seat set up in the Gospel, while the day of salvation lasteth. But if sinners forsake their own mercy, that mercy of which they were capable with others in this their day, the day of their gracious visitation; if the black flag of death be hung out, if the talent of lead be sealed one on the mouth of the Ephab of wickedness, if the irreversible decree of wrath be gone out, the sentence of condemnation past, now all suits and supplications for mercy come too late, there remains no more sacrifice for sin, the poor soul falls and sinks under the wrath of the Almighty.

3. Hell-torments are universal over the whole man, the soul with all its faculties, the body with all its members. As heavens happiness is a confluence of all good desirable, so hell is a confluence of all pain and misery imaginable. It is a quiver full of envenomed arrows of the Almighty, a Cup full of the wrath of God. *The Lord will make thy plagues wonderful, great plagues, and of long continuance,* Deut. 28. 59. If a wounded conscience, which is but one faculty of the soul, be a burden, which none can bear, *Prov. 18. 14.* If so strong a man as Sampson was not able to indure the pain of bodily thirst, but must die if not relieved, *Judg. 15. 18.* If the pain of the bowels be so intollerable a disease, that by reason of the

the sickness in those parts, *Jehoram's* bowels fell out and he died, 2 *Chron.* 21. 19. If the Headach was so painful and mortal to the *Shunammite's* Son, 2 *Kings* 4. 19, 20. Yea, if the pain of so small a part as a tooth be so grievous; what is to be thought of hell torments which afflict the whole man, soul and body in all parts at once?

4. They are pure pain, unmixt torments, not as the miseries of this life, which admit of some intervals, some ease, some solace, comfort and mitigation. In this world, the day followeth the night, summer and winter take their courses interchangeably, adversity usually is checkered with prosperity, black with white, darkness with light, fear with hope, grief with joy. But in hell is continued torment without any intermission or ease, pain in extremity, without any diminution, or the last mitigation, horrible anguish without comfort or hope. *They have no rest day nor night, Rev.* 14. 11. A sick person that is weary and restless all day, saith, when night cometh, *My bed shall comfort me, my couch shall ease my complaint, Job* 7. 13. Or if wearisome nights be appointed for him, then he saith, *when shall I arise, and the night be gone?* and though he be full of tossings all night, yet the dawning of the day is some comfort to him. But in hell, *nox est perpetua una*, there is all night, no day, all darkness, *blackness of darkness for ever, Jude* 13. A sick person here is allowed his cordials and restoratives to refresh and strengthen him; but in hell is all corrosive, no cordial, no strong water, no not a drop of well water, to cool the tongue tormented in those infernal flames, *Luke* 16. 24. Here is a sick person hath all accommodation that may be, with the company of Friends about him, which is some solace to a man in affliction, who if they can afford him no ease, yet they

they can pity him; there is all for torment, nothing for comfort, no eye to pity, no heart for compassion, *Psal. 88. 18. Lover and friend thou hast put far from me, and mine acquaintance into darkness. Lam. 1. 2. 17. Among all her lovers she hath none to comfort her, all her friends have dealt treacherously with her, they are become her enemies. Zion spread forth her hands, and there is none to comfort her.* If the condition of Gods people be so comfortless sometime on Earth, much more is the state of damned souls in hell, all sad and uncomfortable. The people of God sometime want the Moon and Stars of created comforts in this life, but they in hell have neither the light of the Sun, nor of Moon, nor Stars, nor the least glimpse of light shining on them, but utter darkness, extream darkness for ever.

5. In hell the case is desperate, there is no help, no hope, no possibility of escaping; there is no place for repentance, that is out of date, there is no ability to resist, and by strong hand to prevail, there can no satisfaction be made, nor price, to buy off the punishment, that will now be accepted. No Physick will cure the Patients of those torments; no Musick will charm the stinging of those infernal Serpents; no waters will quench those flames; there lieth no appeal from the sentence of the Great Judge, no prayers, tears, intercession of Friends will be heard, if any Saint in heaven might be imagined to make suit for any of those that perish, for whom *Jesus Christ* the only Mediator will not pray nor plead. *Abraham* will not move a poor request in behalf of *Dives*, no not for the least drop of water to cool his tongue. *Jer. 15. 1. And though Moses and Samuel stood before me, saith God, yet my mind could not be toward this people; least of all to any of those in Hell.*

6. That which is the sting of this misery, the hell of hell, is the eternity of it; this punishment is everlasting, *the worm never dyeth, the fire is not quenched.* The chains in which these miserable captives are held, are *everlasting chains of darkness*, Jude 6. The fire with which the Chaff is burnt, is *everlasting destruction*; It is a lake of fire, a stream of brimstone, a sea of misery that ever floweth and never ebbeth, a fire that ever burneth, and never consumeth. O sinner, think a few serious thoughts of Eternity, what it is to lye in torment, in extremity of pain a few minutes, hours, days, weeks, months, years, ages! Who would be hired to commit Adultery, or to enjoy the pleasure of any other sin, if he were sure to be punished for it with holding but his hand over the flame of a candle, or put his finger in the fire but the space of twenty four hours. Few would be found to buy so short a pleasure with so sharp a pain. What is it then to be tormented soul and body, not one finger or joynt, but the whole person, not for a few minutes or hours, but the space of millions of ages in everlasting flames? Think soberly what it is to lye in the prison, the dark dungeon of hell, in *everlasting fire prepared for the Devil and his Angels*, with no better companions; as many years, ages, as there be stars in heaven, sands by the sea shore, or drops of water in the sea. O consider this ye that forget God, and be not so mad and besotted with your lusts, as for a short pleasure, a momentary trifle, to run the hazzard of everlasting misery.

What shall we do to escape this Everlasting punishment?

Means 1. Believe the Scriptures of truth, read them, tremble at the word, enquire the way in the Word pointed out, follow that; and as the Star led the

the wise men to Christ, so the word, if you follow its direction, will guide you to heaven, whereby you shall be sure to escape the ditch of hell. When *Dives* seemed careful lest his brethren should come also to that place of torment, of which he had too woful experience himself, he prayed *Abraham* to send *Lazarus* or some preacher from the dead to warn them to that effect. But *Abraham* hath a better way for them, or whosoever desire to escape hell torments, let them hear, (i. e.) regard, believe, follow the direction of *Moses* and the *Prophets*. Most people believe not the very history of Scripture, will not be perswaded of the truth of Gods Justice, holiness and unchangeableness, perswade themselves they may by a few good words at last gain obtain mercy, favour with God, and escape hell; at least by their prayers, tears, and late repentance, they may alter the mind, or reverse the sentence of the last judgment, and with their knocking, crying and importunity, the gate of heaven will be opened to them, who by the doom of the Great Judge are condemned to hell: But be not deceived with vain hope. It is as clear as the light, as if it were written with a Sun beam, that most people in the world do perish, yea, a great part of the visible Church, the Children of the Kingdom; this is the word of truth, which the God of truth in the point of honour will see performed; whose glory, the glory of his justice, and the glory of his Truth is dearer to him, then millions of wretched souls, which regard nothing but the satisfaction of their ungodly lusts. Believe but what the Scripture affirmeth in more places then one, that there is hell after this life, and that most men and women perish in hell for ever, and see if the firm belief of this truth will not put thee upon Faith and Holiness, whereby

tho'1

thou maist escape hell and be saved.

2. Make hast out of the suburbs of hell, linger not, delay not to get out of thy natural estate, stay no longer in a state of darkness, unbelief, in any course of sin, or way of wickedness, then thou wouldst tarry in a house which were on fire about thy ears, *Prov. 6. 4, 5. Give not sleep to thine eyes, nor slumber to thy eye-lids: Deliver thy self as a Roe from the hand of the hunter, and as a bird from the hand of the fowler*: So long as thou remainest unregenerate, the wrath of God abideth on thee.

3. Away with thy self-flattery, which is self-delusion, away with all false conceits that thou art in a good and safe condition, that thy sin is pardoned, and God is reconciled to thy soul, when thou hast never thoroughly examined thy self, by the unerring and infallible word of God.

This self-deceit is as dangerous as it is common to most men and women in the world. Scarce one in a thousand of the multitude, but they hope well, have a good belief of their own salvation, and so they are hardened against the reproofs and convictions of the Word; they are death-proof, judgment-proof, hell-proof, untill the sentence of the judge undeceive them, and the flames of hell open their eyes. As true faith giveth solid and sound comfort, so a false Faith giveth false comfort, a palliated cure which at last festers, and their refuge of lies is swept away with a storm of wrath and vengeance. Were it not for this false perswasion and vain hope wherewith people lull themselves asleep, they would awake out of the sleep of sin, and arise from the dead, and enquire, what shall I do to be saved?

Whereas being thus self-deluded, they seek not after Regeneration, Sanctification, pardon of sin, because they think they have it already. While they

do Satans work, and are content to be his slaves, they think they are safe enough out of his danger, have nothing to do with him, they defie that Fiend of hell, and spit in his face, while yet he hath possession of them, by one reigning sin or other; *When a strong man armed keepeth his Palace, all his goods are in peace*, Luk. 11. 21. If we could speak with them in hell, and ask them, what ailed you to come to that place of torment? The answer of most would be, we thought we were in a good way, we made no other question but to be saved, we never feared hell till we dropt into it. We thought we might enjoy our Lusts, and have heaven too; we thought we might follow the world, and have Christ too. Had we known what we know now, what manner of persons would we have been? We heard enough out of the Word, how strait heavens way was, but we believed not. This rotten hope, this false conceit of our own goodness, hath undone us. But we need not go to the damned souls in hell to prove the destructive vanity of lying hope, we have instances enough in the Word of life to prove it. This was it that undid the Foolish Virgins, which represent to us the generality of professing Christians; They are not without hope to the last, as appears by their *Lord, Lord, open to us*, Mat. 25. 11. And those other, that knock with *Lord, Lord, open to us*, who when they were answered with a denial, Reply, *We have eaten and drunken in thy presence, and thou hast taught in our streets*, Luk. 13. 26. *Ahab* was full of hope and false confidence, that he should prove *Micaiab* a lying Prophet. *Korah, Dathan and Abiram* were full of confidence that they had holiness enough to challenge the Priest-hood, *All the Lords people are Holy*, say they: Where is the man amongst all the Rout of vile sinners that is not full of hope that

God will be merciful to him, though he add drunkenness to thirst, and that he shall be loved as well as the most holy and sincere believer: *Let every one that hath this hope purifie himself as Christ is pure, 1 Joh. 3. 3.* And examine thy hope by the Word, that so thou mayst not be disappointed of thy expectation, and drop into hell with hope of heaven.

4. Get a heart broken with Godly sorrow for sin, weep and mourn now for sin, that thou mayst not weep and howl in hell.

5. Thus come unto Christ, believing in him, renouncing thy own Righteousness; cleave to him as a rock of Salvation, flee to him as to a City of refuge, be found in him, walk in him, take his yoke upon thee, he will give rest to thy soul, he will deliver thee from wrath to come.

“ But the Righteous into Life Eternal.

These words contain the execution of the other part of the Judges sentence, of the sentence of absolution of those happy ones which are set at the right hand of Christ, in opposition to the former, the Goats, which is hinted in the adversative particle, *but*, the Righteous into life Eternal.

Ax. 1. There is a state of happiness after this life.

2. This happiness is Eternal.

3. The Righteous shall enter into Life Eternal.

Take them all together, they make up this one Doctrine:

Doct. The Righteous shall after this life enter into Life Eternal.

In handling this high point, a subject fitter for the Holy Angels then poor dust to treat of, I shall do these things.

1. I shall

1. I shall give some light to it from parallel Scriptural expressions.

2. Shew wherein Eternal Life or Happiness consisteth.

3. Speak to the Eternity of it.

4. Prove that it is, and why it is, and then apply

all. *Eternal Life*, that state of blis wherein glorified Saints see God, have full fruition of God in heaven, is variously set forth to us in Scripture. It is called *peace*, *Isa. 57. 2. He shall enter into peace.* Peace in the Hebrew phrase, is very comprehensive, by it is meant all manner of good. Is it peace? that is, is all well? Sweet is the very name of peace, the thing much more. In peace we enjoy our estates, sleep in our beds quietly, follow our Callings, trade in Markets, buy, sell, get gain. Saints here have continual war with Sin, Satan, wicked Men, suffer persecution by them: the more war now, the more peace hereafter, *Rom. 2. 10. Glory, honour and peace to every man that worketh good.*

It is called an inheritance, because sure to all the Sons, yea, Daughters too inherit in heaven, *Rom. 8. 17. If Children then heirs, heirs of God, and joynt heirs with Christ.* 1 *Pet. 1. 4. To an inheritance incorruptible,* of which the right heir cannot be defrauded, as earthly heirs sometimes are.

It is called rest, *Heb. 4. 9. Therefore there remaineth a rest to the people of God.* Rest suppolet labour, the rest of the labouring man is sweet, *Eccles. 5. 12. None enjoy this everlasting rest, but they that labour in the Vineyard. Call the labourers, and give them their hire,* *Mat. 20. 8.* On the word used by the Apostle there, hath relation to the Sabbath rest, a holy rest, because none shall enjoy this happy rest of an Eternal Sabbath in Heaven, but they who labour in

the works of holiness the six days of this life: they who keep the Sabbath in works of sanctification, who call the Sabbath their delight, they are pronounced blessed, for that *they rest from their labours*, Rev. 14. 13.

It is called *Glory*, a Crown of *Glory*, a Kingdom, a Crown of *Life*, of Righteousness, for the Excellency of this State, 1 Pet. 5. 4. *Ye shall receive a Crown of Glory. And will preserve me to his Heavenly Kingdom*, 2 Tim. 4. 18. A heavenly kingdom it is, as far excelling earthly kingdoms and crowns, as gold excelleth dirt.

It is called *Salvation*, and in the Text, *Life Eternal*. Life, because sweet, because life enableth us to enjoy the comforts of life, and because life giveth activity, and opportunity to act. But this life here is mortal, fading, a shadow of life. *As for Man his days are as Grass*, Psal. 103. 15. In the midst of life we are in death, crazy, frail, sickly, ready to dye daily: but there is constant health, *vivere est valere*, even life everlasting.

It is called a *Feast*, Rev. 19. 9. *Blessed are they that are called to the marriage supper of the Lamb*. And if that place be meant of the happy state of the Church on Earth yet to come, when the *Jewes* shall be called, if then, or at any time there shall be such a Feast on Earth, much more delightful shall be the state of Saints in Heaven, when the marriage of the Kings Son shall be consummated, whose Nuptials are begun to be celebrated upon Earth, Mat. 22. 1, 2. & 8. 12. *Many shall come from the East and West, and shall sit down with Abraham, Isaac and Jacob, in the Kingdoms of Heaven*. The word Translated *sit down*, is a gesture used at Feasts, Luke 22. 30. *That ye may eat and drink at my Table in my Kingdom*. And if I may pursue this metaphor a little further,

Let us consider it in these particulars:

1. The place where this Feast is held.
2. The good company thereat Entertained.
3. The Entertainment it self.

1. The place where the Saints shall enjoy *Eternal Life*, which is this Feast, it is *The Heaven of Heavens*, or the third Heaven, otherwise called Paradise, in the same place, for the delights and pleasures there enjoyed, 2 Cor. 12. 2, 4. It is called a *City*, for this Earth is a pilgrimage to it, it is a City that endureth, *Heb.* 13. 14. for the Palaces of Earth are a Wilderness to Heaven, and moulder away into rubbish. It is the *New Jerusalem*, a most large and spacious City, the great City, in which are many mansions, *Rev.* 21. 10. So it had need to be an exceeding great City, that shall be able to receive so many Guests. For though they that be saved, are few in comparison of them that perish, yet are they many in themselves considered, *Rev.* 7. 9. *Lo a great multitude, which no man could number, of all Nations, &c.* No man can number them; but he that calleth the Stars by their names, knoweth every one of them that be his: This Island seemeth great to us, then the whole Earth is vast; yet is all the Earth, not so much as a point to heaven, as a centre to a circumference.

And as Heaven is a large room, so is it well furnished, like that of our Saviours, where he did eat his last Pasover, *A large upper room furnished.* Heaven is full of Glory, of Beauty; it is the Master-piece of Gods Creation. The Heavens declare the Glory of God, as the excellency of the work shews the glory of the Work-man. *Abasuerus's* Palace was stately hung, where were white, green, and blew hangings; these were but rags in comparison of the furniture of Heaven. *Esb.* 1. 6. His beds of

Gold and Silver, were but dirt and rascalls to the Glory of Heaven. Kings erect not Cottages for themselves. Solomons house of Cedar, Abahs Ivory Palace, Mausolus his Tomb, the Egyptian Pyramids, Dianas Temple, Romes Capitol, were dog-kennels in comparison of heaven, *Psal. 87.* *3.* *Glorious things are spoken of Jerusalem, the City of God Cant. 3. 10.* King Solomon made himself a Simulacrum of the wood of Lebanon. He made the pillars thereof of Silver, the bottoms thereof of Gold, the covering thereof of precious stones. The best materials of it were Cedar, Gold, Silver. But the Heavenly Jerusalem walls are Precious, the foundations of Precious Stones, *Rev. 21. 19.* How glorious is the pavement of Heaven, the outer Court, the Heaven of Stars, of which even wicked men also now have the benefit; more glorious are the inner Rooms, the Heaven of the blessed, intended only for Gods Friends and Favourites!

Our best Rooms are furnished with filks; the work of silly women, but Heaven is the curious work of Gods finger, *Psal. 8. 3.* *Isa. 66. 2.* *All these things hath my hand made.* This City is the Nose such for beauty, so bright and glorious, that it hath no need of the Sun, neither of the moon to shine in it, for the Glory of God doth lighten it, and the Lamb is the light thereof, *Rev. 21. 23.* It is a Paradise of delights, it is so safe from fear or danger that the gates of it are never shut, it is subject to no decay. For though these visible Heavens were old as a garment, yet the Heaven of the blessed is a City, for everlasting habitation, *Lev. 16. 9.*

2. Good company addeth much to the joy of a feast; the more the merrier. God saw it not good for Adam in innocency to be alone, *Gen. 2. 18.* Humane nature brooketh not solitariness, *Ecc. 4.*

10. *We to him that is alone.* But here friends, companions are unequally yoked together, some pretended friends prove false and treacherous. David complains of such, *Ten, mine own familiar friend whom I trusted, which did eat of my bread, hath lift up his heel against me, Psal. 41. 9.* In Heaven are the best friends, the right good fellowship, the communion of Saints and Angels. There are all faithful as *Abraham*, righteous as *Noah*, just as *Lor*, men after Gods own heart as *David*. If blind Papists go on foot to the Holy-Land, to see the places where the soles of *Abrahams* feet have trod, how far would they go to see *Abraham* himself? If the Queen of *Sheba* went so far to hear the wisdom of *Solomon* and to converse with him, how far would she have gone to see a numerous society, or rather an innumerable company, whereof every one is as wise as *Solomon*? For so are the holy Angels and Saints in Heaven. If the Wise men went so far to see Christ in a Manger, how far would they go to see him, and to enjoy him in glory? Among all this blessed society are no hypocritical mockers at feasts, no *Doeg* nor Devil to accuse the brethren, no *Michal* to scoff, no *Esa* to threaten. All are of one heart, all love as brethren, each one resemble the children of a King, the King of Peace. The City is paved with love, peace, joy. All believers make up one body in Christ, are one, as he and the Father are One. On Earth Communion of Saints is oft broken by division, dissention, caused partly by Satan that envious one, who soweth tares of discord, and sets brethren at odds in their Fathers house: and partly by mistakes, ignorance, passion, pride, and such like corruptions: and for the divisions of *Reuben* are great searchings of heart. *Hooper* and *Ridley* agree in prison, who at liberty fell out about Ceremonies. Bite

in Heaven, *Paul* and *Bernabas* are reconciled, *Luther* and *Calvin* are perfectly agreed. There are no controversies at all, no difference in opinion, no alienation of affections, no remembering one anothers infirmities to their disgrace, no rehearsing of old mis-carriages, no bitterness of passion, but all love God, all joyce in each others happiness. They that have here taken sweet counsel together, conferred of Heaven together, walked to the house of God together, fasted and prayed together, shall now joyce and praise God together world without end.

3. The entertainment, the Oxen and fatlings, the provision to feast this happy company: which to be sure is royal and bountiful, according to the state of the King of Kings. It is blessedness it self that is the cheer, *blessed is he that shall eat bread in the kingdom of God*, Luk. 14. 15. Of which blessedness, it is assay to speak, I shall but darken counsel by words without knowledg. *Paul* himself who was wrapped up into Heaven, saith little of what he there saw, he heard unspeakable words, 2 Cor. 12. 4. In another place he saith, *eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him*. *Moses* conversing with God a few dayes, his face shone, so that the children of *Israel* could not stedfastly behold him, no more then we can behold the Sun; such rayes of brightness the Divine Majesty had cast upon him, *Exod.* 34. 30. *Peter* with a short glimpse of Heavens glory was so ravisht, that he forgot himself, his brother *Andrew*, and his fellow Disciples, and could be content to dwell there, and not return to his house, calling, nets, to his Wife and Children; *Lord, it is good for us to be here*, Mat. 17. 4. Had I the tongue of Men and Angels; if I had 300 tongues and as many mouths, as the Poet speaketh, I could not handle

handle to the full, the beatifical Vision; that unspeakable, unconceivable complacency, delight and pleasure which the Saints have, possess, enjoy in seeing, knowing, loving God, and being beloved of him, *in whose presence is fulness of joy.* Matth. 5. 8. Happiness is in vision and knowing God, with possession and enjoying him, 1 Joh. 3. 2. When the King goeth his progress, what flocking from all parts is there to see him, and pressing into his presence at meal time to see and hear his discourse. Rev. 7. 15. *They are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them,* Ps. 36. 9. *In his light we shall see light.* Saints on earth, how they love Gods presence, to enjoy him in Ordinances! This was the one thing which David desired, Psal. 27. 4. When God hides his face they are troubled. Let the world take their Corn and Wine, so Saints may enjoy the light of Gods countenance. Let Ziba take all for Mephibosheth, he hath enough that the King is returned in peace, Cant. 1. 2. *Let him kiss me with the kisses of his mouth, for thy love is better then wine.* Act. 2. 28. *Thou shalt make me full of joy with thy countenance.* In heaven poor souls who with Mary love much, long much after Christ, weep because their Lord is gone, complain for his absence, by night on their bed seek him whom their soul loveth, in heavens I say, they solace themselves in the embraces of Christ, never to be pulled thence. The Sun of righteousness ariseth and shinneth on their souls, never to set more, never to be eclipsed or clouded more. *Well done good and faithful servant, enter into thy masters joy.* Come ye blessed of my Father, they shall hear from the mouth of Christ himself. They whom he pronounceth blessed are certainly blessed. מְבֹרָכִים the Hebrew word for *Blessed*, is of the plural number, because saith one, *remouab uno*

986 *Eternal life is a most excellent state of body and soul.*

eternam bene beatam vitam. Not the enjoying of one or two good things; but the affluence of all good, is that which speaketh a man happy. Bliss in a word is the chief good and ultimate end of the rational creature, the last perfection of man, faith *Aquinas*, which he hath in communion with God in Christ, with fullness of Joy, Peace, Glory, in body and soul for ever. Thus of parallel expressions in Scripture.

1. In which eternal life consisteth. As there are two parts of the punishment of the wicked in hell, 1. The punishment of loss, or absence of all good, 2. The punishment of sense, or the presence of all evil; So eternal life hath two parts, 1. The absence of all evil. 2. The enjoyment of all good. 1. Eternal life freed from all evil. 1. From sin, the worst of evils. There is no darkness of understanding, no ignorance, blindness, error, nor mistake; no disorder in the will and affections; no stubbornness nor rebellion; no danger of offending God; no hollwing of the flesh against the spirit, no possibility of departing from God by disobedience. In heaven is that fulfilled, *thy people shall be all righteous, Is. 60:21.* 2. No danger of condemnation, no anger nor wrath of God; he will chide no more, never withdraw his favour; nor the light of his countenance from his beloved people, *Is. 63:8.* They shall sorrow no more, never shall fear more; never sigh nor grieve more, never be in pain, sickness, nor so much as a tooth-ach more; never know deformity nor infirmity more; never labour to sweating or wearisomeness more; nor so much as fear again, for Satan and all enemies shall be trod under foot, from ever troubling them again, shall never tempt them more, *Rom. 16:21.* All penal subjection shall cease in Heaven, there shall be none to rule them with rigour; all relations shall

shall cease, the servant is free from his Master there; 1st. 3. 17. there shall be no necessities of nature, no poverty, no lack of any thing that is good; there shall be no war, no persecution, no oppression, no plague nor destruction. *They shall not hurt nor destroy in all my holy mountain, saith the Lord, Is. 65. 25.*

2d. Eternal life, blisse, speaketh something positive also. A most excellent state it is both of body and soul. 1. Of Body. The body being raised from death, and reunited to the soul, its old companion is now refined from all dregs of corruption; beautified with all glorious qualities and perfections of immortality, incorruptibility, Spirituality, as was touched before in the Doctrine of the Resurrection. *He shall change our vile bodies, that is may be fashioned like his glorious body, Phil. 3. 21.* Now all weakness, imperfections, defects, blemishes are gone away. *Leah* is now here blees-eyed; *Moses* hath no stammering tongue, nor is slow of speech; *Naaman* is perfectly cured of his leprosy; *Job* of his ulcers; *Lazarus* of his sores. *Thou shalt be righteous shine as the Sun in the kingdom of thy father, Mat. 13. 43.*

2d. For the soul. The spirits of just men are now made perfect, as *Adam* in innocency; the Divine nature is now complete, the work of regeneration and sanctification is arrived at its height.

3d. The understanding is fully inlightned: now we know no longer in part, we see no longer as in a glass darkly, 1 Cor. 13. 12. all darkness is dispelled; believers are children of light indeed, partakers of the inheritance of the Saints in light; now is the morning bright without a cloud, as the Sun at noon. We all with open face behold the glory of the Lord: in his light we see light, we know those truths clearly at which here we stumble in the dark, about which we now differ and dispute. In Heaven the

the weakest believer is a better Divine then the most profound Doctor is here. The high mysteries of the Trinity, the deep points of predestination, in which the Elephant may swim here, are there fords which the Lamb may wade over. As the knowledg of a man differs from a childs, so a glorified Saint excelleth the wisdom of the wisest man on Earth, as the light of the Moon shineth above the glimmering of a twinkling star. O happy day when all error shall vanish, all mists of ignorance shall be dissipated, as the darkness and fogs vanish at the breaking forth of the Sun. God who is light it self, who dwelleth in light to mortals inaccessible, shall be to the Saints, instead of all Books a teacher, insted of all creatures a Preacher, we shall then see him as he is, 1 *Job.* 3. 2. There the faithful shall not need to bring sacrifices to offer for sins of ignorance, as under the Law, *Lev.* 4. 2. there needeth no pleading with *Ahimelach*, *in the simplicity of my heart I did this* no excusing our selves with *Paul*, *Act.* 23. 5. *I will not*; there shall be no breaches made upon any for errors, as was made upon *Uzza*: perfection of wisdom, so far as creatures are capable, and knowledg are there.

2. The will of glorified Saints is perfect, rebellion and principles of Apostacy are removed, there is no *principium contrahendi*, the will is conformed thoroughly to the will of God, to the Law of God, according to the third petition in the Lords Prayer, *Thy will be done as in heaven*, there it is done readily, cheerfully, constantly. There Gods service is his peoples delight, his praise is their meat and drink, his Sabbath their desire, his statutes their song, they run the way of his commandements. There are no passions to disturb them, no earthliness to distract them, no sloth to retard them, no corruption

to estrange them from God. There is a new heart, a new spirit, wholly new; all old things are passed away, all things are become new. O happy time when Gods people shall have hearts so composed, that they shall be as ready to obey, as God shall please to command.

3. The affections are wholly on God the chief good, on *Jesus Christ* who is the Rose of *Sharon*, the Lilly of the Valleys, white and ruddy, the chiefest of ten thousands. This is he whom the soul loveth, the joy, praise, delight, boastings of Saints. *Whom have I in heaven but thee? It is good for me to draw nigh to God, to dwell with him for ever.* Here is no place for grief, no *Jebusite* to be thorns in our sides or pricks in our eyes, but all joy, all love, *stay me with flags, comfort me with apples, I am sick of love.* Surely one day in these Courts is better then a thousand. Saints have not the least doubt of Gods love to them, there is none that make the least question whether God be his Father, Christ his Redeemer; there is no suspicion of the truth of any ones Conversion, no fear of any one falling away. Perfect love casteth out fear, for fear hath torment; all Saints are now made perfect in love, and are perfectly assured of Gods eternal love to their souls.

3. Yet that which is the crown of this crown of life, is the eternity of it. Earthly crowns have their compass, length of dayes their date, the longest day hath a night, the longest summer hath a winter attending it. Life is sweet here but it is mortal; friends company is pleasant, but they must part; feasts are made for delight, but they have an end. We read of a sumptuous feast of 180 dayes, yet that had an end. That is a poor happiness which may cease and come to an end. Heavens happiness hath a beginning

gining; but no end, the Saints rest is everlasting; they that are made pillars in Gods Temple shall go out no more. Dayes, weeks, months, years, measure out our time; in eternity there is no such thing, no Almanack to measure time by, no moveable feasts, no year of our Lord, no revolution of Heavens, no motion of the Sun there. Time is ever flowing, eternity ever standing. Earthly Paradise had a way out, which Adams Sons could never find entrance into again: Heaven hath a way in, but none out. That place which passeth all understanding, that joy unspeakable is a river not a pond; *thou shalt make them drink of the river of thy pleasure.* The habitations above are everlasting, the Saints there have a continual feast, they rejoyce evermore, the marriage-knot between Christ and believers is indissoluble, death it self shall not separate them. *O beatorum et amplius liquet irrupta tenet copula.* Blessed are they that may dwell in thy house, they will be ever praising thee, Ps. 84. 4. *While I live, will I praise the Lord, I will sing praises to my God while I have any being,* Ps. 146. 2. O blessed Eternity, the flower of the Garland, the jewel in the crown of life.

4. Next it remaineth to prove that there is eternal life; that all this is real, not a dream or fancy of blis, that there is a reward for the righteous. All those Scriptures prove it, which mention the recompense of reward, the inheritance of Saints, the glory of Heaven, the Saints rest, the heavenly kingdom; together with all those expressions of life eternal above mentioned in Scripture. If to any one this eternal life may seem too great for so inconsiderable a creature, as man to enjoy, and so too good news to be true, let it be considered, 1. That eternal life is the gift of God, the great God, who will do great things for his people, Rom. 6. 23. It is he who is Author of

every

every good and perfect gift, who bestoweth this Eternal Life.

2. As a reward of obedience, as a donative or spend given in mercy to those that have overcome, have endured a great fight of affliction, have suffered reproach, persecution, and the hatred of the world for his sake. And that thou shouldst give Rewards to thy Servants, *Reu. 21. 18.* Now great persons give great rewards like themselves. When a Philosopher asked a penny, the King answered him, *A penny was a gift below a King to give.* The King of Kings will give no less then a Kingdom to every one of his followers. *Psal. 21. 19.* *O how great is thy goodness, which thou hast laid up for them that fear thee!*

3. This blessed reward is not too great, if we consider that by bestowing it, God will magnifie his bounty and riches of his Grace, and thereby glorifie his mercy to his chosen people. *Ahasuerus* was a potent and rich King, and he was resolved to shew forth the riches of his Glorious Kingdom, and the honour of his Excellent Majesty, in that stately Feast of so many days continuance, which he made to his people and servants, *Esth. 1. 4.* And God who is infinitely rich in grace and goodness above what we can imagine or conceive, is pleased to make to his dear people a feast of good things, even to the days of eternity, *When he shall come to be glorified in his Saints, and to be admired in all them that believe, 2 Thes. 1. 10.*

3. This Eternal Life is Childrens bread, the inheritance of Sons, the peculiar possession of Saints, with which strangers have nothing to do; the wicked have no part nor lot in this matter. Common blessings he giveth, the blessings of his left hand, to those that shall be placed on Christs left hand, *Dan.*

3. 19. To Nebuchadnezzar he gave Power, Dominion, Glory, Majesty, that all Nations trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down. This was much for one man to enjoy. The like power and greatness, and vast dominion, hath God given to the Turkish Emperour; yet was the one, and the other is a tyrant, a mis-believer: such crums doth God in his bounty cast unto dogs. What rewards then doth he reserve for his Children, who are to him as the apple of his eye, his first born?

4. Believers hope, and wait, and work, and suffer, because they trust in the living God; they labour in the Vineyard, expecting the penny of everlasting life; They keep a good conscience, deny themselves, pass through good report and ill report, in expectation of this eternal life, 1 Cor. 4. 11. *We both hunger, and thirst, and are naked and buffeted, and have no certain dwelling place. We have forsaken all and followed thee.* Therefore they shall receive the end of their faith and hope and sufferings, the salvation of their souls. For God is not unrighteous to forget your work and labour of love, &c. Heb. 6. 10.

I come now to the reasons why the Righteous enter into life.

Reason. 1. So is Gods good will, his good pleasure. It is your Fathers good pleasure to give you the Kingdom, Luk. 12. 32. Though the Kingdom of Heaven seem too much for us to receive; it is not too much for God to give, who will be gracious to whom he will be gracious. All our prayers, tears, labours, watchings, fastings, works of righteousness which we have done, weigh nothing at all, if put into the ballance with Eternal Life, they would be found exceedingly too light. All that are saved must write upon their

their crowns of Glory, *Grace, Grace.*

2. *Eternal Life*, though as Gods free gift to believers, it is meerly of Grace, yet is it the purchase of Christs blood; it cometh easily to us, it cost him dear. Saints may write on the doors of those heavenly mansions, the price of blood. It is for the sake of Christ that believers are adopted, justified, sanctified, glorified, and advanced to this Crown of Life. *Eph. 1. 5. Having predestinated us unto the adoption of Children by Jesus Christ.* In the Gospel preached, God the Father maketh a marriage for his Son, to which sinners are invited upon earth; in Heaven God maketh the Marriage Supper of the Lamb, whom he is delighted to honour, while for his sake he advanceth and bringeth many adopted Sons to Glory.

3. In giving *Eternal Life* to Believers, God glorifieth his faithfulness, and the truth of his promises, which are all *Yea and Amen in Christ.* As he gave Canaan the *Land of Promise* to *Israel* to perform his Covenant made with *Abraham*, *Deut. 9. 5. That he may perform the word which the Lord sware to thy Fathers, Abraham, Isaac and Jacob:* So for the New Covenant of the *Messiah*, God will bestow the *Heavenly Canaan*, *Eternal Life*, upon all the Heirs of Promise.

4. The Righteous, (*i. e.*) believers justified by Faith in Christ, are qualified with holiness, are made meet to be partakers of the inheritance of the Saints in light. Heaven is the Kingdom prepared for the Elect in the blood of Christ, whereby the Curse of the Law, and the guilt of sin is removed, *Mat. 25. 34.* So believers by the Righteousness of Christ imputed to them, by faith and holiness wrought in them, by the Spirit, are prepared for the Kingdom of Heaven; like Children of the Bride-chamber, they have on the wedding Garment, and therewith are admitted

ted to the marriage, are let in to the Bride-Chamber of *Eternal Life*.

So I come to the Application.

1. *Use of Instruct.* Let these sayings sink down into your hearts, believe firmly the truth of *Eternal Life*, and then you cannot but be affected strongly to endeavour after the obtaining of it, to gain so as to obtain.

1. Believe the truth in your hearts, which ye profess to be an Article of your Faith, confirmed in almost every leaf of the Bible; and in all Catechisms. *He that believeth not, maketh God a lyer*, 1 John 5. 10. *Jesus Christ a deceiver, who comforteth his Disciples with hope of heaven*, John 14. 2. *Let not your hearts be troubled; — In my Fathers house are many mansions; I go to prepare a place for you*. He encourageth Christians to suffer Persecutions upon this account, *That great is their reward in Heaven*. And ever 17 one that forsaketh houses, — or lands for my names sake, shall receive an hundred fold, and shall inherit everlasting life, Mat. 19. 29. And he maketh preachers impostors, Faith vain, and Believers of all men most miserable. All which being too gross absurdities to imagine, we may believe there is reward for the righteous, as verily as there is a God that judgeth the Earth.

2. Then if we believe the Truth, we cannot but be affected with admiration at the felicity and happy estate of those whom God hath chosen Heirs of Salvation, and predestinated to *Eternal Life*. *Jacob* at the first hearing believed not the report of *Joseph* being alive; but when he believed it indeed, his spirit revived. If we believe not, no marvel if we regard not the report of the word concerning *Eternal Life*; But if we indeed believe, we shall be affected

as they that said, *Lord, evermore give us of this bread,* Job. 6. 24. or as the young man that came running to Christ, and kneeled to him, and asked him, *Good Master, what shall I do that I may inherit Eternal Life?* Mark 10. 17. Remember me O Lord with the favour, that thou bearest unto thy people; & visit me with thy Salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy Nation and Glory, with thy inheritance, Psal. 106. 5. *Cleombrotus* reading *Plato* of the Souls Immortality, cast himself headlong from a Rock, that he might sooner enjoy the felicity by him described. The Fathers of the Old Testament believing, shewed an ardent desire of the coming of Christ, *John* 8. 56. *Abraham* rejoiced to see my day; and he saw it, and was glad. *Jacob* longed for Gods Salvation, Gen. 49. 18. *Make* hast my beloved, and be thou like a Roe, or a young Hart, upon the Mountains of Spices, Cant. 8. ult. If they so much longed to behold Christ in the flesh, how much more should believers long to see him coming in the clouds to the consummation of the nuptials? *The spirit and the bride* say come, and let him that heareth, say come, Rev. 22. 17.

2. This may serve to vindicate God from the imputation of being a hard Master, who suffers his people in this life to fare hardly, to eat the bread of sorrows, and to go through many afflictions; whereupon many resolve they will be no servants of his, who maintains his servants no better. But men should consider the way to Heaven is by the Cross, the way to the Kingdom is through much tribulation. *Chrysostome* once invited to a feast, where his way was to pass through a blind Lane, which brought him to a fair street, through which he met a man leading to Execution; whereupon he made this observation. That it was no matter, *quid;*

which way a man went, but *quod* whether one goeth better go through a blind lane to dinner, then through the fairest street in a City to the Gallows. So better to pass through poverty and persecution to life eternal, then through prosperity and the pleasures of sin to everlasting torments. The way to Heaven is like that passage whereby *Jonathan* and his Armour-bearer passed over to the Garrison of the *Philistines*, 1 Sam. 13. 4. 13. *There was a sharp Rock on the one side, and a sharp Rock on the other side, and Jonathan climbed up on his hands, and on his feet, and his armour-bearer after him.* So is the way to glory strawed with thorns, paved with sharp afflictions. God inureth his people to hardship, e're he will advance them to the Throne. *David* indured much persecution, was hunted as a Partridge on the Mountains, e're he came to the Kingdom. *Joseph* lay long in prison, he was laid in irons, e're he was preferred to be ruler in *Egypt*. Christ himself ought first to suffer, and then to enter into his Glory. A Father will train up his Son to labour, though he intend him the inheritance, by hardship he gaineth experience, whereby he is fitted to manage an estate better. By sufferings God tryeth the Righteous, exerciseth their Faith, Humility, Patience. So God tryed *Abrahams* Faith, *Jobs* Patience, the Prophets and Apostles by persecution. Yea, Saints have chosen to suffer afflictions, and preferred them in Gods way, before the pleasures of sin, *Heb.* 11. 25. *Paul* would not have wanted his scourging, and shameful intreating at *Phi'ippi*, to have missed his joy and consolations, which so abounded that he and *Silas* sang praises to God at midnight in the stocks, and the Prisoners heard them, *Acts* 16. 25. The Devil sets the best side outward, sheweth his Followers, as he did to our Saviour,

four, the Kingdoms and Glory of the World, thereby intending to deceive, and to allure sinners into the snare. The harlot promifeth the young man good chear, and pleasures his fill, to intice him and to draw him in, *But her end is bitter as wormwood,* Prov. 7. 14. *He that is beguiled by her, goeth after her, as an Ox goeth to the slaughter, or as a fool, to the correction of the stocks,* Prov. 7. 22, 23. Till a dart strike through his liver, as a bird hastneth to the snare, and knoweth not that it is for his life. But God dealeth plainly, as he meaneth faithfully. He promised to Abraham the Land of Canaan for his posterity, but told him withall, they should first be afflicted four hundred years.

The Israelites were made acquainted with this Promise, that they should possess the Land flowing with Milk and Honey, and Cities stored with all manner of goods, but they must first fight and conquer, God promising to be with them. Paul was told how great things he should suffer for Christ at his first entrance into Christianity, Acts 9. 15. To the faithful God promifeth a Crown of Life; but they must fight for it the good fight of Faith: the penny God promifeth, but it is to them that labour in his Vineyard; a prize, but they that will obtain it, must run, and run so that they may obtain; a Kingdom, but the way to it is through much tribulation. But the weight of the Eternal Crown of Glory will abundantly make amends for our light afflictions, which are but for a moment, 2 Cor. 4. 17.

3. This Doctrine of Eternal Life will serve to vindicate the Saints who aspire to it, from the hard speeches, the aspersions which the world cast upon them, as if they were fools, silly, mad to be so holy, so strict and precise, to hear so much, to pray so

much, to fast so oft, that they will not do as their neighbours do, will not frequent Ale-houses, play the good fellows, run with them to all excels of riot. For which cause they speak evil of them, as if they thought themselves wiser then all the Town. But can ye blame them if they be loath to lose their Crown, to lose their part in Life Eternal? Can they having such promises be too holy, too circumspect? *Rev. 3. 11.* Can they make their Calling and Election too sure? Can they be too greedy of wisdom, too covetous of holiness, too ambitious of heaven? Must they not labour hard, that will enjoy the Saints everlasting rest? Must they not run apace, that will obtain the crown of glory? Must they not fight it out stoutly, that will overcome? Had they not need to watch and take heed, and fear lest a promise being left them of entering into his rest, any of them should seem to come short of it, *Heb. 4. 1. 2.* Why do not the men of the world rather blame one another, for seeking so busily the things below, their rising early and going late to bed, and eating the bread of carefulness for the meat that perisheth? Why do they not say rather, what needeth all this ado, this plodding, and trudging, and wearing the very stones in the street? If you say, else we cannot live, we cannot have bread for our children. Yea, God hath promised, if ye seek his kingdom first, all other things shall be added to you. And let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee, *Heb. 13. 5.* But if ye cannot live this poor life, if ye cannot have daily bread without excessive labour and vexing care (which faith in Gods promises would moderate) how then can believers attain eternal life, how can they get the bread, the heavenly Manna which endures for ever.

If they do not follow holiness and abound in the work of the Lord; If ye cannot have meat that perisheth, clothes that wax old, poor cottages of clay without labour, how can ye hope to eat bread in the kingdom of God, to possess durable riches, enjoy mansions of Glory, if ye be slothful in busyness, and not fervent in spirit, serving the Lord?

4. If there be eternal life will not they prove fools at last, will not they just deserve the imputation of folly and *Belding* madness, who pursue these poor trifles, *vanities*, riches that take wings and flee away, Silver that rusteth, pleasures that fade away, honours that vanish into smoke, delights that wither as a flower, in the mean time neglecting to obtain a better resurrection to eternal life, slighting the crown of glory, substance which endureth, *as those who trade with bands eternal in their houses?*

The worldling maketh earth his treasure, which moths and rust may corrupt, Thieves may steal from him; the voluptuous person makes his belly his God, the Alehouse his heaven, knoweth no better joy then a Tavern affordeth no better Musick then a Piper maketh no better pleasure then at Walkes, Cards, Dice, and drunken meetings; are not these egregious fools? yet in their own conceit they are the only wise men, who condemn the Saints of folly. But understand ye brutish among the people, *and ye fools, when will ye be wise?* Have ye not immortal souls, which must live somewhere after death? and if the soul must live for ever in torment or blis, ought ye not to provide for its living comfortably and happily? These perishing riches are not the souls riches, this meat for the belly is not the food whereby the soul must live, these clothes are not the ornament of the soul, these

houses are not the souls habitations. What is the soul enriched by thousands of Gold or Silver? the soul may be lean enough, for all the abundance of belly-cheat wherewith the body is glutted. He is branded by the holy ghost for a fool, who pleased himself in his abundance of corn and fruits, and thereupon bad his soul take its ease, *Eat, drink, and be merry, for it had goods laid up for many years*, Luk. 12. 19. when death separated soul and body, as it did very speedily, this night shall thy soul be required of thee, then whose shall those things be which thou hast provided? They are not the souls goods, as being of a different nature, and nothing suitable to the soul, which is a spirit; but these things are gross and corporeal. As it is not possible to fill a bag with moon-shine, a coffer with air, a purse with virtue, so neither the soul with riches. Saints therefore are the truly wise men, who are wise for their souls; wise for the best riches; wise to salvation, wise to lay hold on life eternal. They are the only wise men; for they make the highest end their aime, to be a child of God here, and a Saint hereafter in Heavens. They aime to be found wise men at their death, and so to be happy for ever. But they that for this lay the imputation of folly on Gods children, will be found the fools themselves. Is not he a fool that cannot make a right choice of things? and how do carnal men make their choice, when they imbrace perishing things, when they prefer pebles to pearls, glasse to Gold? Are they not fools on worse, even bruits, who are all for the present, and regard not the future? all for the body, not caring what becomes of the soul? while the body is pampered the soul is lean, while the body is richly adorned, the soul is ragged, and will be found naked to their shame. Are they not fools who having a

price

price put into their hands, means of grace and opportunities for heaven; want hearts to improve the same. Who having life and death; Heaven and Hell set before them, chuse death and refuse life? yea, themselves will one day condemn themselves of folly, when Hell-fire hath opened their eyes, then will they see and be ashamed, and commend the Saints for wise men, whom now they scorn as fools, *Wisd. 5. 3, 4, 5. This is he whom we had sometimes in derision, and a proverb of reproach: His fools accounted his life madnesse, and his end to be without honour. How can he be numbred among the children of God, and his lot among the Saints?*

2. Use of Repr: 1. To reprove the World for the mean and low esteem they have of Saints, righteous ones, who count them the refuse and scum of people, the offscouring of all things, not fit to live on earth, whom God hath ordained to eternal life. Thus they despise them, whom God will advance; they think their footstool too good a seat for them, whom God will set on the throne, whom God will promote to honour, they seek to debase. *Even the poor of this world God hath chosen to be rich in faith, and heirs of his kingdom.* And are they indeed so vile in thine eyes, whom God esteemeth precious and honourable, *Is. 43. 4.* are they so contemptible for whom God thought nothing too dear, for whom he gave his Son, the Son of his love, for whom he hath wrought great deliverance, for whose sake he rebuked Kings, slew famous Kings, for whose sake he upholdeth the Fabrick of Heaven and Earth, till the number of his elect be accomplished, and the mystical body of Christ be compleat? are they so despicable who are born of God, nearly allied to Christ, as bone of his bone, flesh of his flesh? are they of so small account who have the blessed spi-

rit to be their tutor, the holy Angels, ministering spirits, sent forth for their good to whom Gods ministers are servants, all creatures are theirs? Beware thou harbour not an ill thought of one of the least of them who belong to Christ, that thou make them not the subject of thy scorn, that thou offer no injury to them, whom God sets such store by, whose death he esteemeth precious, whose tears he puts in his bottle, whose sittings he telleth here, whose souls he receiveth when they depart hence, and bestoweth on them a crown of life.

2. It reproveth the World for the low esteem they have of zeal, holiness, purity, which is the way to eternal life. A man may be as humble, as meek, as charitable as he will, and escape happily the strife of tongues: But if a Christian be zealous to reprove sin, if he shew a love to Ordinances, if he keep himself unsported of the world, then is he every where spoken against. Yet how shall a Christian obtain life eternal without holiness? Blessed are they who persevere in holiness, for they shall see God. And without holiness no man shall see the Lord. Dost thou profess hope of Heaven and despise holiness, which is the way to the kingdom? Dost thou make the Communion of Saints an article of thy Creed, and yet despise Saints for their Zeal, holiness and sincerity which speaks them Saints? In all other Religions, Zeal is commended, and strictness is admired, as among the Friars in Popery, and among the Turks they use to pray fix times in a day; and who neglect their Devotions have some penalty or brand of infamy set upon them; yet among Christians that pretend to heaven, zeal and holiness is matter of reproach. But he is Gods way which he commandeth, and pronounceth blessed, Psal. 119. 4. Thou hast commanded us to keep thy precepts diligently. To meditate in the Law of

God day and night; is a note of a blessed man, *Psalm 121*.
*Thou shalt see the Lord thy God with all thy heart, and
 with all thy soul, and with all thy strength,* *Luke 10. 27.*
 which how can a man do without zeal? *Luke*
 warmth in Religion is odious to Christ; as that
 phrase sheweth, *Rev. 3. 16.* *Because thou art nei-*
ther hot nor cold, I will spew thee out of my mouth.

33. It reproveth them that preferre the good
 things of this present life before the happiness of
 life eternal; that so much look at the things which
 are seen, that they neglect the things which are not
 seen; that for regard things temporal; that finally
 they are in danger to lose things eternal. But they
 should consider, whether riches will purchase for
 them the possession of life eternal, whether they can
 deliver them in the day of wrath, whether corn
 and wine, pleasure, and the favour of men, like true
 friends, will stick to them in a time of need, whether
 godliocks or worldlings will most comfort them at
 the hour of death, and the day of judgment. Why
 then do so many worldlings condemn themselves
 when they come to die for pursuing the world so
 hotly, and will they had taken more pains for Hea-
 ven, and less for earthly things? why then do they
 so frequently promise to be godly when it is too
 late? if riches would afford any comfort after
 death, why was *Dives* in such distress; and with-
 all his industry could not obtain one drop of Wa-
 ter? O that men would not thus neglect Christ,
 holiness, and eternal life, for this deceitful world,
 which casteth off her best friends, and leaveth the
 soul naked in a time of most need.

1. 4. It reproveth slothful Christians, lazy profes-
 sors, who desire life eternal, and take some pains
 for it, but not enough; who conform to the easie
 part of Religion, perform outward duties, come to
 Church,

Church, read, pray, receive the Sacraments, but deny not themselves, mortifie not their lusts, examine not their hearts, are not heavenly-minded, prepare not their hearts to duty, serve not God with all their strength, Deek, but strive not to enter in at the strait gate: such as these may be said not to be far from the kingdom of God, are almost Christians, but come short, and lose all for want of going a little further. They imitate *Saul*, who lost his kingdom for not waiting till *Samuel* came, though he had tarried for him to the seventh day, but staid not the full time. So lukewarm Christians do many things, but they do them not as for eternal life; they pray, but not as for eternal life; they hear and keep the Sabbath, but not as for eternal life; they serve God, but not with all their heart, nor with all their strength, as if they acted for eternal life. Here that of *Solomon* holdeth, if any whore, *What thy hand findeth do, do it with all thy might*, Eccl. 9. 10. And is not eternal life worth all our pains? is not religion worthy to be made our business? is not a good conscience worthy to be our daily exercise? A faint heart, a slothful profession may lose all, when diligence with sincerity winneth the crown. How is the glorious kingdom undervalued? will not heaven recompense all a mans pains taken about it? Little do lazy Christians know what they slight, which others which set a higher price on it do obtain. Nor do any of Gods Saints when they come to heaven wish they had taken less pains for it, but rather that they had taken more.

Nay, even believers themselves are blameworthy that are so cold and careless in pursuit of Eternal life, that set not their hearts enough to it, as *Moses* did, who had an eye to the recompense of reward, or as the poor labourer is said to see his heart, or

life

lift up his soul to his wages, *Mat. 24. 25.* How lazily do we work in the Lords vineyard, as if there were no penny of reward; how negligently is the work of the Lord done, as if he were not a liberal rewarder of them who diligently seek him? we creep when we should run, as if it were not for a crown; we play when we should pray, and trifle when we should work, as if holiness were none of our business; we make light of sin, as if it were not evil in the sight of the Lord. *Who stirs up himself to take hold on the Lord, Is. 64. 7.* who with David, fainteth for Gods salvation? whose soul longeth, even fainteth for the courts of the Lord? whose heart and flesh crieth out for the living God? *Psal. 84. 2.* whose spirit is stirred within him, is put into an acute fever, as it were, with Paul when he saw the City wholly given to idolatry? who burneth in love to souls, or melteth in compassion over sinners? *Acts. 17. 16.* *Who consider one another to provoke to love and good works? who forget those things which are behind, and press forward to that which is before, Heb. 10. 24.* We had need to chide our selves, and to check our souls; *why are thou so lazy? O my soul, why art thou so dull within me?* where is thy zeal, thy diligence, thy patience, thy faith and fervour? is not eternal life an article of thy belief? If one give all his goods to feed the poor, give his body to be burned, had an hundred lives, and should lose them all for Christ, yet were not all the sufferings of this present life worthy to be compared with the glory to be revealed. Even that preach of eternal life may condemn my self that I preach not with that vigour and earnestness to the truth; nor with that compassion to immortal souls which such a high subject requirerth.

3. *Uld. Rejoyce O righteous in the Lord, for ye
of eternal life, all ye upright in heart.* This present life
is a life of much sorrow; a vale of tears, as full of suf-
ferings, as the Sea is of waves; as one wave follow-
eth another, so one grief followeth another. Sin
hath filled this life with afflictions; hath brought a
curse of thorns and barrenness on the Earth; as ma-
ny diseases, pains, sicknesses on mans body, as na-
ture hath given it bones, veins, joynts. Yet though
a believer may be in heaviness through manifold
temptations, he may rejoyce in hope of the glory of
God. In *Life Eternal* it shall go well with the righ-
teous, *There shall be no more death, neither sorrow, nor cry-
ing, neither shall there be any more pain; Rev. 21. 4. The
inhabitant there shall not say, I am sick; the people that
dwell therein, shall be forgiven their iniquity, Isa. 33. 24.*
O happy people, happy place, where is neither sin
nor sorrow. With hope of heaven Christ comforted
his Disciples, who were sad at the thought of his
leaving them, *John 14. 2.* Herewith *Paul* comfort-
eth believers against the manifold sufferings of this
present life, *Rom. 8. 18.* The harder a poor man
laboureth in the day, the sweeter is his sleep in the
night; the straiter the prison, the sweeter is liberty;
the more cruel was *Israels* bondage in *Egypt*; the
more did they long after enlargment; their sore wil-
derness travels, and wants, made the possession of *Ca-
naan* more desirable; the Martyr comforted his fel-
low sufferer, that after a sharp breakfast they should
have a sweet Supper. Be content then O Christi-
ans to suffer that we may reign, to smart that we
may be crowned. Look to the cloud of witnesses, as
the Apostle calleth them, *Heb. 12. 1.* How few of
them got possession of *Life Eternal*; but through
many tribulations?

As a woman after sore travel soon forgets all her sorrows, for joy that a man-child is born into the world: So by that time we have been in heaven but one hour, we shall easily forget all the misery and sorrow we found in the way thither. If wine and strong drink will cause a poor man to forget his poverty, and remember his misery no more, Prov. 31. 7. Much more will one draught of the new wine of the Kingdom of God cause happy Saints to forget all the miseries they endured on Earth. When they arrive at the New Heaven, all old things shall be forgotten, the former things are passed away: They shall obtain joy and gladness, sorrow and sighing shall flee away, Rev. 21. 4.

More particularly, this Doctrine of *Eternal Life* may comfort believers,

1. Against sin that dwelleth in them here, the remainders of corruption that haunt them as long as they live, like the plague of Leprosie got into the walls of a house, which would not be cured by cleansing and scraping, but they were to break down the house, the stones of it, and the timber of it, and all the mortar of the house, *Levit. 14. 45.* Such a disease is sin, which is never perfectly cured in this life, no not in the regenerate. And this is no small trouble to a Christian, to carry always about him a body of sin and death, a Law in his members, ever rebelling against the Law of the mind: This is to Gods people matter of daily complaint, causeth them to go mourning all day long, to drive heavily in performance of duty. Of this *David* complaineth, the Prophet *Isaiah*, *Paul*, the very best of men upon Earth, who through Grace have been preserved from gross sins, yet have been burdened with Original Corruption. This hath a cursed influence into all our Holy Services, causeth a dead-

nels of heart in prayer, forgetfulness in hearing the word, more or less it leaveneth and soureth a Christians whole conversation. So it pleaseth God to humble his people, and to keep them lowly in a self-abasing frame, that he may do them good at their latter end. But here is the comfort, in Heaven there is none of this; at death the soul puts off all corruption, all imperfection and impurity, is perfectly refined, like Gold tryed in a furnace, that it may become a vessel of honour, fit for the Masters use. When that which is perfect is come, that which is in part shall be done away. The very Apostles were heavy with sleep, when they should have been praying and watching. Christ excuseth them in part, with this, *The spirit is willing, but the flesh is weak*, Mat. 26. 41. That excuse hath no place in heaven, where Saints are perfectly regenerate, the work of sanctification is compleat. Nor are there in heaven any temptations from without, occasions of sin, or avocations from duty. Satan with all his complices is cast into the lake of fire and brimstone, and glorified Saints do the will of God as chearfully there, as the Holy Angels themselves, *and follow the Lamb whithersoever he goeth*, Rev. 14. 4.

2. This Doctrine of *Eternal Life* may comfort believers against all kind of afflictions;

1. Against bodily infirmities, defects, blemishes, as blindness, lameness, sickness, sores, all bodily deformities pass away, death which is the gate to *Eternal Life* cureth Saints of all diseases. As the Martyr said to his fellow, *My Lord of London is a good Physician; he will cure thee of thy blindness, and me of my lameness*: such a Physician is death to Believers. Now is *Naaman* no more troubled with his Leprosie, *Job* with his botches, *Lazarus* with his sores, *Phil.*

ult. He will change our vile bodies, &c. That they shall surpass *Abraham* in beauty, and *Solomon* in glory.

2. Against poverty. Art thou Christian poor? be not discontent. Why art thou the Kings Son lean from day to day? Regard not poverty, Regard not your stuff, said *Pharaoh* to *Josephs* Brethren, The good of all the Land of *Egypt* is yours; *Gen.* 45. 20. Labour not to be rich; yet if thou mayest, use them rather, as said the Apostle in another case, *1 Cor.* 7. 21. If God give riches in a fair way, refuse them not; but go not out of thy way to obtain them: they are good blessings of God tending to a more comfortable accommodation in a Christians passage to *Life Eternal*. But if thou be poor, care not for it; in death is no difference betwixt *David* the King, and *Lazarus* the beggar. In Heaven they take place according to Grace, not riches; the rich, as rich, have no pre-eminence above the poor Saints. And upon Earth a poor Christian by patience, contentation, diligence in his Calling, may glorifie God as well as the rich in their abundance. Nor is it often seen that wealth makes men better Christians, but rather contrary. Some hopefull people whilst poor, becoming rich, have declined as fast in goodness, as they have increased in goods; some whilst single have waited on God in Ordinances, when married have been glewed to the world, and could spare little time for God and their souls. If God saw abundance best for his, he could easily bestow it, for he hath enough for all, and is free to his Children, but he is wise, and knows what is fittest for every one. Be of good comfort in thy low estate, in heaven there is no want, it is a Land flowing with better then milk and honey. Dwellst thou in a poor Cottage, when others inhabit fair houses? care not,

in heaven are mansions of Glory. Christ was born in a Stable, and whilst he lived had not a house of his own where to lay his head. We admire the glory of the starry heaven, which yet is but the outer Court, or as the pavement to the *Empyrean* heaven, where God with his Saints keepeth house for ever. Cedar, Ivory, Silver and Gold are the most costly materials of earthly Palaces, which are but Cole-houses to the everlasting habitations.

Wantest thou cloaths, or are thy best but course? Think of the fine linnen and rich robes, wherewith all Saints are adorned in heaven. God provided our first Parents Garments but of Leather, good enough to hide shame, and to defend them from the injury of weather. *John Baptist* wore a garment of *Camels* hair, and a leathern girdle. *Elias's* Mantle fell off when he was taken up into heaven, *2 Kings* 2. 14. Sin and shame brought in the use of apparel, which shall quite cease when this body of death is put off, *Mat.* 13. 43. *Then shall the Righteous shine as the Sun in the Kingdom of their Father.* They shall be like to Christ at his Transfiguration, whose Raiment became shining, exceedingly white as snow, *sa. no Fuller on Earth can white them*, *Mark* 9. 3.

Is thy fare course? take no thought. *Daniel* and the three Princes with him fed on pulse, and liked well, better then they that were nourished with the dainties of the Kings Table, *Dan.* 1. 15. *Micajah* was fed with bread and water, so was *Elijah* the Prophet: *John Baptist's* meat was Locusts and wild Honey. When thou farest most hardly, remember the New Wine of the Kingdom, *Mat.* 26. 29 the River of Pleasure, *Psal.* 36. 8. wherewith all Gods household servants, and much more his Children, shall be abundantly satisfied. A scant diet is good for health; but above there is fulness without any scarcity,

city, variety of dainties without any loathing, Rev. 22. 2. *They shall sit down with Abraham, Isaac, &c.* The phrase implies a feast, and, *That ye may eat and drink with me at my Table in my Kingdom.*

3. This Doctrine of *Eternal Life* may comfort believers against the persecutions they meet with in this life for righteousness sake. *Rejoyce and be exceeding glad, for great is your reward in heaven.* The glory above will make amends for the disgrace they suffer below, Gods *Engage* for the worlds *Apaga*, his honour which he will invest them with, for the scorn which the world puts upon Saints, heavens rest for the worlds vexations, heavens peace for the war they maintain against Sin, Satan, and the world, the joys above for the sorrows they meet with below, the pleasures of the promised Land for the hardship endured in the wilderness. I may allude to that of the Prophet, *Isa. 60. 17. For Brass I will bring Gold, and for Iron, Silver, &c.* that is, as Gold is better then Brass, and Silver then Iron, so the good things of the latter times shall be better then the former, much more the good things of heaven shall exceed the best things on earth. For troubles on earth, Saints shall enjoy happiness in heaven, for wants and vexations on earth they shall enjoy full satisfaction in God blessed for ever.

4. *Use of Tryal.* But least any should snatch to themselves the joy and comfort of *Life Eternal*, to whom the right unto it doth in no wise appertain, least dogs catch at childrens bread, let every one who hath this hope try and examine his title, whether he be indeed an heir of the Kingdom, and inheritor of *Life Everlasting*: For though life be sweet, if we walk on in the region of the shadow of Death; if Heaven be a glorious place, if we be ignorant of the way to it; if there be joys, blifs and

glory which no tongue can utter, and we have no good title therunto, what is all this to us? If there be corn enough in *Egypt*, and we sit still and perish for hunger, what are we the better? It concerns us therefore in so weighty a matter, a matter of life and death eternal, to prove our state, whether this happiness of *Life Everlasting* do indeed belong to us, so shall we have rejoycing in our selves, not in another. For many of high hopes shall be shut out, even *Children of the Kingdom*, *Mat. 8. 12.* such as that Scribe, who was not far from the Kingdom of God, *Mark 12. 34.* even such who little doubted but their state and title was as good as the best, as we see in the foolish Virgins, and those *Luk. 13. 28.*

Note 1. *Life Eternal* is the inheritance of Sons, of all Gods Children, and none besides. Men give gifts and rewards to servants, but land of inheritance they reserve for the children. Hast thou then the new birth from above? Art thou born of God? Canst thou indeed call God Father, and say, *Our Father which are in Heaven?* Then hast thou right to the inheritance of Sons. *It is your Fathers good pleasure to give you the Kingdom, Luk. 12. 32.* How may I know that I am a child of God?

1. A child honoureth his Father, *Mat. 1. 6.* Dost thou honour, fear, obey God with filial fear, as a Son doth his Father?

2. Children cry out after their Parents for every thing they want, *Mat. 7. 9.* if his Son ask bread? Dost thou so run to God in all thy necessities, come with boldness, a filial boldness, yet with reverence to the Throne of Grace. *Because ye are Sons God hath sent forth the spirit of his Son into your heart, whereby ye cry Abba Father, Gal. 4. 6.*

3. Dost thou seek to please God in all things? Dost thou fear his displeasure and fatherly anger?

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will God bestow *Eternal Life* on those that have no care to please him?

2. Dost thou walk in the way to *Eternal Life*? Grace leadeth to Glory, Holiness is the way to Happiness, Heaven is the inheritance of Saints, *Acts 26. 32.* Hast thou no care to be holy, to exercise thy self to Godliness? What hast thou to do with Heaven, *where shall enter no unclean thing?* They that will be Saints in Heaven, must first be Saints on Earth, *holy in all manner of conversation.* The Angels which kept not their first estate, which by sin lost their primitive holiness, were cast down from ever inhabiting *Gods Holy Mountain*; and shall sinners unsanctified think to obtain that *Holy Place*? Purity of heart, holiness of life is the qualification, without which *none shall ever see the Lord.* Unsanctified hearts, unholy persons, are neither fit for the work of Heaven, nor the reward of heaven, nor the blessed communion of Saints there. The very Text saith, *They are the Righteous who enter into Life Eternal*: And they only are righteous men, who are sanctified by the Spirit working in them inherent holiness, and justified by faith in Christ, whose righteousness is imputed to them.

3. Art thou a sincere believer? *He that believeth on the Son hath Everlasting Life*; God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. *Abel, Abraham, Noah* are called righteous men in Scripture; now it is plain they believed in the *Messiah*, & so their faith was imputed to them for righteousness. But their faith was an obedient faith, fruitful in good works, and so must ours be. We must receive Christ to all uses and purposes, we must receive him in all his Offices, according to the tenor of the Gospel; we must take his yoke upon us, otherwise we devise to our

selves a new Faith, a new Gospel. And to they do who pretend to trust in Christ for pardon of sin, but will not have him to rule over them; they will have his benefits, but yeeld him no obedience, which is as absurd, as if a man should think to hold a farm, but to pay no rent. Those things which God hath joynd together, let not us put asunder.

4. Are we heavenly-minded? are our affections above? do we seek those things which are above? *Col. 3. 1.* Do we meditate on Heaven, and look upon it as our home? do we account of it as our portion, our treasure, our inheritance? do we rejoyce in hope of it? Is it our comfort in tribulation, reproaches, hard measure which we meet with from the world? And is our conversation in Heaven, *Phil. 3. 20.* Do we take delight in the praises of God, which is the work of Heaven, *Rev. 5. 9. & 15. 3.* And they sang a new song, &c. And they sing the song of Moses, &c.

5. Do we love the Saints on earth, who are members of that heavenly society, shall be fellow-citizens with us in the celestial Jerusalem? as they are heirs of the grace of life together with us, so shall they inherit with us the heavenly glory, *1 Pet. 3. 7.*

6. Do we look for the blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ? This is the common fault even of good Christians, that they are so taken with the poor delights of the present life, that they rather fear death and tremble at the thoughts of Christs coming to judgment, then hope for it, or expect it with rejoycing. As Israel were pleased with the flesh-pots of Egypt, so as they forgot it was their house of bondage, *Exod. 14. 12.* Is not this the word that we did tell thee in Egypt, saying, let us alone that we may serve the Egyptians? So, although this earth be the pilgrimage of Saints, and a house of bondage,

a wilderness of trouble to them, yet had they rather dwell here to the age of *Methuselah*, then remove hence to glory, might they have their opinion and free choice. And do we thus requite the Lord *Jesus Christ*, who hath purchased for us the heavenly inheritance, and we are slack and loath to arise and take possession of it? *David* complained, *Psalms*. 120. 5. that he was constrained to dwell in *Meshech*, and have his habitation in the tents of *Kedar*, which was *Arabia* the Desert, the Tents of *Ishmael*, an unwelcome habitation to a true *Israelite*. Neither was *Lot* pleased with his dwelling in *Sodom*; For that righteous man dwelling amongst them, in seeing and hearing, vexed his righteous soul from day to day, with their unlawfull deeds, 2 *Pet.* 2.8. And are we delighted to abide still in this world of sin, this world of sorrow, which is to a true *Israelite* as the tents of the *Ishmaelites* to *David*; or as *Sodom* to *Lot*? If we be a kin to just *Lot*, how can our souls choole but be vexed with the filthy conversation of the wicked? How can we choole but have our spirits stirred within us to see God dishonoured, to hear his name blasphemed, his image despised, his truth adulterated, and all that is called holy trod under foot, yea, and we our selves hated by the world, made a laughing-stock to the wicked, the song of the drunkard, and if we depart from iniquity, in danger to become a prey? Nor should Christians wonder to find such usage here, where we are strangers, and can expect to meet with no other then strange and harsh usage in the land of our pilgrimage and in an enemies country. But all the wonder is, that we are so in love with a strange countrey, and have so little desire to be at home with *Christ* in heaven, which is best of all. Believers are described in Scripture by this Character, that

they look for Christ, *Looking for, and hasting to the coming of the day of God*, Heb. 9. ult. 2 Pet. 3. 12. *that love his appearing*, 2 Tim. 4. 8. Upon which last text, a Learned Doctor hath these words; whose consciences and affections are so sincere, that they lovingly expect when he will consummate the happiness of his Church, and be so far from fear, that their hearts exult for joy to hear the trumpet sound.

7. If we expect God should own and acknowledge us in glory, do we appear for him on earth, are we on his side, do we walk before him in truth and uprightness? Do we plead the cause of God against sin, against the multitude? so did *Caleb* against the spies, *Noah* against the old world; *Levi* against the Idolaters, *Phineas* against the adulterers, and it was imputed to them for righteousness; that act of *Phineas*, and so of the rest, was approved of God for just and righteous, *Rf.* 106. 31.

1. Do we stick to God at all times, in ill times? when the truth and wayes of God are ill spoken of, spoken against, *Psal.* 105. 3. *Blessed are they that keep judgment, and he that doth righteousness at all times*, Gal. 4. 18. *It is good to be zealously affected alwayes in a good thing, and not only when I am present with y^eu.* *Saul* destroyed witches, during *Samuels* life, and sought to a witch after his death. *Joash* reformed Religion during the life time of *Jehoiadab*, and fell to idolatry after his decease. These, and such as these, are but as grafs growing on the house top, which withereth and bringeth forth no fruit unto life eternal.

2. Do we walk with God before all company whatsoever, in every change of condition, not turning from God as times, occasions, and conditions alter? *Daniel* was a righteous man indeed, who would cleave to God, and wait on him daily by prayer

prayer and supplication; when a Law was made against praying to God, and when he pray'd in danger of his life. *Uzziah* is commended that he sought God in the dayes of *Zechariah*, *2 Chron.* 26. 5. 16. but there is a blot upon his name, that when he was strong, his heart was lifted up to his destruction. *Rehoboam* likewise sought God while he was weak and low; but when he had established the kingdome, and had strengthened himself, he forsook the law of the Lord, *2 Chron.* 12. 1. Thus it is with too many professors, while they are poor in the world, they seem rich in grace, and are forward for heaven; but when the world floweth in upon them, they slacken their pace in godliness, as the light of the Sun shining on it, putteth out the fire; so the love of the World invading the heart of some professors, causeth their love to God, and zeal for heaven to wax cold.

3. Do we persevere and hold out to the end, *Mat.* 10. 22. He that holdeth out to the end, the same shall be saved. He that can say with *Paul*, I have finished my course, I have kept the faith, may conclude with him, henceforth there is laid up for me a crown of righteousness. And be thou faithful to the death, and I will give thee a crown of life. Thus who will be at the pains, may try his title to eternal life, which surely cannot but be worth all the labour and pains in examining our hearts; so shall a sincere Christian rejoyce in hope, and have his heart filled with gladness, so as he may joy with the joy of harvest, nay, shall have more gladness in his heart then men of the world have, when their corn and wine increaseth.

5. Use of Exh. In the last place, this serveth for exhortation, 1. To the ungodly and unrighteous, who are far from the kingdom of God, that they would lay to heart their danger, and fear the loss of Eternal life, and while they are in the way, repent
and

and agree with their adversary quickly, and come unto Christ that they may have life.

1. *Mat.* Consider, if ye lose life eternal, ye lose the best good, ye lose the very end of your Creation and being in the world, ye lose your selves, and are cast away. The loss of eternal life is the loss of the soul, which is the loss of a mans self, as will appear by comparing two places of Scripture together. For what is a man profited if he shall gain the whole world and lose his own soul? *For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?* *Mat.* 16.26. *Luk.* 9.25. The loss of a mans goods, of wife, children, friends, is small in comparison of the loss of the Soul, of Heaven, of the enjoyment of God in eternal life. Wo be to the man who loseth his soul, it had been good for him that he had never been born. An impenitent sinner is a lost man, he is lost to God, to himself, to the Church of God, *Luk.* 15. ult. *2 Cor.* 4. 4. This loss he now perceiveth not, while sensual pleasures blind his eyes, and stupifie his mind, but when his eyes shall be opened in eternity, when the soul shall be abstracted from sensitive objects, then he will see plainly that this is a great and irreparable loss.

2. Eternal life is that good which the wisest men in the world judg to be the best, and to be preferred before all worldly felicity. Saints are in judgment of the Scripture, the wisest men upon earth, and they will be found so at last. *The righteous is more excellent then his Neighbour,* *Prov.* 12.26. Now the righteous judg eternal life to be best, and upon that account deny all worldly pleasures, ease, riches, the favour of men, when they come in competition with eternal life, they renounce all these things, and cast them away as dung, that they may win eternal life. Saints have suffered reproach, scorn, persecuti-
on,

on, imprisonment, the loss of all, have given their bodies to be burned, have exposed themselves to the uttermost wrath and malice of implacable Tyrants, that they might obtain a better Resurrection. Yea, wicked men have been of this mind too; when conscience hath been awakened, when they have been most serious, as commonly men are when nigh unto death. So *Balaam* desired to die the death of the righteous, because he judged such most happy after death. Men who have zeal, holiness, the power of godliness all their life time; when they come to die, wish themselves had been godly, that they had spent their time better, that they had followed holiness, and that they might fare no worse to all eternity, then those men whom they have scorned and derided as too strict and precise.

3. It is that reward which God himself reserveth to glorifie his abundant mercy, in rewarding his dear people for their work of Faith, labour of love, and patience of hope. It is the inheritance which God bestoweth on children, when he heapeth common blessings upon strangers, on the worst of men.

4. It is that mercy for which Saints are most thankful to God here, and have their mouths filled with perpetual *Hallelujahs* in Heaven. They are, and ought to be thankful for common mercies, for every bit of daily bread, for health and liberty, but especially for spiritual blessings in Christ, in order to eternal life, *2 Cor.* 1. 3. *1 Pet.* 1. 3. *Eph.* 1. 3. *Rev.* 5. 12. & 7. 12.

5. Ye also are in a possibility to obtain eternal life; to you is the word of salvation sent, you are children of the kingdom, invited to the marriage of the Kings Son. You are commanded to repent, and if ye repent, ye shall be saved; you are pressed to holiness

holiness and regeneration, Ministers beseech you, as well as others, to be reconciled to God, to take heed you receive not the grace of God in vain, nor turn it into wantonness.

6. If ye perish, it will be your own doing, your destruction will be of your selves; *Christ* would, and ye will not. This will aggravate your loss of Eternal Life, that you lost it by your own folly, your own ignorance, carelessness, slothfulness, because you were mad on your lusts, opposed the means of your own good, were angry at the Minister that would gladly have reclaimed you from your evil wayes, and with all his soul desired your salvation.

7. If the loss of Heaven will not perswade you, let the fear of Hell affright you out of your sins; if hope of eternal life allure you not, let fear of eternal death awe you; if ye do not regard that blessed sentence, *Come ye blessed, &c.* dread that dismal doom, *Go ye cursed, &c.* Dread the wrath of the great God which hangeth over your head, and is like to fall down upon you in a showr of fire and brimstone to your everlasting destruction.

If any sinner convinced shall with *John Baptists* hearers desire to know what they shall do in this case, or with the young man ask, *what shall I do that I may inherit everlasting life*, let such a one hearken to these directions, and put them in practise.

1. Bewail the fall of *Adam*, and thy own Original corruption, by which thou lost thy God, thy holiness, thy title to, and possession of *Paradise* and eternal life. Hence every Son of *Adam* is a lost man, a stranger to God, an exile from heaven and happiness. How art thou fallen from Heaven!

2. Never be at rest till the Image of God be repaired in thee by the new birth from heaven, Zeph. 2. 3. *Seek righteousness, seek meekness, so mayest thou be hid in the day of the Lords anger.* Eternal Life is the inheritance of Saints; no sanctification, no salvation.

3. Break off thy sins, all thy sins by Repentance, be sure there be no way of wickedness in thee, 2 Cor. 6. 14. *What communion hath light with darkness, righteousness with unrighteousness, the unfruitful works of darkness, with the inheritance of Saints in light? Blessed is he that watcheth and keepeth his Garments, that keepeth his Soul undefiled of the flesh, and unspotted of the world.* Sin allowed, is not the spot of Gods Children. *Blessed are the pure in heart, for they shall see God,* (Mat. 5.) such as have their hearts purged from the love and liking of all sin. Whom Christ justifieth and glorifieth, whom he also sanctifieth, Gal. 5. 21. *They that do such things cannot inherit the Kingdom of God.*

4. Disclaim thy own Righteousness, acknowledge thy own unrighteousness, pray with David, *Enter not into Judgment with thy Servant, for in thy sight shall no man living be justified,* Psal. 143. 2. Look off thy best and most holy works, and come to Christ poor, naked, empty, undone. If thou be never so devout, pray till thy knees ach, be never so charitable, if with *Zacheus* half of thy goods thou give to the poor, yet maist thou not plead thy own righteousness in point of Justification. Whosoever desired to offer sacrifice under the Law, must bring his oblation to the Priest, who must offer it for him, and sprinkle of the blood, &c. Lev. 17. 9. Christ Jesus is our Priest, by whom we must offer our sacrifices of prayer and praise to God continually, we must labour to be found in him, not having our own right-

righteousness, *Hab. 13. 15. Phil. 3. 9.*

5. *Hunger and thirst after Righteousness*, Christs righteousness, come to him as the sick to the Physician, *Mat. 5. 6.* prize and esteem him as a hungry man doth an honey-comb.

6. *Work Righteousness*, follow holiness, exercise thy self to Godliness. *The Righteous shall enter into Life Eternal, and he that doth Righteousness is righteous,* 1 *Joh. 3. 7.* In every Nation he that loveth Righteousness is accepted of him, *Acts 10. 34.* God will render to every man his Righteousness; 1 *Sam. 26. 28.* Be much in giving alms, in shewing mercy to poor Saints, which is called Righteousness, 2 *Cor. 9. 9. 10.* To feed the hungry, to give to the poor members of Christ, to Minister to Saints is a singular fruit of Faith. It was the commendation of *Israels* Kings, they were merciful Kings, and the Prophet maketh Righteous men and Merciful men Synonyma, *Cornelius* his prayers and alms came up in remembrance before God, *Acts 10. 4.* The Righteous in the Text are they, whose faith worketh by love, and bringeth forth fruits of mercy, in relieving the poor Saints, which Christ taketh as kindly, as if they had relieved himself in person, *Acts 10. vers. 40.* Paul prayeth heartily for *Onesiphorus*, a merciful man, 2 *Tim. 1. 18.* *The Lord grant unto him that he may find mercy of the Lord in that day*: which prayer no doubt was heard in Heaven, according to the promise, *Blessed are the merciful, for they shall obtain mercy,* *Mat. 5. 7.*

2. *Exhort.* In the second place, let this Doctrine of *Life Eternal* serve to exhort and excite such Christians as are not far from the Kingdom of God, that seek to enter into *Eternal Life*, but do not strive to enter, let it stir up such to more pains and industry, to give all diligence to make their *Calling and Election sure*, to leave their creeping and slow pace, and to

run so as they may obtain, to pray as for *Eternal Life*, to hear as for *Eternal Life*, to do all in the service of God, as for *Eternal Life*.

Mot. 1. God requireth to be served with all the heart, with all the strength, and we owe to him, if it were possible, more then all. He requireth that we stir up our selves to take hold on him, to wrestle with him in prayer, to put forth our strength and activity in his service; He expecteth the fat, the very best of the Sacrifice; yet where there is no gold, he accepteth Goats hair, a pair of Pigeons of the poor, that are not able to bring a Lamb, *Lev. 12. 8.* And if she be not able to bring a Lamb, then she shall bring two Turtles, or two young Pigeons. The Widdows Mite, where the estate will bear no more, is as well accepted, as treasures of Gold and Silver from richer men. In prayer God is as well pleased with sighs and groans from a broken heart, as with more eloquent expressions from more able Christians. So in repentance the rule is, be zealous and repent, *Rev. 3. 19.* let sorrow for sin, be sorrow, *and say, Godly sorrow*, from the heart. *2 Cor. 7. 10.* In other duties, let all be done *alios dñi* worthy of God, or after a godly sort, *John 3. 6.* But offer not to God, who is a Great King, that which is torn, or lame, or sick; when we have a Male in our flock, let us not sacrifice to the Lord a corrupt thing, *Mat. 1. 13, 14.*

2. Excellent things are difficult, and require striving after, and deserve all our pains. The ambitious man will make way to Honour through blood, rather then fail of his ends; so a Christian should contend for the Faith, break through all opposition to the Kingdom of Heaven, hate Father, Mother, yea, and his own life, that he may lay hold on *Eternal Life*. A man may wast an estate with ease and idleness, and sitting in the Ale-house, but

but to get an Estate requireth diligence, and rising early. It requireth no labour to pull down; a knave in a corner may burn down many houses in a little time; but to build up one house, many hands and much time are required. So to destroy a mans self, and go to Hell, is a matter of no difficulty, that a man may do by sloth and sleep, but *Eternal Life* requireth to *work out ones salvation with fear and trembling*, it requireth self-denial and mortification of a mans dearest lusts, it calleth for obedience, with suffering much tribulation and perseverance in holiness to the end.

3. A Kingdom an Heavenly Kingdom, is a prize worth striving for, Ideserving all our zeal and intensity of spirit. Feathers, bubbles, if we contend for them, they will not quit the cost. Labour not to be rich, labour not for the meat that perisheth; but for *Eternal Life* what pains can be too great? A Kingdom cannot be over-bought. *Occidat modò imperat* said *Nero's* Mother, being told, that if he were Emperour he would be her death, *Let him kill me, so he may but reign*. What contests were in *England* about the Crown, between the Houses of *York* and *Lancaster*? What killing one another was in *Israel* for the Kingdom? as we read, *2 Kings* 15. to the end of the Chapter. Yet corruptible Crowns are full of thorns, and such care attends them, that a wise man would scarce stoop to the Earth for one, if he might have the Crown for taking it up. But if the way to the incorruptible Crown lye through thorns and sufferings, through many tribulations, if a Christian in pursuit of it sweat, and bleed, and dye, and lose his life, he cannot purchase it too dear, nor ever repent of his bargain. Credit and reputation is well lost for it, yea, estate, liberty, and life natural, is well lost for the gaining of *Life Eternal*, *Luk.* 18. 29.

If one should serve God a thousand years, with all zeal and fervency, he should not by his service deserve to enjoy the Glory of Heaven for a piece of a day. If a Schollar sometime sweat, and sometime freeze at his Book and Study, himself into paleness, yet if he attain learning, he is well satisfied for all his pains : Much more will a Christian think himself very well recompensed, if after all his praying and fasting, watching, striving and suffering, he obtain the inheritance of *Eternal Life*.

4. There are so many enemies in the way to heaven, that we must of necessity strive and use our utmost endeavours, or otherwise we shall fall short.

1. We have enemies within, strong corruptions which are to be resisted. *Israel* got safe out of *Egypt*, yet through unbelief and murmuring, they fell short of *Canaan*, and perished in the wilderness. We may escape the pollutions of the world, and many gross sins, yet may fall short and perish through Covetousness, love of ease, sloth, unbelief, fear of danger and difficulty ; the thought of a Lion in the way, I shall be slain in the streets, hath discouraged many, so that they have fallen in the *Wilderness*, and never entred into *Gods Rest*.

Resolve therefore we must to overcome our selves, our world enemy first ; *vince te ipsum*, is as necessary a rule to be observed, as *Nosce te ipsum*, Conquer thy self, as well as know thy self.

2. We have enemies without us, in overcoming which we must strive and put forth our strength, and not strive in our own strength alone, but be strong in the Lord, and in the power of his might. Satan assailes a Christian, and seeketh to detain him in his service, as *Pharaoh* sought to keep *Israel* in bondage. And if a Believer be escaped his clutches, the *Red Dragon* pursueth him with persecution, that

he may recover his ancient possession, as *Pharaoh* pursued *Israel* to recover and bring them back into his service. When *Ezra* was building the Temple of *Nebuchadnezzar*, repairing the walls of *Jerusalem*, *Sandalat*, and the *Samaritan* faction, laboured tooth and nail to hinder the work of the Lord. When Christ was new-born *Herod* sought to destroy him in his cradle; and when the blind man confessed Christ, the *Pharisees* put him out of the Synagogue, or excommunicated him, *John* 9. 34. When the Spouse sought her Beloved, the Keepers of the walls took away her vail from her, *Cant.* 5. 7. Thus *Satan* goeth about in his Agents and Instruments like a Lion, seeking whom he may devour, whom we must resist steadfast in the Faith, putting on the whole armour of God, that we may quench the fiery darts of the Devil.

3. We have enemies round about on the right hand and on the left. The world seeketh to ensnare us with the pleasures of sin; with ease, prosperity, carnal counsels, friends offer us preferment, as they did the Noble Marquess of *Vico*, or as the Devil did to our Saviour, shewing him all the Kingdoms of the world, and the glory of them, saying, *All this will I give thee.* But a Christian should be resolute, and scorn the base offers of the world, as *Galaadus* did, saying, *Let his money perish with him, who esteemeth all the Gold in the world worth one days communion with Jesus Christ.* Again, the world seeketh to affright us with persecution, the frowns and threats of men; friends weep over us as *Sampsons* Wife did over him, as *Peter* dissuaded our Saviour from suffering. Master favour thy self. Enemies terrifie us with bonds and imprisonment, with fire and faggot, as they have done by the Faithful in all ages, *Heb.* 11. 36. Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; They were stoned, they were

were sawn asunder, &c. In this case we must deal with carnal friends, as Christ did by Peter, who rebuked him, *Get thee behind me Satan*, Mat. 16. 23. And as Paul did his friends, *What mean ye to weep and break my heart? For I am ready not to be bound only, but also to dye*, &c. Acts 21. 13. And for enemies, *Fear not them that can kill the body*, &c.

The Directions here are to remove all blocks and hindrances out of the way of *Eternal Life*, As,

1. Rest not in performance of some duties, nor in abstaining from some sins. A drunkard may cease from drunkenness, and become sober, which is not common; a thief may steal no more, yet may not stay here, for so he may be still a stranger to *Eternal Life*. One may go some steps in a way, and never reach his journey's end. One may provide materials, and make further preparation, yet never build; David did so for the Temple, yet built it not; *Isaiah* journeyed unto the very borders of *Eden*, yet never entered the Land of *Promise*. The young man that came to Christ was much reformed, and very civil as to his outward conversation, yet came short of *Eternal Life*, for ought appeareth by his story, Mark 10. *Balaam* uttered Divine Prophecies concerning Gods People, yet remained and perished among Gods Enemies, Num. 31. 8. A minister may preach others into heaven, yet himself be cast away, as they that built *Noahs* Ark for the saving of his household, themselves perished in the waters. Except your *Righteousness* exceed the *Righteousness* of Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven, Mat. 5. 20.

2. Be not slothful in Heavens business, Heb. 6. 12. The way of *Life* is up the hill; the heart naturally tendeth downward towards the Earth, force it up by holy violence. If a man lye down at the foot of

a hill, and wish, *O that I were up this hill*, this lazy wishing will not carry him up, but a constant pace, with a resolution to hold out, will bring him to the top. If wishing without striving would bring men to heaven, who could miss of Salvation? Many will commend piety, prayer, zeal, but will not act these Graces themselves, will not be fervent in spirit themselves, will not be constant in good duties, will not wait at wisdoms gates at all opportunities, love not to spend time in devotion, nor to put forth their vigour in holy exercises, especially in soed time, in harvest, on a market day, when business, company, occasions, call them off. As if any business were of more weight then *Eternal Life*, soul business. The heathen man could say, *Jupiter solleth all things for labour*; and the Apostle saith, *He that will not labour should not eat*: He that will not labour for *Eternal Life*, shall never eat bread in the *Kingdom of God*. Sloth despiseth the Feast, the marriage Supper of the Lamb, and the blood that hath purchased it, yet valueth the world, Oxen, Farnas at a high rate. *The Vineyard of the slothful man*, Solomon observed to be *overgrown with thorns*, Pro. 24. 31. Nettles had covered the face thereof: So the soul of the lazy Christian is over-grown with vice and sin, that makes him unfit for the *Kingdom of God*.

3. Put away pride, self-conceit, for *God resisteth the proud*, he cast Angels out of heaven for pride, *The proud he knoweth a far off*. Blessed are the poor in spirit, for theirs is the *Kingdom of Heaven*, Mat. 5. 3. This is the first of the beatitudes, the first step of the ladder ascendant, as pride is the first step descendant. In humble souls God dwelleth, and they shall dwell with God, for he saveth the humble person, Job 22. 29. Who are of much worth in their own eyes, are of none in Gods sight. Who so value the praise of men,

men; that they dare not do their duty to God, dare not be holy, zealous, sincere, lest they should lose their honour, and esteem with men, these will hardly be saved, *Job. 3. 44.* Proud persons think Gods service below them, will not stoop to self abasing confession, will not take shame to themselves, that God may have Glory, are readier to teach then to learn, are confident in their own opinion, censure the Doctrine of Ministers, and the persons of their brethren, will not endure close reproof, but their heart riseth against the word of God, against the messenger of it, as the sea casteth up dirt and mire; such as these are in the flesh, and cannot please God. A man must go out of himself, must deny himself, level and lay low all high imaginations, his soul must be as a weaned child, ere Christ will teach him the way to eternal life. For *the meek he will teach his way.* *Pl. 25. 9.* *Caelum non capit magna onera portantes.* Heavens gate is a wicket, giveth no entrance to proud persons, that carry bunches of pride on their backs. *Except ye be converted, ab elatime superbia,* from the loftiness of pride, and become as little children in the lowliness of your hearts, *ye shall not enter into the kingdom of heaven.*

4. Stint not thy self to any degree of Grace or Godliness; say not it is enough. A believer is never at his growth on this side heaven, never knoweth so much, but he may desire to know more, is never so holy, but he need be more holy; never loveth God and Christ so much, but should love him more; is never so full of goodness, but should labour after more. Therefore as long as we are on this side Heaven, we are never above Ordinances, but ought to give attendance on the Word, Sacraments, Prayer, and all good means of grace. The more grace we have, the more glory we may bring to God, the

better we may perform duty to God or our neighbour, the better we may bear the cross, resist temptations, subdue corruptions, overcome the world, bear his profession, and bring more credit to Religion, and so shine in glory as the brightness of the firmament.

5. Shun lewd companions, *Prov. 22. 24. Make no friendship with an angry man, and with a furious man thou shalt not go, lest thou learn his ways, and get a share to thy soul.*

Not but that Christians ought to perform all necessary duties to their carnal or prophane friends, all offices of love to their Neighbours, though ungodly, and may in the way of their callings, converse civilly with those that are wicked. But needless familiarity with wicked men we should studiously avoid; we should take no delight in the society of bad men, of swearers, drunkards, and such with whom we cannot rationally hope to live for ever in heaven. As good company, good conference, edifying communication quickeneth grace, enkindleth zeal, warmeth the heart, as live-coles heat one another, *Luk. 24. 32. Did not our hearts burn within us?* so the company and discourse of prophane or earthly men, who mind nothing, talk of nothing but earthly things, whose best communication is about the market-prices of commodities, the change of the Moon, the weather, yea, on a Sabbath day they can find no better discourses, such company, and such conference doth not at all promote, nay, doth rather hinder a Christians main business, which is life eternal. If we take delight in the company of scoffers, who deride piety and the exercises of Religion, we have reason to question our own title to the heavenly inheritance. *I am a companion of all them that fear thee, &c. Ps. 119. 62.*

The Saints that are on earth, and the excellent in whom is all my delight, Psal. 16.3. I have not sate with vain persons, &c. Psal. 26.5. Depart from me ye evil-doers, for I will keep the commandment of my God, Psal. 119. 115. If we desire to be fellow-citizens with Saints in Heaven, we should make them our companions upon Earth.

6. Set not the heart on this world, be not of those that resolve they will be rich, 1 Tim. 6.9. If heaven, eternal life be our treasure, let our heart be there, seek those things which are above, mind not earthly things. Let God, Christ, Heaven have the cream, and best of our affections, let the world have Gods leavings, 1 Job. 2.15. Love not the world, nor the things of the world. Jam. 4.4. Whosoever will be a friend of the world is an enemy to God. Set not thy heart on Asses, thou who art heir of the kingdom: ye cannot serve God and Mammon. They serve, love the world, whose care, study, end, is to be rich rather then to be holy, who rejoyce in corn and wine more then in Gods favour, who study their bills and bonds more then the holy Scriptures, who early, late, Sabbath day, week day, are plodding about their earthly bargains, but the best bargain, eternal life, is seldome or never in their thoughts. Yet these worldlings think they may be good Christians, because they are not so vile as drunkards, swearers, whoremasters, when yet this world possesseth the heart, and God hath none of it, or but the worlds leavings; but the Scripture might inform them better, if they were at leasure to study it, that covetousness is not so much as to be named, much less practised of Saints, Eph. 5. 3.5. And no covetous man which is an idolater, hath any inheritance in the kingdom of God and of Christ.

7. Live not in any known sin, secret or open, of omission or commission, profit or pleasure. For,

he that committeth sin is of the Devil, 1 Joh. 3.8. Though one sin seldom goeth alone, yet one reigning sin may keep a man out of heaven, as well as more. As soon may Heaven and Hell, God and the Devil be reconciled, as a man who alloweth himself in any way of wickedness be saved. Sin allowed of estrangeth the heart from God, rendereth a man incapable of Heaven, *where shall enter no unclean thing.* For without are Dogs, &c. Rev. 22.15. But if thou wilt enter into life, keep the commandments, Mat. 19.17. at least have respect to them all, keep them universally in the desire, purpose, and resolution of thy heart, with sincere endeavours of life, hate every evil way, allow thy self in no sin of what kind soever, so shall thy sincerity be accepted, and the sin thou hatest & grieveest for unfeignedly, shall never be imputed to thee.

Thus much be spoken touching indirect means, or removing those things which hinder Christians from obtaining eternal life. In the next place I am to lay down some positive directions, to be observed of those that seriously desire heaven and happiness, *into which many shall seek to enter, and shall not be able,* saith our Saviour; therefore he adds, *strive ye to enter in at the strait gate,* Luk. 13.24. This striving is the act of the whole man, a violent motion of the soul, aspiring to, reaching forward, intending all the Nerves as it were, pressing into the kingdom with all vehemency, laying hold on eternal life, never ceasing, until a man hath obtained it. *The kingdom of heaven suffers violence, or is gotten by force,* Mat. 11.12.

1. There must be ardour in the affection, a vehement desire, a holy coveting arising from the high esteem a man hath of communion with God in bliss. This will add wings to the soul, and cause the soul to move swiftly towards eternal life. As the men of the world pant after the dust of the earth, relish nothing

nothing so well as that which smelleth of profit and gain, are carried out with impetuouſness toward riches, riſe early, and labour hard for the obtaining of them. So the Citizens of Heaven ſhould covet earneſtly the beſt things, the current of the heart, the ſtream of the affections, the longing of the deſire ſhould be carried out after God, Chriſt, grace and ſanctification, *Pſ 42. 1, 2. As the hart panteth after the water-brooke, ſo panteth my ſoul after thee O God, my ſoul thiſteth for God, &c. The deſire of our ſoul is to thy name, &c. II. 26. 8, 9. With my ſoul I have deſired thee in the night, yea, with my ſpirit within me will I ſeek thee early. I am ſick of love, Cant. 2. 5.* From theſe impetuous deſires of the ſoul, ariſeth that fervency of ſpirit whereby Gods people wreſtle with him in prayer for grace and holineſs, do not only aſk and ſeek, but knock and ſend up loud and vehement cries and petitions which pierce the clouds, and like a golden key unlock the treaſuries of the Almighty, remove all lets out of the way, ſo that a believer may be almoſt his own carver, *be it unto thee even as thou wilt, Mar. 15. 28.*

2. This holy ſtriving implieth a full purpoſe of heart to cleave unto God, a will reſolved for Chriſt, to have him upon any terms. As ſome men will be rich, *1 Tim. 6. 9.* they are reſolved on that as their main deſign, ſo they purſue gain by hook or crook: So the zealous Chriſtian is reſolved for Heaven, and will have it whatever it coſt him, as the wiſe Merchant would have the Pearl, though he ſold all he had to buy it. Reſolution is the ſpring of action, it ſteereth a mans courſe toward God or this world; and ſuch as a mans purpoſes and reſolutions are, ſuch are his actions. The hand of the Dial without, goeth as the wheels of the clock within turn it: So according to the bent of the will, the head deviſeth, the

the hands act, the feet walk: I will be rich, saith a worldling, I will thrive in riches, I will live in credit; hence he labours hard, worketh like a horse, *Israel* will have a King like other Nations, hence no counsel, no reason to the contrary can move or dissuade them from their purpose; they were resolved to hold the conclusion, *Nay, but we will have a king to rule over us*, 1 Sam. 8. 19. *Israel* will have flesh; hence they weep, complain, are not quiet until they have their desire. *Jeroboam* is resolved to settle the kingdom in his posterity; hence he erects Calves and devilish worship, to keep the people from going up to *Jerusalem* to the Temple. The worldling maketh light of *Jesus Christ*, because his heart is set on his Farm and Oxen; he must go prove them. So, let a Christian resolve, I must have Christ and Eternal life, let the world go which way it will, Let credit go, let vain pleasures and lucre go, let the creature sink or swim, flourish or wither; let me be poor, hated, despised, so I may win Eternal life. I have put my hand to Gods plow, I have set my face toward Heaven; I am resolved not to look back. By my baptismal vow I am not my own; *I am Christs*, and he is mine; I have opened my mouth unto the Lord, as *Jephthah* said, and I cannot go back, Judg. 11. 35. *Paul* was bound in spirit to go up to *Jerusalem*, though he knew bonds, and afflictions did abide him, *Acts* 20. 22. So a Christian resolved for Heaven, will not be taken off from his holy course by any arguments the flesh or world can use, will not be deterred by the frowns of men or persecution, will not be drawn away by favour of men or flattery. *Many waters cannot quench his love to Jesus Christ*, and eternal life, nor floods drown it, Cant. 8. 7.

3. Add hereunto serious endeavours to follow holiness. As things are in their being, so are they in their

their operations and workings; every thing acteth according to his principles. Faint desires, feeble purposes, slight velleities, formal wishes will prove bootless, fruitless, as to the issue, in obtaining their end. An arrow weakly shot, falleth short of the mark. *Telum imbellis sine ictu*, saith *Virgil* of aged *Priamus*; but *capulo tenus audidit ansem*, saith he of young *Pyrrhus*. The old King shot weakly, and never hit; the stout *Pyrrhus* ran his sword into his bowels to the very hilt. Thus it is in Religion, and seeking *Eternal Life*, when desire is hot as fire, resolution and courage strong as steel, then vigorous endeavours follow. The Psalmist having said, *My soul thirsteth for thee*, a little after addeth, *My soul followeth hard after thee*, *Ps. 63. 1, 8*. The Spouse being resolved to find him, whom her soul loved, rose up, sought him, called him, adventured her self to smiting, wounding and losing her vail, will have him whatsoever it cost her, *Cant. 5. 6*. A resolved Christian will serve God with all his might, as *David* danced before the Ark. And of *Hezekiah* it is said to his high commendation, In every work that he began in the service of the house of God, and in the Law, and in the Commandments to seek his God, *He did it with all his heart, and prospered*, *2 Chron. 31. 21*. A resolved Christian mindeth his business, doth the work of *Eternal Life*, as for *Eternal Life*, as one that is not in jest, but in good earnest, he prayeth and performeth all holy duties, as one that hath heaven in his eye; he serveth God of the best, and not of that which costeth him nothing. He breaketh through all opposition, whatsoever impediments stand in his way, he shaketh them off, as *Regulus* did his Wife and Children that would have detained him in the City, contrary to his promise of returning to *Carthage*.

3, *Exh.* This may excite Believers, the heirs of
Eternal

Eternal Life to praise the Lord; and be thankful O ye little flock, seeing it is your Fathers good pleasure to give you the Kingdom. Rejoyce in the Lord ye Righteous, for praise is comly for the upri^ght. Let your heart, your lips, your lives bless the Lord, who of his meer grace and free love hath chosen you to *Eternal Life*, hath prepared for you mansions of glory, and hath prepared you by sanctification, and made you meet to be partakers of the inheritance of Saints in light.

To stir up the Righteous unto thankfulness, consider,

1. *Eternal Life* is the gift, the free gift of God. Life natural is Gods gift, all men in the world cannot give life to a gnat or fl^a. *Hzekiah* composed a song to praise God for restoring him to health, and continuing to him this natural life, *Isa.* 38. 9. The faithful then are worthy to praise God for ever, for bestowing on them life everlasting, especially so freely, without the least desert. Every act of God in bringing his to glory, every step of the ladder by which believers climb up to heaven, is of Grace; As,

1. Election is of Grace; as many as be ordained to *Eternal Life*, may sing grace, grace, *Rom.* 11. 5. For all are by nature Children of wrath, we as well as others, saith the Apostle, *Eph.* 3. 3. We were in our blood, when the Lord had pity on us, and said to our souls, Live, *Ezek.* 16. 6. Say therefore with David, Who am I O Lord God, and what is my house that thou hast brought me hitherto, 2 Sam. 7. 18. or with *Meribisheth* to David, What is thy servant, that thou shouldst look upon such a dead dog as I am? 2 Sam. 9. 8.

2. No less a mercy, nor less free is the grace of God in our vocation; when we were lost, the grace of God in the joyful sound of the Gospel found us; when we were in the dark grace inlightned us; when we were dead grace quickned us. When we were foolish,

foolish, disobedient, serving divers lusts, went on stubbornly, as *Haalem* in a perverse way, contrary to the mind of God, God sent his Messenger to warn us, his Judgments to stop us, to hedge our way with thorns, or sent a friend, some discreet Christian, who by good counsel prevailed with us to cease pursuing the paths of the destroyer. For this mercy we have cause to bless God, as *David* did for *Abigail's* counsel, who kept him from shedding blood, *1 Sam. 29. 32.* Blessed be the Lord God of Israel which sent thee this day to visit us, and blessed be thy advice, &c.

3. Regeneration is of Grace, whereby we are made willing and obedient, perswaded to close with Christ, and so to be reconciled to God. How many families, persons, remain unconverted, notwithstanding the word doth daily sound in their ears, remain wild Olives, or bryars and thorns, though the rain from heaven falleth upon them continually? what a mercy it is, that I am blessing God, when others are cursing? that I am praying when others are swearing? that I am serving God, when others are doing the Devils service? that I am in the Church, when others are in the Ale-house? that I am worshipping God in my family, when others are deriding, persecuting holy duties?

4. As *Eternal Life* is the free gift of God, so it is not a common gift, as the shining of the Sun, or the falling of the rain, of which all partake, just and unjust, but is a peculiar gift, vouchsafed to some in favour, not to all in common. It is a choice favour, that thou art admitted into the bride-chamber, when others are kept out; that *Lazarus* is received into *Abraham's* bosom, when *Dives* is in torment. It was an especial favour that *Noah* was preserved from the flood, when the world was drowned; so saith the Text, *But Noah found Grace in the eyes of the Lord,*

Lord, Gen. 6. 8. And the fewer they be who are saved, the more choice and singular is the mercy in pulling thee as a brand out of the fire in which multitudes perish. *They are multitudes, multitudes, who are found in the valley of decision, Joel 3. 24. The whole world lieth in wickedness, Joh. 3. 19. The Church is but a remnant in comparison of them that perish. Caleb & Joshua alone entred into the Land of promise, of six hundred thousand able men to bear arms, that were numbred. When all the world wandreth after Antichrist, God hath but two witnesses, a very few that own the Truth, and bear up his Name in the world. And though the number of the Children of Israel be as the sand of the sea, a remnant shall be saved, Rom. 9. 27.* This should much affect the people of God, that he hath bestowed on them such distinguishing favours, that he hath chosen them, his jewels to be kept safe, when others are like dross cast away; hath appointed them as wheat to be gathered into the Garner, when others are as chaff to be burned up with fire unquenchable.

4. *Exh.* Let all that are heirs of the Grace of life use their best endeavours to call upon, and to stir up others to walk in the ways of *Eternal Life* with themselves. *When thou art converted, strengthen thy brethren, Luke 22. 32.* Every Christian should be as a coal, not a dead coal to fully, but a live coal to kindle grace in others. One candle lightens another without any diminution of its own light; so Grace where it is wrought, should endeavour to work it, where it is wanting. The more excellent life is, the more apt it is to propagate its kind. The Devils agents are incendiaries to kindle the fire of hell in others, why should not Christians be zealous to warm others toward heaven? hot Iron on the Smiths Anvil, casteth sparks of fire round about. The five Lepers,

2 Kings 7. communicated their good success to the kings households. The woman of Samaria calleth on her neighbours to come unto Christ; so doth Andrew call his brother Peter, and Philip Nathaniel, to come to the Messiah, Joh. 1. 45. If thou hast met with good news, impart it; if thou hast a fountain of living water, communicate it: shew thou mercy to others, as God hath shew'd mercy to thee. Exhort one another daily, be guide to the blind, teachers of babes, have compassion on the ignorant. Get your hearts affected with the price and worth of souls, pity the misery of men unregenerate, let them not run into the fire of Hell, but seek their recovery, long after their conversion. Take opportunities, as you sit in the shop together, or walk by the way, or abide in the house with them; this needs hinder no business: Ye that are spiritual restore them that fall in the spirit of meekness, reprove them that swear, call on them ye see backward to use the means of Grace; take occasion to confer of Heaven and Hell, and the things of Eternity. Sinners invite one another to Playes, Wakes, to the Alehouse: Let Christians call on others to hear Sermons, to sanctifie the Lords day, let not your love to souls wax cold.

This belongeth to Ministers chiefly, the end of whose calling is to win souls to life eternal, to seek lost sheep, to know the state of their flock, to enquire how their souls thrive, how the word prospereth among their people, Col. 1. 28. *Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.* See what the peoples wants are; some want instruction, others want admonition. The Lord Jesus gave himself, shed his blood for the Church; shall not Ministers bestow their pains to save the souls for whom Christ

Christ died? And O that people were willing to submit themselves to publike and private instruction, that they would ask and seek spiritual counsel, put cases of conscience. Let none say as Judas, *what needs all this waste?* If thou knewest the gift of God, the worth of saving knowledg, the misery of those that perish, and the streitness of the way to life, and how hard a thing it is to be saved, thou wouldst think all pains too little: if any man censure a Minister for this, as too busie, and say of him as Christs friends of him in a like case, *he is besides himself*, Mark. 3. 21. I answer with the Apostle, *whether we be besides our selves, it is to God, or whether we be sober, it is for your cause*; 2 Cor. 5. 13. If carnal people condemn us as silly ones, and say, have we so little to do? we shall wear their reproaches as a crown, and set out faces as flint, having no cause to be ashamed for seeking to gain souls to Jesus Christ. Much rather had we that men unjustly blame us for doing our duty, then that God and our own consciences should justly condemn us for betraying peoples souls to perdition by sloth, idleness, negligence, or that they that perish should have cause to exclaim in eternal flames, that if we had not failed in our duty towards them, they had never come to that place of torment.

And as Ministers are chiefly concerned in this exhortation, so also are Parents, whom God hath intrusted as well with the education, as with procreation of children. It is a duty incumbent on all Parents, to do what lieth in them to promote their children to eternal life. Scripture is plain for this, *Deut. 11. 19. Ye shall teach them your children, speaking of them (Gods Commandements) when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. Train up a child in the*

may he should go, &c. Prov. 22.6. But what way should a child go, but the way to Heaven? and to whom doth the care of training up a child belong, but to his own Parents? Eph. 6.4. *Fathers, bring them up in the nurture and admonition of the Lord.* Yea, mothers are not exempt from this duty, Prov. 1.8. *My Son, hear the instruction of thy Father, and forsake not the law of thy Mother.* If children must hearken to, that is, obey the instruction of Father and Mother, then must both Father and Mother teach and instruct them. And you can do no less if you consider, 1. That you have been instrumental to convey both the filth and guilt of sin to their souls, therefore you ought to use your best skill toward their recovery, Exod. 21.18,19. *If a man hurt his neighbour, who is no kin to him, he is bound by law to cause him to be thoroughly healed: and it holdeth good for the soul, as well as for the body.*

2. Doth not even nature it self dictate to all creatures to take care of, and provide for their young ones? What pains do the birds take, not only in building their nests, in hatching and cherishing their brood, but in feeding them until they be able to shift for themselves? And it is observed, as an unnatural part in the Ostrich, which leaveth her Egges in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers. The bear licketh her misshapen whelps into form. Even the Sea-monsters draw out the breast, they give suck to their young ones. The daughter of my people is become cruel, like the Ostriches in the wilderness, Lam. 4.4. Some heathen Commonwealths by their Laws forbid those children to nourish their Parents in age, fallen into poverty, which had neglected to teach them some trade in their youth.

These very Parents who are so brutish and barbarous toward the souls of their children, are yet careful enough of their Childrens bodies, will provide them of food and raiment, will spare meanly themselves, and work hard, that they may not only maintain their children, while they live with them, but lay up portions, and purchase inheritances for them to live upon after their decease. The more savage and unnatural are they that regard not the souls of their children, nor take care whether they shall live in Heaven or Hell to all eternity.

3. Are not Parents greatly concerned in their children, which are their very image and picture, themselves multiplied? In the covenant of works all *Adams* posterity was involved in him, stood, and fell in him. So in the Covenant of Grace, *Abraham*, the faithfull and their seed are included, in the Blessings, and curses; the threatnings and promises made to a person, or a Nation; the children are concerned alike with their Parents, *Deut. 4. 40. Thou shalt keep his statutes---that it may go well with thee and thy children after thee.* So in the second commandment God threatneth to visit the iniquity of Parents upon their children to the third and fourth generation; and promiseteth to shew mercy to thousands of generations of them that love him. In the destruction of *Sodom*, children perished, with Parents: *And Babelons children shall be dashed to pieces before their eyes, Is. 13. 16. Pl. 137. 9.* And if *Nineveh* had been destroyed when *Jonah* preached to them, their very infants had been destroyed with their Parents, *Jonah 4. 11.*

4. As children are capable of temporal blessings and curses, in respect of which they commonly follow the Parents lot, flourish, or fall together; so have they souls of their own, and are capable of eternal bliss or misery: Children may die young,
and

and their souls like elder persons, go either to Heaven or Hell, *Ezek. 18. 4. The soul that sinneth shall dye, Eccles. 11. 9. Rejoice O young man in thy youth, &c. but know thou for all these things* (the vanities and follies of youth) *God will bring thee into judgement.* And if childhood and youth be vanity, it belongeth to Parents to endeavour the reformation and correction of their vanity, lest their souls perish through their carelessness and they be accessory to the everlasting undoing of their Childrens souls. The fourth Commandement layeth a charge on Parents in the first place to keep holy the Sabbath day themselves; in the next, to see that their Children also keep it, as is plain from those words, *Exod. 20. 10. Thou, nor thy Son, nor thy Daughter.*

5. As Children are capable of Salvation and damnation, so are they by the blessing of God upon Parents care, capable of instruction, may be made wise to Salvation. For though nature in them be corrupted; foolishness is bound up in the heart of a child, yet the rod of correction will drive it far from him. The heart of a child is like soft wax, apt to receive good impressions, if Parents be careful to imprint them. The soul of a child is *abrase Tabula*, a fair Table book, not yet blurred with a usual wickedness; in which Parents may write good lessons if they please. Parents have authority over their children, have interest in them, have their love and affection, are ever with them, and when they will may be doing their souls good. And if they instill into their tender years good and wholesome principles, they will be likely to retain the same long, as the vessel holds the favour of that liquor a long time, wherewith it was at first seasoned, while it was green.

But if you Parents neglect your duty herein, and do not sow the Garden of your childrens hearts

betimes with seeds of vertue, and teach them lessons of piety and the fear of God, then will corrupt nature soon put forth it self in the weeds of vice and all manner of impiety. Ill habits will soon grow up into vicious customes, which will not be easily driven out. An unwelcome guest may with better manners be kept out at first, then cast out after he is admitted. Sin is with more ease prevented, corrupt habits are with less difficulty resisted, then removed, *Jer. 22. 21. This hath been thy manner from thy youth, that thou obeyedst not my voice.* Diseases of the Spring, they say, are more easily cured then those of *Autumn*. Childhood left to it self, unbridled youth, is a dangerous age, like a wild horse without bit or curb, heady, confident, as having *Multum de futuro, parum de praterito*, great hope, little experience: young men have strong affections, predominant lusts, as having more of the bruit, or the sensitive, then of the rational part. Youth is like tinder, apt to take fire at the least spark which is kindled from Hell. Ill company, ill counsel, ill example, evil temptations, soon kindle this spark of corruption into a flame, because it finds matter combustible, and then *wickedness burneth as the fire, it shall devour the bryars and thorns, Isa. 9. 18.* And who shall quench this cursed spark, or rather prevent the kindling of it, but Parents, by letting instruction drop as the rain, their speech distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Say not this belongeth to the Minister, it is his work. If you neglect your children untill they be of age, capable of benefit by the publick ministry, then are they in great danger to be sowed by the leaven of vice, to be poisoned by ill customes, to have learned to speak the language of *Ahdad*, to have ripped their tongues with lies and vanity

nity and rotten communication, and through a Spirit of prophaneness to despise godliness, and to mock the Minister, like those children which mocked *Elisha*, 2 Kings 2.23, 24. calling him *bald head, bald head, and were torn in pieces* 42. of them by Bears, to be a warning to all irreligious Parents, that instead of teaching their children to say *Hosanna* to Christ, teach them or suffer them to learn to mock & despise his Messengers. *Timaeus* a School-Master required double pay of such boys which came to him from ill Schools, where they had been naughtily taught, because his task would be double; first, to unteach them what they had illfavouredly learned before he could teach them right. So the labour and task of Ministers must needs be difficult, and the conversion of such exceeding hard, where children and young people have been bred up ignorantly, and prophanely, where Parents have been careless to season them with piety and the fear of God. And little hope there is that those Trees should bring forth fruit in Autumn, which put forth no blossoms in the Spring; that those men, if they live should bring forth good fruit in age whose hearts were not tilled and husbanded, and seeds of vertue sown in them in youth. I require therefore and charge you, all Parents, as you will answer at the dreadful day of judgement, as you love your children and tender their salvation, as you would not have them curse you in Hell, as you desire with them to be partakers of eternal life, that as in Baptism you dedicate them to God and Jesus Christ, so,

Means 1. That you teach them to know God and Jesus Christ, that you catechise them, and be often inculcating and whetting good things on them; instruct them in truths fundamental at home. And

2. When they are capable bring them under the publick Ministry. And

3. Require an account of them what they have learned there, and see how they profit, for even children can glean something.

4. Remember you the Sabbath day, and take care that your children and servants also sanctifie it.

5. Set them a good example, be patterns of holiness; set such a copy as you desire they should write after, *Psal. 101. 2. I will walk within my house with a perfect heart, saith David.*

6. Correct them not so much for your own pleasure or in passion, as soberly, and for their profit, for those very ends that God chastiseth his children for, that they may be partakers of his holiness.

7. Pray with them, and teach them to pray; pray for them, yea wrestle with God in prayer for their souls, that they may live in his sight, *Gen. 17. 18. O that Ishmael might live before thee!*

8. Acquaint them with good company, where they may learn that which is good; keep them out of, yea warn, charge them to beware of lewd companions, of whom nothing that good is can be learned.

9. Watch over their conversation; and as weeds sprout up, nip them early, quench the spark of sin (which may easily be done while it is but a spark) lest it increase into a flame of ungodliness.

10. Possess their hearts with the sinfulness and damnableness of all sin, with the necessity of holiness and the new birth.

11. Encourage the least beginnings of good, and the budding of piety in them.

12. And do all this betimes, *Prov. 19. 18. and 13. 24. Chasten thy Son while there is hope, whilst the tender twig may be bended, and bowed as you please. He that spareth his rod hateth his son, but he that loveth him chasteneth*

with him betimes. Thus if Parents, being men of knowledge and piety themselves, would teach their children the way to eternal life, what good might they do here, what flourishing Churches should we have on earth, what pious Families, Households of Faith; when every Family were a little Church, wherein God might be faithfully served, and Religion and Piety propagated from generation to generation. Thus he that soweth and he that reapeth may rejoice together, and gather fruit to eternal life, John 4. 36. What greater joy can Parents desire, then to see and hear that their children walk in the truth? What greater comforts in the great day of accounts can they expect then to be able to say, Behold I and the Children whom God hath given me! And of all that the Lord hath given me I have lost none, nor suffered any one to perish through my neglect or carelessness, John 17. 12. So Parents walking themselves in the paths of life, may by Gods blessing have their children for companions in holiness here, and endless bliss hereafter, to their mutual comfort.

Thus have I led you by the hand as it were through Gates into the City, have shewed you the Tree of Life in the midst of the Paradise of God, have unfolded as briefly & perspicuously as I could the Doctrine of eternal life. I have taught you to know well, to live well, to dye well. And he that savingly knows God in Christ hath learned well, hath profited well, such an one cannot choose but live well, but dye well, so cannot miss of eternal life, which is the end of all. Eternal life is the end of our knowing of God in himself, in his works of Creation and providence, is the end of Gods revelation of himself in holy Scriptures. Eternal life is the end of mans redemption by Jesus Christ from his corrupt estate of sin and misery; is the end of

Christ's humiliation and exaltation; eternal life is the end of the Covenant of Grace with all its privileges and promises, the end of Gods giving his holy Spirit, the end of Prayer and Preaching, the end of Regeneration and Conversion, the end of Repentance Faith and new Obedience, the end of Justification and Remission of sins by Jesus Christ, by whose mighty power all men shall be raised again with their own bodies, and shall give an account of their own works; and they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the good way, walk in it, and ye shall find rest to your souls.

Reader,

*Some faults have slipped in this Book: Pray
impute them not to the Author, for he was
far distant from London while it was doing.*

A TABLE of the Chief heads Contained in this Treatise.

A

Access into Gods presence a priviledge of Believers. pag. 210

Acquaintance breeds familiarity. P. 491

Actions contingent ordered by providence. P. 17

Adam a publick person. 88 Adam created perfect, upright. 57 Adam wiser than Solomon. *ibid.* How

Adam is said not to be deceived. p. 66 How long

Adam stood. p. 65 Adams sin very sinfull, how

aggravated. p. 66 All mankind sinned in Adam. 73

That Adam is saved a probable opinion. p. 93

Adoption, what. p. 206, 207

Good men Afflicted, why. p. 21. Afflictions ordered for good of Gods people p. 227. Afflictions the spirit helps to bear. p. 251 Affliction hath a voice. 397

Amen, what it signifieth. p. 189

Atheists, Gods judgments on them. p. 7 Atheists confuted. p. 22 To deny any of Gods Attributes is

Atheism. p. 24 Atheisticall principles beget atheisticall

practises. *ibid.* Atheist's characters of them.

P. 24, 25

Antinomians confuted. p. 257

B

Baptism engageth to a holy life. p. 453 Baptism may be without regeneration. P. 324

Balaams pernicious counsel. P. 323

Believers encouraged. p. 165 Believers heirs of promise. p. 174 Believers children of God. p. 207

Blessings no blessings to unpraying people. p. 224

Blessings spiritual best. p. 225

Jonis malè, malis bene, overthroweth not providence. 20

Boast not of outward priviledges alone. p. 83

Burden

The Table.

Burden threefold. p. 364 *Burden heavy is sin.* p. 365
Brushing necessary, but not to such or such a degree. p. 369

C

Calling is of Grace. p. 365
Children of God their duty. p. 217 *Children of God their privilege.* p. 208
Christianity a busie trade. p. 37.
Christ sent, why, p. 102 *Christ annoynted how.* p. 113 *Christ is God* p. 30, 31 *Christ is man.* p. 111
Christ a Preist. p. 114 *Christs preist-hood, the benefit of it.* p. 115, 116 *Christ a Prophet.* p. 117
Christs propheticall Office the Fruits of it. *ibid*
Christ a King. *ibid.* *Christs Kingly Office, acts of it.* p. 119 *Christs poverty.* p. 138 *Christs sufferings.* p. 139 *Get Christ and all is yours.* p. 130
Get Christ what ever it cost. p. 133 *Of Christ Crucified Doctrine comfortable to Believers.* p. 148
Christ Crucified afresh by sinners. p. 148
Churches preservation proveth there is a God. p. 10
Communication of properties. p. 112
Commands of duty, not in our power usefull. p. 348
Coming to Christ, what. p. 400
Communion of Saints in Heaven p. 583
Company bad to be avoided, good to be made choice of. p. 360, 638.
Good Conference. p. 298
Confession of sin voluntary, nor forced p. 398
Conscience is in every man, is Gods Deputy, is impartiall. p. 12
Conscience natural is defiled p. 79
Conversion, manner of it. p. 249 *Conversion not of our selves, yet not without our endeavours:* 337, 338
Men not Converted because they will not: *ibid*
Conviction is not Regeneration: p. 323
Corruption stirring no bad sign: p. 444
Creation: p. 50, 51
Not

The Table,

Not to remember our Creator *high ingratitude*: p. 54
 Covenant of Grace *its conditions*. p. 171, &c.

D

Danger of *unregenerate*. p. 342 &c.
 Dead to sin *Saints are*: r. 318
 Death *when terrible*: p. 345 Death *what*: p. 479
 Death of all kinds due to sin: p. 91 All dye not
 one kind of Death: p. 479 Death a friend to *Saints*
 p. 481 Death no respecter of persons: p. 483 Death
 joyfullest or wofullest day in all a mans life: p. 484
 Death, prepare for it: p. 16
 Deity proved: p. 6, 7, 8 Deity of Son proved. p. 30, 31
 Deity of holy Ghost proved. p. 32, 33
 Dignity of *Christs person*: p. 129
 Despise *Christ, who do*: p. 160
 Denomination followeth better part. p. 177
 Distance between God and sinners p. 342
 Delight in ordinances *Saints do*: p. 190
 Despair Not, p. 414 Against Despair p. 415
 Diseases *spiritual worse than corporall*: p. 88, 89

E

Eyes lift up in prayer, *what it meaneth*. pag. 3
 Election is of Grace: p. 390
 Eternall life of free Grace, yet *Christs purchase*: p. 593
 Eternity of *heavens glory* p. 590
 Endeavours are to second Prayer: p. 261
 Everlasting how taken p. 553
 Examination benefit of it. p. 329
 Examination before the Sacrament: p. 425

F

Father in Trinity, how taken: p. 29 God is a Father,
 how much that comprehendeth: p. 195, 196, 197
 God is Faithfull. p. 193
 Faith in Prayer: p. 261 To Faith knowledge necessary: p. 41
 Faith what p. 401 Faith how wrought: p. 403
 Faiths different degrees p. 404 Faith both
 an

The Table.

<i>an act of the will and understanding :</i>	p. 410.
<i>Faith believeth the whole word of God :</i>	p. 419
<i>Faith, signs of it</i>	p. 419, 420, 421
<i>Faith, motives to it :</i>	p. 429
<i>430 Faith, means of it.</i>	p. 432, 433
<i>Fervency in Prayer,</i>	p. 261
<i>Fire unquenchable :</i>	p. 546
<i>Heavens glory resembled to a Feast:</i>	p. 588

G

<i>The true God is but one :</i>	p. 26, 27
<i>Gods glory the end of Prayer :</i>	p. 4
<i>How the Father glorifieth the Son, and the Son the Father, ibid.</i>	
<i>Gods greatness, wisdom, sovereignty :</i>	p. 15, 16
<i>God no Author because avenger of sin. p. 23</i>	
<i>God gave, sent his Son, what that meaneth :</i>	p. 149, 150
<i>All grace and glory floweth from God by Christ p. 178</i>	
<i>I am thy God, how much that promise containeth;</i>	p. 195
<i>Christs Glory, degrees of it:</i>	p. 149, 150
<i>Christs Glory, our Comfort,</i>	p. 163
<i>Grace imperfect, why</i>	p. 316
<i>Grow in Grace:</i>	p. 359

H

<i>Happiness wherein it consists:</i>	p. 587
<i>Hatred of sin, should go with confession of sin.</i>	262, 396
<i>Hears of Promises, who:</i>	p. 174.
<i>To Hear, what it implieth :</i>	p. 35
<i>Hearing the word a great duty: p. 273</i>	
<i>Motives to right Hearing</i>	p. 283
<i>Directions for right Hearing:</i>	p. 289
<i>Heart requisit in Prayer: p. 266</i>	
<i>Heart pure what: p. 263</i>	
<i>Heart denominates the man is evil :</i>	p. 317
<i>Heavens glory resembled to a feast :</i>	p. 581
<i>Hell proved : p. 538</i>	
<i>Hell what : p. 539</i>	
<i>Preaching Hell the way to keep men from hell :</i>	p. 564
<i>Humility exaltem :</i>	p. 393
<i>Hypocrite a kind of Atheist :</i>	p. 23

I

<i>Ignorance, danger of it, p. 42</i>	
<i>Ignorance is darkness: ib.</i>	
<i>Ignorance cause of much sin</i>	p. 43
	Ignor-

The Table.

Ignorance affected damnable:	ibid
Image of God what :	p. 56, 57
Infants have Originall sin :	p. 75
Judgment to come : p. 537	All to be Judged p. 537
Christ the Judge:	ibid

K

Kingdom of Heaven how called :	p. 310
To know what it meaneth p. 35, 36	Knowledge of God
foundation of all Religion and worship :	p. 37, 38
Knowledge notionall and practicall :	ibid
Knowledge necessary to all duties : p. 40	Knowledge of
our selves necessary: p. 41	Knowledge of Christ
necessary :	

L

Last end to be remembered:	p. 109
Life a talent to be improved :	p. 484
Lords day to be sanctified :	ibid
Gods Love to mankind :	p. 466
Christs Love to sinners illustrated :	p. 103, 104
Lukewarmness odious to Christ :	p. 145, 146
Lusts compared to thorns, why ?	p. 128.
	p. 282

M

Mans excellency above other creatures :	p. 50
Meditation: p. 298	Meditation of death usefull: p. 482
Memory corrupt :	p. 79
Gods Method in conversion :	p. 381
Ministry is of God: p. 376	Ministers to take heed what
they Preach :	p. 280
Mortifie Originall corruption ;	p. 8
Mortification is by the Spirit :	p. 250
Mourning necessary, degrees of it :	p. 369, 370

N

Nature for one God: p. 26	Nature of man corrupts: p. 77
Man by Nature impotent or unable to help him- self: p. 78	Man by Nature filthy, blind, dead, unsutable for Heaven ;
Naturall mans actions evil:	p. 307, 308, 309
	p. 80
	Naturall

The Table.

Naturall affections disordered :	pag. 80
Necessity twofold :	P. 141
Christs suffering in what sense Necessary :	P. 142
New birth what ? p. 203	New supplies of Grace daily necessary :
	P. 319

O

Obedience must be universal :	p. 460	Obedience partial speaketh one unregenerate :	p. 322
Obedience is to be constant.	p. 462	Obedience must flow from Faith :	P. 472
Objections against prayer answered :	p. 222, 223, &c.		
Odious nature of sin :	P. 77, 82 &c.		
One true God proved, viz. God :	P. 1		
One true faith and Religion :	P. 33		
Oppression branch of atheisme.	P. 24		
Order in creatures proveth a God :	P. 8		
Ordinances precious :	P. 143		
Originall sin, two parts of it :	p. 76	Originall sin, how voluntary :	ibid.
Originall corruption universall,	p. 73	Originall sin aggravated :	P. 85, 86
Outward man corrupt :	p. 80		

P

Parents though holy beget corrupt issue.	p. 81
Pattern for Parents and Pastors :	P. 1
Physician of souls is Christ :	p. 90
Prayer what ? p. 217	Prayer the duty of all Christians, ibid
Prayer, of weak believers heard as well as of Moses and Elias	p. 222
Prayer neglected bringeth a curse :	p. 224
Prayer if right God ever hears, that is, accepteth	p. 226
Efficacy of Prayer :	p. 221, 222
To Pray in spirit what ?	p. 25
Prejudice renders truth hard to be understood :	p. 289
Perseverance crowneth obedience,	P. 474
Pride shutteth out of Heaven.	p. 628
Promises what ? p. 271	Promises of severall kinds: ibid
	• What

The Table.

<i>What Promises belong to the wicked:</i>	p. 174	<i>What we are to do that we may inherit Promises:</i>	p. 200,
201 <i>Spirit of Promise what?</i>			p. 103
<i>Prosperity not alwayes good:</i>			p. 225
<i>Providence proued:</i>	p. 14	<i>Objections against</i>	
<i>Providence answered:</i>			p. 18

R

<i>Reading the Word, directions:</i>			p. 46
<i>To Remember what it meaneth:</i>			p. 35
<i>Remembering the word, of great use:</i>			p. 297
<i>Regeneration necessary:</i>	p. 301.	<i>Regeneration is of God, no man can regenerate himself:</i>	p. 313
<i>How far one may go and yet not be Regenerate:</i>			
p. 322, 323 <i>Regenerate Christians to endeavour the conversion of others:</i>			p. 353
<i>Regeneration signs of it:</i>			p. 329, 330
<i>Repentance signs of it:</i>			p. 336
<i>Rest to the soul, what?</i>	p. 438.	<i>How Christ giveth Rest:</i>	ibid.
<i>All creatures cannot give Rest:</i>			p. 440
<i>Resurrection of the body proued:</i>			p. 494
<i>To sit at Gods Right-hand, what it meaneth:</i>			p. 152
<i>To sit at the fathers Right-hand, whether merited by Christ:</i>			p. 253
<i>Reverence in prayer:</i>			p. 52

S

<i>Sacraments how to be received:</i>			p. 474
<i>Sanctification not perfected but by degrees:</i>			p. 316
<i>Scriptures Divine authority proued:</i>			p. 44, 45
<i>Scriptures excellency above all humane learning:</i>			p. 47
<i>How to read Scriptures:</i>			p. 48
<i>Sight of sin distinct:</i>			p. 367
<i>Sealing of the Spirit what:</i>			p. 203
<i>Sinners impenitent case dreadful:</i>			p. 99
<i>Sons of God how many wayes:</i>	p. 206	<i>Sons of God their priviledge</i>	p. 208
<i>Sons of God, their marks:</i>			p. 213
			Solomon

The Table.

Sorrow for sin necessary:	p. 321
Soul precious:	p. 105
Spirits concurrence necessary to conviction, conversion:	p. 243.
How the Spirit is to be asked when one cannot pray but by the Spirit:	p. 252
Spirit a good guide:	p. 255
Spirit of power,	p. 256
Spirit of light	p. 257
Spirit of holiness:	p. 258
Spirit of liberty	p. 259
Spirit of fe	T
ibid	
Thought of God, what:	p. 280
Thanksgiving a part of prayer:	p. 270, 271
Tears may be wanting, yet sorrow for sin right:	p. 445
Tears no satisfaction for sin:	p. 247
Terrors may be without true conversion:	ibid
Trinity of person in the Godhead:	p. 28, 29

V

Violence or striving for Heaven:	p. 624
God is Unchangeable:	p. 190
Unbelief a great sin:	p. 192
Understanding corrupt:	p. 76
Unity among Christians to be endeavoured;	p. 33
Unregenerate may go far. See Regeneration.	
Unworthy fit to come to Christ;	p. 410, 411
Voice of God terrible:	p. 275
Upright need not fear death;	p. 486
Waiting after prayer,	W
Wait for comfort, motives to it	p. 447
Directions about Waiting	p. 448
Walking with God implies constancy in obedience;	p. 462
Wandering in prayer, how prevented;	p. 268
Wicked, why prosper;	p. 20
Wicked forborn long	p. 561
Gods wisdom manifest in Christs death;	p. 143
Word its excellency and efficacy;	p. 276
World casteth off her best friends;	p. 601
Worm that never dieth;	p. 540

Y

Yoak what?	p. 449
Believer, need a Yoak	p. 451
Believers, are to take on them Christs Yoak;	p. 450
Christs Yoak easie	p. 454,
458	
Youth best season to begin to take up Christs Yoak;	p. 471
Youth a dangerous age.	p. 641

Z

Zeal for Gods glory	p. 473
Zeal reproched in world	p. 688

25
5
fi-
ne
od
bt
-
id
o
vi
5
7
id
9
4
o
2
6
33
11
75
86
69
48
62
68
61
43
6
01
0
te
4.
1
41
8